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VENERE
VIRTUTE
STEUART
of the Castle of Bradley Barrone
in the County of Cavan Esqr
Sola Stirps Proavum decorat et Stemmata clara
Hæc Ætas quæ Proavum Stemmata clara docet

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First Edition. Rare.

Baxter was imprisoned in 1685
the same year as he published
this Work - he was also imprisoned
the year following - 1686!

See Advertisement and Postscript
at end of Work.

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A PARAPHRASE ON THE New Testament,

With NOTES, DOCTRINAL and PRACTICAL.

By PLAINNESS and BREVITY fitted to the Use of Religious FAMILIES, in their daily Reading of the Scriptures; and of the younger and poorer sort of Scholars and Ministers, who want fuller helps.

With an Advertisement of Difficulties in the REVELATIONS.

By *RICHARD BAXTER.*

1. Tim. 3. 16. *Great is the mystery of Godliness. God was manifested in the flesh, Justified in the Spirit; Seen of Angels: Preached to the Gentiles: Believed on in the World. Recieved up into Glory.*
1. Joh. 4. 16. *God is Love, and he that dwelleth in Love, dwelleth in God: And God in him.*
Joh. 1. 4. *In him was Life, and the Life was the Light of Men.*
Joh. 20. 17. *Go to my Brethren, and say to them, I ascend unto my Father and your Father, and unto my God and your God.*
2. Pet. 3. 11. *Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: Looking for, and hasting unto the coming of the day of God.* 13. *We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*
Luk. 23. 43. *To day shall thou be with me in Paradise.*
Josh. 24. 15. *Choose you this day whom you will serve, But as for me and my house, we will serve the Lord.*

LONDON,
Printed for *B. Simmons*, at the *Three Cocks* in *Ludgate-street*. MDCLXXXV.

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An Account of the Reaſon and Uſe of this Paraphraſe.

READER,

THis Paraphraſe, written for my own uſe, being publiſhed for yours, in order to that end I owe you this account of it. A Friend long urging me to write a Paraphraſe on the *Epiſtle* to the *Romans*, as being hard to be underſtood; when I had done that, I found ſo much profit by that Attempt, that it drew me to go on till I had finiſhed what I offer you. It was like almoſt all my other publick works, done by the unexpected conduct of Gods urgent Providence, not only without, but contrary to my former purpoſes. God hath bleſt his Church with many Mens excellent Commentaries on the Scriptures; and I never thought my ſelf fit to do it better than they have done: But that is beſt for ſome perſons and uſes which is not beſt to others. I long wiſh'd that ſome abler Man would furniſh vulgar Families with ſuch a brief expoſition, as might be fitted to the uſe of their daily courſe in reading the Scriptures and inſtructing their Houſholds. I found that many who have done it better than I can do, are too large and coſtly for this uſe: ſome (like *Deodate*) very ſound, are unſatisfactorily brief; ſome have parcelled their Annotations into ſo numerous ſhreds, that Readers (ſpecially in a Family courſe) will not ſtay to ſearch and ſet them together, to make up the ſenſe. I like Dr. *Hammonds* order beſt, but 1. I differ from him in ſo much of the matter; 2. and took his ſtile to be too lax; 3. and his Criticiſms not uſeful to the vulgar, 4. and his Volumn too big, and coſtly: And therefore I choſe more plainly, and yet more briefly and practically, by the way of Paraphraſe, to ſuit it to my intended end.

But I muſt give the Readers notice, 1. That where I ſeem, but in few words to vary from the Text, thoſe words anſwer the large Criticiſms of divers expoſitors, as the Learned may find by ſearching them and the *Greek* Text; though I muſt not ſtay to give the reaſon of them as I go on. 2. That tho I have ſtudied plainneſs, yet brevity is unavoidably obſcure to unexerciſed perſons, who as Learners cannot underſtand things without many words. 3. That where the Evangeliſts oft repeat the ſame things, to avoid tediouſneſs, I repeat not the whole Expoſition; and yet thought not meet wholly to paſs it by. 4. That where the Text is plain of it ſelf, inſtead of an Expoſition, I fill up the ſpace by Doctrinal, or Practical Obſervations, ſeeing Practice is the end of all, and to Learners, this part is of great neceſſity. 5. That where great Doctrinal Controverſies depend on the Expoſition of any Text, I have handled thoſe more largely than the reſt, and I hope with Pacificatory and Satisfactory Evidence.

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My great desire and care is, that I may hereby promote Christian Piety in Families. To which special end I also wrote my *Poor Mans Family-book*, and *The Catechizing of Housholders*. And had I not done it in many Books so oft already, I should here set my self with greatest Earnestness to urge and intreat all Christian Parents, to the more faithful Practice of Family Religion, especially in the wise and diligent Instruction and Education of their Children. Sure no good Christians should come behind the *Jews*, who had far less light and help than we have, who yet are twice Commanded by God, *Deut.* 6. and 11. [*Hear O Israel, the Lord God is one Lord. Thou shall Love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently to thy Children, and shall talk of them when thou sittest in thy House, and when thou walkest by the way, and when thou lyest down, and when thou risest up: And thou shalt bind them for a sign upon thy Hand, and they shall be as Frontlets between thine Eyes: And thou shalt write them on the Posts of thy House and on thy Gates.*] Yet now many thousand Families called Christians, account this much Puritanism, and needless preciseness; as if the Scripture, (even the Gospel of Salvation) were only for the use of Priests, yea some that disown the Papists restraint of the Laity-unlicensed, from reading it translated in a known Tongue, do worse than Popishly refrain themselves. And those that in Baptism vowed to bring up their Children as Christians in the knowledge of the Gospel of Christ, perfidiously break that solemn vow, as they Hypocritically made it; and by ungodly negligence betray to Satan the Souls of their Children (and themselves) which they devoted to God.

Reader, I beg of you as from Christ, for his sake, for your Souls sake, for your Childrens sake, for the sake of Church and Kingdom, that you will conscionably and seriously set up Family-Religion, calling upon God, Singing his Praises, and instructing your Children and Servants in the Scripture and Catechism, and in a wise and diligent Education of Youth. Hear me, as if I beg'd it of you, with tears on my knees? Alas, what doth the World suffer by the neglect of this. It is out of ungodly Families that the World hath ungodly Rulers, ungodly Ministers, and a swarm of Serpentine Enemies of Holiness and Peace, and their own Salvation. What Country groaneth not under the Confusions, Miseries and horrid Wickedness, which are all the Fruits of Family neglects, and the careless and ill Education of Youth. It is a work of great skill and constant care to instruct and Educate your Children, and to keep them from tempting Company and snares. To cry out of dumb or unfaithful Ministers, while you are worse at home your selves, is but self-condemnation: Are Ministers more obliged to care for your Childrens Souls, by Nature, or by Vow and Covenant, than you are. Can they do that for whole Parishes, which you will not do for one Houshold or your own Children. The first Charge and part is yours: If Families treacherously neglect their part, and then look that all should be done at the Church, you may as wisely send Boys to the Universities, before they are taught to Read or Write, in lower Schools. If there be any hope of the amendment of a Wicked, Misc-

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Miſerable diſtracted World, it muſt be moſtly done by Family-Religion, and the Chriſtian Education of youth. Godlineſs is profitable to all things: but the Curſe of God is in the houſe of the wicked. And the ungodly betrayers of Souls, of themſelves, Children and Servants, will very quickly be Summoned to a terrible account: Eſpecially thoſe that ſhould as Rulers be Exemplary to the vulgar, and are aſhamed to own ſerious Family-Religion, as if all beyond ſome formal Hypocriſie and lip labour, were a diſhonour to their houſes, or a needleſs thing.

Theſe helps which I offer them that need it, is, that when they Read the New Teſtament daily in their Houſes, they may (not read all the Paraphraſe to their Families, but) ſuch particulars of Expoſition and Doctrinal Notes, as they find moſt ſuitable to their caſe.

And I think it will not be unuſeful, to the Younger and Weaker ſort of Miniſters, and the Poor ones, that cannot buy larger Commentaries. And if Rich Men will give their Tenants and Neighbours ſuch Books as are ſuitable to the inſtruction of Families, and the People will diligently uſe them, it may do much to keep up ſaving Knowledge and Practice, where the publick Miniſtry faileth moſt. The God of Mercy Teach Fooliſh Men to have Mercy on their Families and themſelves.

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The Farewel, *Ne vacua ſit pagina.*

Time and Work end, Bleſt Souls are gone before:
Conſumed Lights may ſerve to kindle more,
The dead can ſpeak: God can his Lamps reſtore.

The Winds that blow them out, will quickly ceaſe:
High Pride, rough Paſſion, God can ſoon appeaſe;
TRUTH, LOVE and CONCORD raiſe with great increaſe:

The WISE, PURE, PEACEABLE, for this hee'l chuſe,
PROUD-WOLDLINGS, RAGING-FOOLS he will refuſe,
And Snuffers, not Extinguiſhers, will uſe.

Yet Satan will not ceaſe: Tares will be ſown,
RULERS and GUIDES hee'l ſtrive to make his own,
By STORMS and SCANDALS ſome will be o'rethrown.

Diotrephes muſt Rule, *Judas* be Rich,
The Ignorant will err, young Ears will itch:
The blind will lead the blind into the Ditch.

Lord, convert *Saul*; Check *Jewiſh* rage,
And Sects, which ſad Church-Wars do wage,
Let LIGHT and LOVE PROUD WRATH aſſwage.

But thoſe bleſt Souls who dwell with thee
Better things ſee
And better be,
Than *Adam*, or the Golden Age.

ERRATA.

Reader, I cannot gather all the *Errata*: Theſe few I note for thy correction.

INtrod. p. 1. l. 23. r. *Diction*: Mat. c. 19. v. 19. Par. for *ninth* r. *tenth*: and for *If* r. *ſelf*: Luk. for c. 7. r. 4. Joh. c. 5. v. 5. Par. for 58. r. 50. c. 6. v. 38. Par. l. 11. r. *that the*: l. 12. for *or* r. *of*: v. 40. Par. l. 1. r. *one who by*: c. 17. v. 5. Par. l. 12. add *The Divine nature, uniting, &c.* v. 9. Par. l. 12. put out *of*: c. 18. v. 1. r. *the brook*: c. 19. v. 34. Par. put out *ſince*: Act. 8. v. 22. Par. r. *Prayer of a*: c. 17. contents r. *contemn*: Rom. 13. Annot. l. 31. for *that ſhall* r. *to*: c. 47. r. *notifie*: 1 Tim. c. 6. Annot. l. 5. r. *had bin better*: l. 7. for *anſwering* r. *enſnaring*: Rev. c. 19. v. 10. Par. l. 6. put out *we*: v. 17. Par. l. 6. r. *is the*: ib. for *fable is* r. *fables*: l. 10. for *e* r. *of*: Advertiſem. p. 1. *l.* 27. r. *purpoſed*: p. 3. l. ult. for *in* r. *is*: p. 5. l. 35. for *her's* r. *her*: p. 6. l. 24. r. *ſay*: p. 9. l. 41. r. *Terret*: l. 42. r. *let him*: p. 13. l. 35. r. *Infelicity*.

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The New Teſtament of our Lord and Saviour Jeſus Chriſt.

THO it be not known when or by whom all the Books of the New Teſtament, were gathered and made up into one, nor when or by whom this Title was ſet before them, and tho for a time ſome Churches received not the Epiſtle to the *Hebrews*, nor that of *James*; the 2 of *Peter*, the 2. and 3. of *John*, that of *Jude*, or the *Revelation*. Yet it hath never the leſs ſatisfactory evidence of its Truth, for this uncertainty and delay.

I. For As long as we know it is all the *word of the Spirit of God*, it ſatisfieth our Faith; whether all be bound up in one Book or in many. And *John* the Apoſtle living long after all the reſt, it is more than probable that none were received in his time, but by his approbation and conſent: and even in the daies of the Apoſtles they gave Teſtimony to the Writings of one another; ſo *Peter* doth of *Pauls*, and *Jude* tranſcribeth much of 2 *Peter* 2. (telling us that even inſpired Apoſtles diſdained not to uſe and repeat each others Writings; without any guilt of vain repetition or being plagiaries.)

II. And that the few books doubted of by ſome were commonly afterwards received, tends more to the confirming than the ſhaking of our belief of their Authority: certainty after doubt is the moſt confirmed certainty. It muſt needs be ſome time before all the Churches to whom the ſeveral Epiſtles were written, could produce and Communicate them by convincing proof to all the reſt. And yet we muſt know, that the Epiſtles to particular Churches were ſent to them as to members of the Church Univerſal, and they were obliged to communicate them to others: ſo that we muſt not take them as private Letters.

III. Whoever firſt gave this title to the whole Book (*The New Teſtament*, or *Covenant*, &c.) it's of no great moment to know: It was [*The New Teſtament*] before it was ſo entitled as one Volume; But the Church hath by continual owning this Title, ſhewed that they have received all theſe Books as Gods word and the whole New Teſtament, and that no more are to be received as ſuch.

The Word διαθήκη (of which *Grotius* in his preface hath ſpoken at large) ſignifieth indeed, Gods *ſtatute Law concerning Mans Duty and Salvation*, or Gods *conſtituted* and *propoſed terms of Life*. And tho συνθήκη more ſtrictly ſignifie uſually a Mutual Covenant; this doth but imply the conſent of Man to the Law or terms of God. It is the ſame thing that is called a Law and a Covenant in ſeveral reſpects. As God enacts it, and promulgated it, before mans Conſent, it is a Law, and a conditional deed of Gift, and Teſtament; and an offered Covenant in ſeveral reſpects. When man conſents it is a Law accepted, a gift and Teſtament accepted, and a *mutual actual Covenant*, the Law hath its introductive Hiſtory and Doctrine, its precepts prohibitions, promiſes, and threats; And the Covenant hath the ſame parts only denominated from mutual conſent. But becauſe there are Laws of more or leſs rigor, and of various tenours; it is the *Law of Faith or Grace* which is the Covenant, Teſtament, and Goſpel, which is now before us denominated from the *Donative* and *Promiſſory* parts, though precept and threatening be included.

IV. It is of great importance that we err not by giving too little or too much to the ſacred Scriptures, from both which extreams many dangerous errours flow. 1. On the left hand, thoſe err that deny it to be Gods word, of infallible truth, intelligible, and *perfect* as to its *proper uſe*, without humane ſupplements written or orall, Doctrinal or Canon Laws: and thoſe that deny it to have infallible aſcertaining evidences of its truth. Theſe be-friend infidelity, hereſies, prophaneſs, Church Tyranny (leaving it to Clergy-men to make us a new Faith, New Sacraments, and a new Religion at their Pleaſure; and to perſecute good men that dare not renounce the Scripture ſufficiency and Chriſts perfection, by obeying their dictates and Cannons as Co-ordinate with Chriſts if not co-equal: Theſe make Church-concord utterly impoſſible, while they deny the ſufficiency not only of the eſſentials, but of all the Bible to be the terms of Concord, without their ſupplements or additions: as if Chriſt that is the Author and finiſher of our Faith, and the maker of his own Church, had not ſo much as told us what a Church or a Chriſtian is, or whom we muſt take for ſuch into our love and Communion, nor fixed the neceſſary terms of Union; but left them to none knoweth whom, even fallible men, lyable to error and Tyranny that can but get uppermoſt, and ſay then that they are the true Church and the Maſters that muſt be obeyed, while they are themſelves of as many minds, as they are of different Countrys, intereſts and degrees of knowledge and ſincerity.

2. On the other ſide thoſe overdo in aſcribing to the Scripture, who ſay that God had no Church, or the Church no infaliable rule of Faith and life, before the writing of it: and who ſay that men converted by the Creed, Catechiſmes preaching, or tradition without knowing the Scripture can have no ſaving faith; and that think none can be ſaved that doubt of any Canonical Books, text or matter whether it be Gods word; or that ſay Scripture is ſo perfect that there is no humane imperfection of the Pen-Men found in phraſe, word or method, and that God could not have made it better, or that every Book may be known to be Canonical, and every reading to be right when copies vary, without Hiſtorical tradition by its own evident light, and that we have no more cauſe

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to doubt of any word or matter, than of the truth of the Gospel; and that Reason is of small use either for the proof or exposition of the Scripture, but the most illiterate if he found a Bible that he had never heard of, may by its own light know its truth, and sense as well as studious learned Men, and that no other Books need to be read; and that the Scripture is a sufficient teacher of Physick, Logick, Grammar, &c. and that nothing is to be used or done in the *External Forms*, *Modes*, and *Accidents*, of Gods *Worship*, but what is particularly commanded in Scripture, and that it telleth every man whether he be sincere and justified or not, and not only telleth him how to know it by inward evidence; with many other such mistakes, proceeding from mistaking the use of the Scripture, by which its perfection must be measured. Which all tend to confusion, and at last to infidelity, or doubting of the whole, when these errours are discerned.

V. And tho all the Scripture be of equal truth, as it is Gods word, yet many untruths are in it as uttered by Men and Devils; which God truly recordeth. And all parts are not of equal necessity or weight: And as many err by casting off the Old Testament, so others err by equalling it to us with the New: It is Gods word, left to acquaint us what was heretofore, and to shew us how Christ was propheseed of and expected, and how the Church was governed in the darker and more servile state and times. But we have great cause to take heed of overvaluing its use to us; lest we contradict *Paul* that saith that even that which was written in stone is done away, and the Law Changed with the Priesthood, and the old and faulty Covenant for a Better; of which see the nine first Chapters to the *Hebrews*, &c. Judaizers are they that most of *Pauls* Epistles are written against; And as *John* Baptist was greater than the Prophets, so the least in the Kingdom of God is greater than he. Even the holy Patriarks, and *David* had a far more obscure Revelation of Christ, and grace and the love of God, and the glory to come, then we have: And accordingly we should have much more faith, holiness, and comfort than they. It is dangerous making the best of them our Examples in points of faith or duty, wherein they came far short of Gospel light and grace. God doth not now bear with Poligamy as he did then, nor with such divorces; nor doth the Gospel countenance such streams of blood as the *Israelites* ordinarily shed, nor such lies as *David* was oft guilty of; nor such a strange life as *Solomon* lived: I mean, that such faults will not now consist with true grace under our fuller light and mercy, as would do then to men in a darker infant Age; and therefore let us take heed of presuming on their Examples: Christ and his Apostles are far fitter for our imitation. *David* fills most of his Psalms with such complaints of his Enemies, and curses against them as shew a far deeper sense of the suffering of the flesh, and the concerns of this life, than *Peter* and *Paul* shewed, who suffered far more, and for a holier cause, and rejoyced in tribulation; and then is suitable either to the precepts or examples of Christ. All was not well said and done by good men which is recited in the New Testament, much less in the old.

So far are they mistaken, that say, the Jews and Gentiles were bound to believe the Apostles in no more than they proved out of the Scripture, that most of the Creed was to be believed by other evidences, And Christ and his Apostles gave us so full proof of the truth of the Gospel, as that their attestation of the Old Testament is to us a more convincing proof of its Divine Authority, than any others.

Therefore Christians must read and honour the Old Testament, and study it, but the New far more; to which it is that the Heart and Life must be conformed. There Heavenly glory shineth far more clearly, and the wonders of Divine Love are more abundantly manifested; and far greater power of the Spirit is given to make all effectual in faith, hope, and Patience, humility, obedience, and love, which now are become the very nature of a true believer.

VI. How the infallible truth of the Gospel is proved by the sole witness of the Holy Ghost, I have opened so largly in many Books, that I must not here repeat it, that is, 1. By the Old Testimonies of Prophecies, Types, Sacrifices. 2 By the inherent and Concomitant Testimonies, even Gods Image of Divine Wisdom, Love, and Power, on Christ and the Gospel. 3. The manifold Testimonies in and by the Apostles, their miraculous works and Holy Doctrine, &c. 4. The Testimony of the Spirit in the Christians of those times, who received the Holy Ghost by the imposition of the Apostles hands. for the like gifts and miracles. 5. The continued evidence of the Spirits Sanctification in all true believers in all generations, &c.

But it must be known that Christs Resurrection and miracles, and most of the Apostles, sealed the Gospel as preached, before it was written And that the necessary summ of the Gospel so sealed was in a narrow room, even the sacramental Covenant with its explication, and the History of Christ therein supposed. And that the sincere belief and practice of so much, will certainly be saving: But yet the usefulness of the whole Scripture as containing the compleat Revelation of Gods will recorded for all succeeding ages, is an unspeakable mercy to the Church: So weak is mans memory, so bad a great part of the world, and the Clergy as well as others; so inclinable to errours and sects and to force even Gods word to seem to justifie their errours and sins, and of so many cross interests and minds are men, so very false the worst, and so untrusty even the better sort, and so liable all worldly things to degenerate and change, that he is utterly blinded herein, who thinks that Oral tradition would have safely delivered down the whole mind of God unchangeably, and with certainty. And yet to his praise we must acknowledge that 1. The essentials of Religion have by themselves been delivered us in Baptism, and many wales (oft named) with infallible certainty. 2. And so hath the Bible it self, even by such Historical tradition which hath an evidence truly called Physical; in that it ariseth not only from free contingent, but from *necessary* causes, even the consent of men of contrary interests, in acts which are truly necessary; And because there are not in nature causes that could produce a falsification (as is elsewhere opened.)

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As for them that are so far from taking the New Testament to have the nature of a Law, that they say, *Christ hath no Law*, or hath made none, they thereby make him to be no King, and have no Soveraign Governing power (of which Legislation is the Chief part:) And so far are they from the truth, as that there is now no Divine Law but Christs in force, for all power in Heaven and Earth is given to him, and all things delivered into his hand, and the Father (without him) judgeth no man, but hath committed all Judgment to the Son, who for this end dyed, rose and revived, that he might be Lord of the dead and living, and Head over all things to his Church, *Mat.* 28. 19, *Joh.* 13. 1. 2, 3. and 17. 2 *Joh.* 5. 22. *Rom* 14. 10. *Eph.* 1. 22, 23. So that the Law of nature continued is now Christs Law, to which he hath added his supernatural Institutions, and repealed all the Law of *Moses*, as such, having made the natural parts his own.

VII. As to the Method of the New Testament, it is perfect as to its intended use: 1. The method of the *Doctrine* is exact, though as lapt up in all the words and circumstances the unskilful discern it not; but in the Baptismal Covenant, Creeds, Lords-prayer and Decalogue, it is easily discerned. 2. And as to the Order of the *Books and words*, it was meet that it should begin with the History of Christs Life, Death, Resurrection, and Ascention; and then give us a tast of the History of the Apostles, and last of all give us the applicatory part, first to establish the understanding in the truth against errours, and then to direct and quicken us to holiness of life, and to comfort and patience in sufferings, and a joyful expectation of the glorious reward. For if the History had not gone first, which giveth us both the Matter and the miraculous reasons and grounds of our belief, the application would have been built upon an insufficient foundation.

VIII. It is the Gospel that is Gods most wonderful declaration of his Love to mankind; the *world sheweth* his greatness, but it was his *Goodness and Love* which sin, guilt and fear had made hardest to our belief, which God hath glorified in the face of Christ: It is Christ that is the believers daily and delightful study; the best sort of Learning and Wisdom; which giveth quietness, and hope and comfort to the Soul, when all other studys except in pure Subservience to this, are but trifling, diverting, delutory, and vain. To study Christ in his Nature, Person, Offices, Doctrine, Examples, Miracles, Sufferings, and Death, Resurrection, and Ascention; sending down the Spirit of Miracles and Holiness, reigning and interceding in Heaven, coming to judgment and glorified with his Church for ever, this, this is the high and noble, the sanctifying and comforting study, Daily to behold the face of Gods Love in this glass of our Redemption, till confirmed faith raise joyful hope, and turn our very nature into holy Love to God and Man, and stablish us in obedience and patience against all temptations sufferings and fear of Death, and make us long to be with Christ and love his appearing, and cry, Come Lord Jesus: This is the true life of Christian faith.

Readers, pray earnestly and dayly to God, to give you that same Spirit which indited the Scripture, to qualifie you to read and hear it, with understanding, belief, hope, love, and resolved obedience: And make it the Law and Rule of your hearts and lives.

And if any Fanaticks tell you, that because the Spirit is greater than the Letter, we must trie the Scriptures by the Spirit, and not the Spirit by the Scriptures; tell them in these few plain words, that the question is not rightly put: but whether they or we have the Spirit in the same measure, and to the same uses as the Apostles, and Prophets had. And whether we must not rather trie the Spirit and words of men now, by the Spirit and words of the Apostles, then theirs by ours. The Spirit was given by Christ to his Apostles, to lead them into all truth, and bring all his doctrine and Commands to remembrance to teach them to all Nations, recording them to be our continued instruction, Law, and Rules. But the Spirit is not given to Quakers to these ends, nor in this measure. And it is given now to the faithful, not to reveal to them a new Law, and Gospel, but to cause them to understand believe, love and obey that already revealed.

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The Gospel according to St. MATTHEW.

That is, The History of Christs Birth, Life, Death, Resurrection, Ascention, Doctrine, Covenant, Example and Mission of his Apostles to Preach Salvation through him to the World. Written by St. Matthew, *a Converted Publican, one of the Twelve Apostles, as Tradition saith, eight years after Christs Ascention; whether in Greek, or in Hebrew after translated into Greek, is uncertain.*

CHAP. I.

1. THE Book of the generation of Jesus Christ, the Son of David, the Son of Abraham.

1. I begin this History of Christ, with the Genealogy or Catalogue of his Ancestors according to the line of *Joseph* his reputed Legal Father after the flesh, so far as to evince that he was the Son of *David* and *Abraham*, the rightful King of the Jews and the promised seed, by their own supputation.

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, 2. And Judas begat Pharez and Zara of Thamar, and Pharez begat Ezrom, and Ezrom begat Aram, 4. and Aram begat Aminadab, and Aminadab begat Naason, and Naason begat Salmon, 5. and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, 6. and Jesse begat David the King, and David the King begat Solomon, of her that had been the Wife of Urias, 7. and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, 8. and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

8. *Ahaziah*, *Joash* and *Amaziah* are here passed by, perhaps as being by the Mother of *Ahaziah* of *Omri's* cursed Line, or for other unknown cause: Note that the Lawful Succession, much more the Grandchild or distant issue, is with the Hebrews called the *Son* or *Begotten*, though not immediately.

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias, 10. and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, 11. and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

9. They were oft carried away: But this was a little before the most notable Captivity.

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, 13. and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

12. One old Copy hath before [*Josias* begat *Jechim*, and *Jechim* begat *Jechoniah*; Dr. H. saith, in a very ancient Hebrew Copy of this Gospel, this verse goeth [and *Eliakim* begat *Abner*, and *Abner* begat *Azor*; By either of which the number of fourteen Generations is kept entire.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, 15. and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, 16. and Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ: 17. So all the generations from Abraham to David are fourteen generations, and from David till the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon to Christ are fourteen generations.

14. I reduce them to fourteen in the recitation, for memory sake and other reasons; This sufficeth to my intended end.

18. Now the birth of Jesus Christ was on this wise: when as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost.

18. Note the Holy Ghost did miraculously cause Her Conception, without a humane Father.

19. Then her husband Joseph, being a just man, and not willing to make her a publick example, was minded to put her away privily.

19. *Joseph* being a good man, averse to hurtfulness, thought

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thought rather to hide all by putting her privily away, than to expose her to the shame and punishment due by the Law, to such as he thought her to be.

20. But while he thought on these things behold, the Angel of the Lord appeared to him in a dream, saying, Joseph thou son of David, fear not to take to thee Mary thy wife, for that which is conceived in her is of the Holy Ghost: 21. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

20, 21. *Note*, It was a dream that had its convincing evidence; for ordinary dreams give no such certainty, 2. The name *Jesus*, a Saviour signified his office which is to *save his people* from *their sins*, and deserved punishment.

22,23. Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emanuel*, which being interpreted is God with us.

22, 23. In all this the Prophecy of *Isa.* 7. 14. to *Ahaz*, in how short time God would then deliver them, was fulfilled in a farther sense intended by the Holy Ghost, than that nearest foretold event: *Note*, God with us, is God taking our Nature, appearing to us, and reconciling and bringing us to himself.

24. Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife: 25. And knew her not, till she had brought forth her first born son, and he called his name Jesus.

24, 25. *Note*, Tho these words are no full proof that *Mary* had any other Children after, yet at least they make it utterly uncertain; and as it is no Article of faith as to the moment of it, so neither as to the certainty: Yet the Papal Sect have pretended Tradition for it, that *Mary* lived and died a virgin, as of so much weight as to Hereticate the deniers of it: And so they make all the Scripture insufficient, not only as to matters of orders, discipline and worship, but to articles of Faith; that they may on pretence of Faith and Orthodoxness destroy Christian unity and Love, and exercise domination by excommunicating and damning men on pretended tradition or authority at their pleasure.

CHAP. II.

1. NOw when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem; 2. saying, Where is he that is born King of the Jews, for we have seen his Star in the East, and are come to worship him.

1, 2. Some time after Christ's birth, Astronomers of great note came from the East-country (*Chaldea* or *Arabia*) saying, We have seen an extraordinary Star, which signifieth the birth of the King of the Jews, the Messiah whom they expected, and are come to do our homage and honour to him.

3,4. When Herod the King had heard these things he was troubled, and all Jerusalem with him: And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them, where Christ should be born.

3,4. *Note*, 1. When Christ cometh to save men, it casts the world into disturbance. 2. The first that was troubled and rose up against Christ, was the King, because his cross interest was greatest. 3. All *Jerusalem* is troubled with the King.

5. And they said unto him; In Bethlehem of Judea, for thus it is written by the Prophet; And thou Bethlehem in the land of Judah art not the least among the Princes of Judah; for out of thee shall come a Governour that shall rule my people Israel.

5, 6. *Note*, *Bethlehem* was the City of *David's* birth and of Christ's: The Prophecy is in *Mic.* 5. 2. a clear Prophesie of Christ, but thou *Bethlehem*, *Ephratah*, tho thou be little among the thousands of *Judah*, (Thousands had their proper rulers) yet out of thee shall he come forth unto me, that is to be Ruler in *Israel*, whose goings forth have been from of old, from the days of Eternity.

7. Then Herod when he had privily called the wise men, enquired of them diligently what time the Star appeared. 8. And he sent them to Bethlehem, and said, Go and seek diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

7, 8. *N.* His malice contrived to have made use of the wise men to further his cruelty, cloaking it with hypocrisie.

9. When they heard the King, they departed, and lo, the Star which they saw in the East, went before them till it came and stood over where the young child was.

9. *Note*, How this differed from other Stars, and how it moved and directed them, is not to be clearly apprehended by us at this distance of time and place, who saw it not.

10. When

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10. When they saw the Star, they rejoyced with exceeding great joy.

10. They greatly rejoyced that God thus renewed their direction. *N.* Some ancient Fathers thought that this Star was an Angel; He maketh his Angels Spirits, and his Ministers a flame of fire.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented to him gifts, gold and frankincense, and myrrhe. 12. And being warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

11, 12. They did their homage as sent by God: And then God defeated the malice of *Herod*.

13. And when they were departed, behold, the Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and flee into Egypt, and be thou there till I bring thee word, for Herod will seek the young child to destroy him. 14. And when he arose, he took the young child and his mother by night, and departed into Egypt.

13, 14. *N.* God could have cut off *Herod*, or secured Christ by other ways or miracles: But to shew that he will not make miracles ordinary, but work by usual means, Christ must fly into *Egypt*, a land of Heathen Enemies, to be saved from the King and People of *Israel*; such flight was not unlawful.

15. And was there till the death of Herod, that it might be fulfilled that was spoken of the Lord by the Propher, saying, Out of Egypt have I called my Son.

15. *Note*, Whether the Prophet *Hos.* 11. 1. understood this of any more than *Israels* first deliverance from *Egypt*, the Holy Ghost looked further and meant more, even the case of Christ.

16. Then Herod when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

16. *Note*, Interest and malignity conjoyned, made this King stick at no inhumane bloudy cruelty: Innocency was no defence against him.

17. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, 18. In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not.

17, 18. Tho it was another case that the Prophet meant, God's Spirit might look to this: Or the words may signifie, [*This case was much like to that* mentioned, *Jer.* 31, 15. and so speak but an allusion.

19. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt; 20. saying, Arise and take the young child and his mother, and go into the land of Israel, for they are dead who sought the young childs life. 21. And he arose, and took the young child and his mother, and came into the land of Israel. 22. but when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee. 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene.

19, *&c. Note*, 1. Still Christ is preserved by avoiding mens rage. 2. The Jews called Christ a Nazarite, from that place of his dwelling; but he was truly *Netser* the branch and a *Nazarene* devoted to absolute purity, of Whom *Sampson*'s Order was a Type, described also *Numb.* 6. *Lam.* 4. 7. *Amos* 2. 11, 12. This seemeth the sence, by allusion.

CHAP. III.

1. IN those days came John the Baptist, preaching in the Wilderness of Judea. 2. And saying, Repent ye for the Kingdom of Heaven is at hand.

1, 2. In those daies *John* as a Prophet inspired by God, Baptized upon preaching in the Wilderness of *Judea*; that the Kingdom of the *Messiah* long looked for, was now just at hand: and therefore they should by true Repentance be prepared for its Entertainment

N. 1. Its called the Kingdom of Heaven, because, it is a Theocracy, a Special Government of God by a saviour sent from Heaven to lead men to Heaven: as distinct from the prophane Kingdomes of the World, who look but to humane power and Laws and bodily prosperity. 2. That of *Mal.* 3. 1. 2, 3. Was here fulfilled, The Jews longed for Christs coming supposing it would have exalted their Nations in temporal prosperity, but could not endure him when he was for humility; spirituality, and a heavenly Kingdom.

3. Tho repentance be always a duty, its specially necessary to our special and great mercies; and our assurance of pardon by a saviour. A purified mind and

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and life are suitable to the consolation of Christ and the indwelling of the comforting Spirit.

3. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the Wilderness, prepare ye the way of Lord, make his paths streight.

3. It was *John* that *Isaiah* prophecied of, and foretold what his preaching should be. Tho it be grace that prepareth for further grace, mans duty must be used thereunto, and the exalting works of grace presupposeth the humbling work of repentance as a necessary preparation.

4. And the same John had his rayment of Camels hair, and a leathern girdle about his loins, and his meat was locusts and wild hony.

4. He was cloathed with Haircloth, bound to him with a leather girdle, and fed on what the wilderness afforded, which was Locusts (which some think were an Herb so called, but most a sort of flies like great Grashoppers that devour all green things,) and wild Hony.

Note, Tho the Fryers and Hermits by superstitious overvaluing such austerity, have tempted others to despise them, yet God approved of *Johns* signification of his contempt of the world and fleshly pleasures by such abasing of the flesh. And other mens superstition or Hypocrisie, will not excuse mens superfluity, or accuse mortification.

5. Then went out to him Jerusalem, and all Judea, and all the Region round Jordan. 6. And were baptized of him in Jordan, confessing their sins.

5. So glad were the People to hear that the Kingdom of the *Messiah* was at hand, that they all flockt to him to be baptized, professing repentance, that they might be prepared for the Kingdom.

Note, 1. We grant that Baptism then was by washing the whole Body: And did not the differences of our cold country as to that hot one, teach us to remember (I will have mercy and not sacrifice) it should be so here. 2. Tho many say *Johns* baptism and Christs were all one, its easie to prove that were any now baptized but with *John*'s baptism, he ought to be baptized again, in the name of the Father, Son and Holy Ghost, on the profession of many Articles of the Creed which *John* required not.

7. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said to them, O generation of vipers, who hath warned you to flee from the wrath to come. 8. Bring forth therefore fruits meet for repentance.

7. Knowing what these Pharisees and Saducees were, he said [O generation of Vipers.] Are you aware indeed that wrath is coming upon you? And do you think that the Messiah will indulge your sin, and come to promote your carnal interest? If you profess repentance and would have part in the Kingdom of the Messiah, resolve against your sins, and live in that righteousness and holiness which is the fruit of true repentance.

9. And think not to say in your selves, we have Abraham to our Father: For I say unto you, that God is able of these stones to raise up children to Abraham.

9. Think not that the Messiah will advance you for being the Carnal seed of *Abraham*: If you have not the Faith and Holiness of *Abraham*: If you be wicked unbelievers, God will cast you off tho *Abraham* was your Father, and can of the Gentiles (or the very stones) raise up such as shall be blest as *Abraham*'s believing seed.

10. And now also the Ax is laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

10. The *Messiah* cometh with salvation to some, and judgment to others: He layeth the Ax to the root to cut down all of you that bring not forth the fruit of true faith and repentance, and will cast such into the fire, of temporal and eternal punishment.

11. I indeed baptize you with water to repentance: But he that cometh after me, is mighter then I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

11. I do but baptize you preparatorily with water to repentance: But he that is coming after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize not only with Water, but with the pouring out of his Spirit on believers, and with that fiery tryal, which shall refine the gold, the faithful, but separate the dross, and destroy the rebellious unbelievers.

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

12. He will winnow and throughly separate the wheat from the Chaff, the Faithful from the Rebellious, and will gather the faithful into his heavenly Kingdom, and into his Church in order hereto, but he will burn the unbelievers and unperswadable as Chaff, and that with destruction here and unquenchable fire hereafter.

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John forbad him saying, I have need to be baptized of thee, and comest thou to me?

13, 14. *Note*, Christ was not baptized to the same ends as other men. He had no sins to repent of, nor saviour to receive, but as the General will wear the same colours with his soldiers, Christ received baptism for the ends he was capable, as to profess that the Kingdom of God was at hand. 15. And

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15. And Jesus answering, said unto him, (Suffer it to be so now: for thus it becometh us to fulfill all righteousness.) Then he suffered him.

15. I must fulfill the Law of *Moses*, and thy prophetick mission, and be thus entered on my proper work.

16. And Jesus when he was baptised, went up straightway out of the water: and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.

16. As Jesus went up out of the water, *John* saw the Heavens open to Christ, and the Spirit of God, in some resemblance of a dove (or as a dove doth light on any place) descending on him, (its like in a lucid appearance) and resting on him.

17. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.

17. And with the apparition came a voice from heaven, saying, This is, *&c.* This is my beloved Son the *Messiah*, sent from Heaven as the Mediator to reveal my will, and to fulfill it, and by his perfect righteousness and sacrifice to reconcile the world to me, and be the propitiation for their sins.

CHAP. IV.

THen was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil.

Note, 1. That tho Christ was God, his humane nature was acted by the Holy Ghost, to whom in Scripture is ascribed Divine perfection of operation on creatures. 2. Man was overcome by the temptation of Satan, and so sin and death and all evil did invade mankind; Therefore our Redeemer must deliver us from sin and Satan, and Misery, by conquering the tempter in his way of Temptation, by which he conquered: To give us also notice that the warfare preparatory to our future state, is managed by overcoming temptations, or being overcome by them. And therefore the study of temptations and the resistance is a great part of the Christian life 3. Christ cast not himself on temptations, but was led to it by the Spirit. 4. To be tempted is no sin.

2. And when he had fasted forty days, and forty nights, he was afterward an hungred.

Note, 1. In this *Moses* was a type of Christ. 2. Fasting and tryal by temptation were great preparatives to Christs exercise of his prophetick office: And his Ministers should not be strangers to it; The sensual are never true to Christ. To serve the flesh by the Ministry, by seeking preferment, honour and fleshly ease, and fulness more than mens Salvation, is to serve the Devil, as conquered by his temptations. 3. Hunger and bodily suffering give Satan advantage for many temptations, tho not so dangerously as prosperity, and fleshly pleasures do.

3. And when the Tempter came to him, he said, if thou be the Son of God, command that these stones be made bread.

3. The Son of God can do what he will: feed thy self now by miracle.

Note, 1. Whether the Devil thought by this to tempt him to doubt, whether he were the son of God, or only as supposing it to draw him to sin, by obeying him, is uncertain. 2. Satan cannot tempt us when he will, but when God permitteth him. 3. His design was to obscure Christs God-head and glory.

4. But he answered and said, it is written, Man shall not live by bread alone, but by ever word which proceedeth out of the mouth of God.

4. *Note*, 1. Christ himself was not above making use of Gods written word. 2. It is by this word that the tempter must be confuted and overcome. 3. It is by Gods will that our food doth nourish us, and his will and Love is more necessary to us than our food.

5. Then the Devil taketh him up into the holy City, and setteth him on a Pinnacle of the Temple. 6. And saith to him, if thou be the Son of God, cast thy self down: for it is written, he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

5. 6. Then the Devil permitted by God, carryed the body of Christ through the air, and set him on the battlements or some high place on the Temple; and said, cast thy self down, *&c.*

Note, 1. God may give Satan power, even to carry our bodies about, and yet not overcome our Souls. 2. The Devil would tempt us to think that we may do any thing that hath no danger to us, tho it be out of the way of our Obedience. 3. He that will have Gods protection must keep in the way of his duty to God, and not presume that God shall save him, out of his way in our own.

7. Jesus saith to him, it is written again, Thou shalt not tempt the Lord thy God.

7. *Note*, 1. Tho the Devil use Scripture for temptation, this is no dishonour to Scripture; but we must confute misapplication of Scripture, by Scripture rightly expounded and applyed. Papists and all hereticks, and the Devil himself may use Scripture (and therefore all must not be believed that use it.) But that is an honour to it, signifying that it is Gods word, or else it would not serve the Hypocrites turn. As all contenders pretend to Reason, and yet Reason must decide their controversies.

2. Tempting God is distrusting his ordinary care, and providence, and prescribing to him our own ways.

8. Again

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8. Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the glory of them: 9. And saith to him, All these things will I give thee if thou wilt fall down and worship me.

8, 9. *Note*, 1. Satan took advantage of Christ's voluntary poverty and fasting, to tempt his flesh to the desire of earthly prosperity, and dominion. 2. By [*all Kingdoms*] is meant, *many that were within prospect.* 3. How far God hath given the power of Earthly Kingdoms and glory to the Devil, is not fully certain. But we see he hath given him power to tempt men by them; and its like much to dispose of them as far as those temptations prevail. That he useth almost all the Empires of the world against Christ and holiness, by Malignity and worldly interests, to keep up ignorance and ungodliness, is notorious by sad experience. 4. The Devil thinketh not Kingdoms and Glory too great a price to win and undo Souls. 5. Christ himself was tempted to the most odious sin, even to worship the Devil. Therefore mere Temptation, even to Blasphemy, should not discourage melancholy persons, who hate and resist it.

10. Then Jesus saith to him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

10. 1. *Note*, When it cometh to Blasphemous and Atheistical temptations, Satan should be driven away, and no longer disputed with and endured: 2. Yet even then Scripture must be given for confuting his Blasphemies. 3. Whether Satan do all this, in pride as desiring to be worshiped, or in hatred to God, and Souls is doubtful: but its like to be from all these. 4. [*Only*] excludeth other Gods, and all Competitors and Opposites, but not Parents, Masters, Princes, as subordinate to God.

11. Then the Devil leaveth him, And behold, Angels came and ministred to him.

11. *Note*, 1. Satan can stay no longer than God will. 2. Angels are Gods servants for Christ and for his Church. 3. As Christ had the Ministry of Angels, we need it much more.

12. Now when Jesus heard that John was cast into Prison, he departed into Galilee.

12. *Note*, Christ avoided Persecution, till his hour was come: And so may we.

13, 14, 15, 16. And leaving Nazareth he came and dwelt in Capernaum, which is upon the Sea coast, in the borders of Zabulon and Nephthalim [That it might be fulfilled which was spoken of Isaias the Prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles, The people which sat in darkness saw great light, and to them which sate in the region and shadow of death Light is sprung up.

13, &c. Of which I may use the words of *Isa.* 9. tho then spoken to another purpose, as now fulfilled Literally as they seem to sound, and as perhaps the Holy Ghost might farther mean them, &c.

17. From that time Jesus began to preach, and to say, Repent for the Kingdom of Heaven is at hand.

17. From that time Jesus exercised his Prophetick Office, Preaching to them, 1. That the time of the Kingdom of the Messiah was now at hand; and 2. therefore that they should repent that they might be fit Subjects for his Kingdom, and might believe and receive remission of sins.

18. And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the Sea, for they were fishers.

19. And he said to them follow me, and I will make you fishers of men.

20. And they straitway left their nets and followed him.

18, 19, 20. It being part of Christs Office to appoint Teachers under him, as he walked by the Lake of *Genesareth*, he saw *Simon* and *Andrew*, &c. And he called them to be Teachers to save Souls: And that so powerfully, as prevailed with them to leave all and follow him.

21. And going from thence, he saw other two brethren, James the son of Zebedee and John his brother in a ship with Zebedee their father mending their nets, and he called them: 22. And they immediately left the ship and their father and followed him.

21, 22. *Note*, His call no doubt did reach the heart: what perswasives he before used is not mentioned.

23. And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease amongst the people.

23. And from that time he went about in that Countrey of *Galilee*, teaching and preaching the joyful tidings that the Messiahs Kingdom was at hand, and that his Miracles might confirm his Doctrine; he miraculously healed all manner of diseases where he came.

24. And his fame went throughout all Syria, and they brought to him all sick people, that were taken with divers diseases and torments, and those that were possessed with Devils, and those that were Lunaticks, and those that had the Palsey, and he healed them. 25. And there followed him great numbers of people from Galilee, and from Decapolis,

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polis, and from Jerusalem, and from Judea, and from beyond Jordan.

24, 25. *Note*, 1. Christ began his great Prophetick and miraculous Works among the poorest contemned part, and not in *Jerusalem* among the greatest. 2. The multitude of the miraculous cures and that of old diseases, such as Palsies, Leprosies, *&c.* left no place for suspicion of deceit.

CHAP. V.

1. AND seeing the multitudes he went up into a Mountain, and when he was set his Disciples came to him. 2. And he opened his mouth and taught them, saying,

1. And seeing the multitude that followed him as admirers and learners (not yet made full baptized Christians) he went for convenience of hearing, into a Mountain, and there being set, he taught them as followeth.

N. Phrases follow the custom of Countreys. And so [*he opened his mouth*] by that custom was no such absurd phrase as it would be now.

3. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

3. Blessed are ye my true Disciples, though you be poor in the world, if you have Spirits suited to your poverty, for you shall have the Kingdom of Heaven for riches.

N. Poor in Spirit signifieth a mind that is above the love of worldly Riches, and the sins that Riches use to breed and feed, (that is, *Sodoms* sins, *Pride*, *Fulness*, and Idleness, and unmercifulness to the poor;) and such as are contented with food and raiment, having mortified the lusts of the flesh, which thirsts after worldly plenty and delight.

4. Blessed are they that mourn, for they shall be comforted.

4. Though you are under sorrows now, you are blessed if you are godly and have godly sorrow, for your comfort will be time enough and full enough hereafter.

N. There are many sorts of sinful sorrow, which have none of this promise; such as are the common fruits of overloving some creature and distrusting God. But it is holy mourning that is here meant, that is, for our own or other mens sins, and Gods dishonour, and displeasure, and our want of more grace, and for the miseries of the wicked, and suffering world.

5. Blessed are the meek, for they shall inherit the earth.

5. Though lowly meekness and quiet patience seem a depressed miserable state with men, indeed those that are such are the most happy sort of men even in this world; and their way is the most probable for escaping of outward suffering; while the contrary minded vex themselves with their own impatience and pride, and provoke others to hurt them, and suffer much because they cannot suffer a little; and raising Seditions and Wars, do ruine themselves by revenge and ruining others, and perish by the sword to which they trust.

6. Blessed are they that hunger and thirst after righteousness, for they shall be filled.

6. Blessed are you, though now you hunger for want of bread, if you hunger and thirst after righteousness of heart and life towards God and man, as those that would fain be perfect in holiness, and doing good to all; and that not with a sluggish will, but a desire that pierceth effectual indeavour: For you shall have full satisfaction of all such desires, and more than you can desire now, when the full are sent empty away.

7. Blessed are the merciful, for they shall obtain mercy.

7. Tho God's grace and mercy be free, yet men must be fit receivers, and not reject it: And it is the merciful that are thus blessed, as qualified for having mercy from God: while the cruel and oppressors, and persecutors, and unmerciful, reject mercy by their forfeiture and incapacity, and undo themselves by hurting others.

8. Blessed are the pure in heart, for they shall see God.

8. God will not bless impure unholy souls with the light of his Countenance, and the comfort of his Love; nor dwell with the filthy workers of Iniquity; without holiness none shall see God. But you, whose hearts, his grace hath purified from the filth of fleshly worldly lusts, and the love of sin, are a blessed people, for Grace hath fitted you for begun Communion with God here, and you shall see him in heavenly glory hereafter. He hath not purified your hearts in vain.

9. Blessed are the peace makers, for they shall be called the children of God.

9. The peacemakers use to be hated by both extreams and sides of the contentious whom they would reconcile, yet they are blessed that do it sincerely from the predominant love of God and Man and Peace; for as Children are like the Father, so are they to the God of Love and peace, who hath reconciled his Enemies to him by Christ.

10. Blessed are they that are persecuted for righteousness sake; for theirs is the Kingdom of Heaven.

10. Tho men think them miserable that are oppress and ruined in the World: they are blessed if they are persecuted for righteousness sake: For its Gods cause who will reward them with the Kingdom of Heaven, and never let any be a loser by his obedience to him.

11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake.

11. Think not that I come to advance you to worldly honour: but look to be reviled and persecuted, not only by Heathens but by Jews, and to have all manner of

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of evil charged on you, and reported of you falsly, for my sake, because you believe me and obey me: But in all this you are blessed, while your false accusers and persecutors are miserable.

12. Rejoyce ye and be exceeding glad; for great is your reward in Heaven; for so persecuted they the Prophets who were before you.

12. Though such usage would break the hearts of worldly men and Hypocrites, do not you only bear it patiently, but joyfully with exceeding gladness, because your reward in Heaven will be so much the surer and greater: for you do but follow the Prophets that are gone this way to heaven before you, whom the carnal Church persecuted and murdered, tho their posterity honour their names when they are dead, but go on and imitate them in hating and persecuting the living.

13. Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden underfoot of men.

13. The World is putrified with the corruption of all sin; and you that follow me must be as salt to it, to recover it from this corruption. But if you prove filthy and corrupt your selves, what or who shall be salt to you, for your recovery? Corrupt professors of Christianity are more miserable, hopeless and forlorn than Heathens.

14. Ye are the light of the world: A city that is set on a hill cannot be hid.

15. Neither do men light a Candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

14, 15. God hath honoured you to be the lights to a dark world: It is not therefore an obscure and hidden sort of goodness that beseemeth you: You are called out to be conspicuous in the world, like a City on a hill that cannot be hid; by your difference from them in doctrine and life: Men do not light a candle to hide it, but to to set it up to be a light to the house; And so doth God call you to be open lights in Doctrine and life.

16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.

16. *Note*, That 1. the good works of Christians are the due appointed means to win others to the glorifying of God: and they that do not this are guilty of perfidiousness to God and man, as dumb Ministers are by omitting their work. 2. Therefore our good works must not be so few and small as to be undiscernable: They must not be done in hypocrisie to be seen of men for our praise: But they must shine forth in sincerity to God's praise. 3. By good works is meant Holiness to God, sobriety to our selves, and justice and works of love to others.

17. Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil them.

17. Take me not for an enemy to the Law and the Prophets, as if I came to blame and destroy them. As to the Ceremonial part, it was but a Typifying prediction of me, and is to be fulfilled in me: and it is the honour of Types and Prophesies to be fulfilled. And as to the Natural part I own and establish it, and am so far from evacuating it, that I teach the fullest keeping of it.

18. For verily I say to you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled.

18. I tell you, the Law is so true as being God's own word, that one letter or tittle of it shall not be frustrate or fail of its performance to the end of the world, but shall be all fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called Great in the Kingdom of Heaven.

19. If any shall presume to break the least of these commands because it is a little one, and teach men so to do, he shall be vilified as he vilified God's Law, and not thought fit for a place in the Kingdom of the Messiah: But he shall be there Greatest that is most exact in *Doing* and *Teaching* all the Law of God.

Note, Are not those Preachers and Prelates then the *Least* and basest, that preach and tread down Christian love of all that dissent from any of their presumptions, and so preach down not the Least, but the Great command.

20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

20. So far am I from Preaching looseness, or favouring sin, that I tell you, tho the Scribes and Pharisees pretend to the strictest keeping of the Law; if you keep it not better than they do, and be not a better and a more righteous sort of men, you shall in no case enter into the Kingdom of heaven. *Note*, That besides Christ's Righteousness, there is necessary to all (at age) that will be saved, a righteousness consisting in more careful exact obedience to God, than any formal Hypocrite hath. And this God's Spirit worketh them unto.

21. Ye have heard that it was said by them of old times, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment. 22. But I say to you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother Raca,

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shall be in danger of the Council: But whosoever shall say, Thou fool, shall be in danger of Hell-fire.

21. *Moses*'s Law was that Murther shall be punished with death (by the lesser *Sanhedrim*) And the carnal Jews have taken this to be all that the Sixth Commandment condemned: But God's Law is perfect however carnal men misunderstand it; and I tell you, that 1. whoever lets out his passion of hurtful and uncharitable anger against any man without or beyond just cause, doth in some degree break the Sixth Commandment, and therefore deserveth answerable punishment: And 2. Whoever shall causlesly scorn or revile his Brother, breaketh the Command yet more, and deserveth greater punishment: But whosoever shall utterly despise him causlesly, with an uncharitable conclusion that he is a fool or a wicked man, or a Schismatick, or an Heretick, when it is not so, shall have yet far greater punishment, even Hell-fire, answering that in the valley of *Hinnom*.

23. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; 24. Leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

23. Therefore see that you prefer not Sacrifice before Love and Mercy, but if thou bring thy gift to the Altar, and be just ready to offer it, and remembrest that thou hast wronged thy Brother, or given him occasion of uncharitable thoughts of thee; lay more upon love than on thy offering: Leave it there, and go presently and make restitution, confession, or whatever is necessary to reconciliation, and then come and offer thy gift.

N. 1. O Christians, lay this deeply to heart, that your Saviour was so great a teacher of Love, that he preferreth it before all things, even acts of outward Worship, and will take him for no Christian that is not so minded. 2. O what a dreadfull aggravation of wickedness is it to turn the very Sacraments themselves into snares of wrath and cruelty, and to curse and damn and tear from the Church all that dare not subscribe and swear to all the inventions of Popes and Councils. And for the preachers of Love and Peace, to say more than [*Thou fool*] even to Silence and Ruine or Burn all as Hereticks or Schismaticks, that dare not justifie all this.

25. Agree with thy adversary quickly, while thou art in the way with him, lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the Officer, and thou be cast into prison. 26. Verily I say to thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

25, 26. If thou have wronged any man, delay not reparation of his wrong, and reconciliation. Lest he extort his reparation from thee by Law, and put thee to extremity, when thou mightest have compounded or appeased him by submission. And so obey God in thy duty of Love and Restitution and submission to men, lest he enter into judgment with thee, and make thy utmost punishment answer the Debt.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery But I say to you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

27. So *Moses* said in the Seventh Commandment, Thou shalt not commit Adultery: And the carnal Jews lookt but little deeper: But I tell you, that whoever casteth on a woman a wanton eye, stirring up lust, and unlawful carnal imaginations and pleasure, or useth his other senses to stir up such lusts, as defile the mind, or tend towards Fornication, he hath in his heart broken the Seventh Commandment in some degree.

29. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. 30. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.

29, 30. It may be some will say, *My eye is so inclined to enticing looks, and my hand to some forbidden touches or acts, that they offend when I know they should not*, and if it go no further, I hope it is safe: But I tell you, this is so poor an excuse, that if you had not the command of Eye and Hand, and had no other way to avoid the sin, it were less hurt to you to pluck out that Eye and cut off that Hand, than to sin and be damned with it. Not that I bid you do so, for you have power otherwise to avoid the sin; but if you had not, it were your wisest way: much more to deny your Eye or Hand all forbidden pleasure.

31. It hath been said, whoever shall put away his wife, let him give her a writing of divorcement. 32. But I say to you, that whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.

31, 32. *Moses* bade you give your wife a Bill of Divorcement if you put her away: And so you have been taught that this is lawfull: But I say to you, that you must not put away a wife save for Fornication, and if you do, you are guilty of making her commit Adultery, and he will live in Adultery that shall marry her.

Note, That Christ here supposeth such other causes as Nature it self alloweth: As if Husband or Wife should resolvedly seek the others death, or be infected with a mortal contagious disease, self preservation alloweth avoidance

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avoidance till the danger is over: And if any other cause make their cohabitation utterly inconsistent with safety or the ends of Marriage, they may by consent live asunder while that cause continueth.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform to the Lord thine oaths: 34. But I say to you, Swear not at all; neither by heaven, for it is God's throne: 35. Nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great King; 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let you communication be Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil.

33, *&c.* You have been told that Perjury is a heinous sin, and our Oaths must be kept: This is past doubt; but I tell you more; that you must not needlessly swear at all, or make any Oaths a part of your discourse: Think not that it's a small matter to Swear by Creatures, while you profane not the name of God: For all that you can swear by is related to God, and his law is broken by it: If it be by Heaven, it is his Throne; if by the Earth, it is his Footstool; if by *Jerusalem*, it is his holy City; if by the Head, it is his work, of which thou makest not so much as the colour of one hair. Therefore content your selves in your discourse with a sober *Yea* or *Nay*: For your Oaths and needless vehement protestations, are but the expressions of Passion, or some other vice, and are stirred up by Satan.

Note, That the common definition (that an Oath is always an appeal to another as a knower and avenger of falshood) is not good: It is the pawning of the verity or honour of one thing known, to verifie another unknown. As to say, This is as true as that the Heaven is over me: Or if this be not true, the Earth is not under my feet; It's as true as that I have a Head; or as that there is a God, who knoweth all things, *&c.* Tho it's true that Swearing by God, includeth an appeal to him.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. 39. But I say to you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41. And whoever shall compel thee to go a mile, go with him two.

38. *&c.* You have heard that injuries must be repaid but with equal hurt: an Eye for an Eye: It's true that Magistrates having the charge of the *Commonwelfare*, and the execution of God's Laws, they must punish injuries, and not suffer all men to do as much mischief as they will: But you that are private persons, must prefer *LOVE* and *Patience* before Reparation of your Losses, preservation of your Rights, or personal Revenge: And therefore when it is not the publick good that requireth it, but your own right, resist not injuries, by any means which violateth *Love* or *Patience*. If when you are stricken you strike again, you do but stir up the person to more wrath, to hurt you more, whenas *Love* and *Patience* may make him ashamed that he hath wronged you: Revenge will but enrage him, and you will suffer more, when *Love* and *Patience* may win him. Yea if he abuse the Law to injure you, prefer not the righting of your selves before the winning of him by *Love*: And Patience may cost you less than a Law-suit, or Revenge: If he injuriously force you to any service, bear that and more, rather than by striving to violate Charity.

Note, that the Rule here intended by Christ is, that we prefer the winning of a man's Soul by Love, and the exercise of *Patience* before our *Right*, and that we bear tolerable wrongs rather than alienate men by exasperation, and increase our own sufferings by revenge; usually the Patient suffer least; and win enemies most. But 1. this extendeth not to Magistrates strengthening sin by impunity. 2. Nor to private mens pardoning sins against God, which is not in our power. 3. Nor to neglect the safety of the *Commonwealth* by favouring evil. 4. Nor by the forbearing necessary defence of our own or others lives or welfare against insufferable assaults: nor may we give away that which is due to Wives and Children, or the poor, which is not in our power.

42. Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

42. *Note*, The sense is, Be not unwilling to give where ever thou oughtest, but as willing to give as men are to ask; And *Asking* is one part of thy direction to whom to give. But this excludeth not the use of prudent reason in our giving. 1. We must not give that to one person which we should rather give to others; not to the unworthy or unfit, because they ask, when we should seek after the more needy and worthy that ask not: nor must we give that to one that is due to many; nor give to do a lesser good when by it we might do a greater; nor give that which is not in our power. As to the question, How much we must give, 1. A thousand come far short, for one that charitably gives too much. 2. Every man should study to do God the greatest service he can with his estate, and prudently discern the way. 3. The necessities of others must be preferred before our pleasure and unnecessaries.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thy enemy: 44. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, 45. That you may be the children of your father which is in heaven; for he maketh his sun to rise on the evil, and the good, and sendeth rain on the just and unjust.

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43. 44. God did let out the Israelites to execute so great slaughters on their Heathen enemies, that occasioned many of old to restrain Love to too narrow an object, and to incline to hatred and hurtfulness to enemies, too much: But, I tell you, that you must Love all your enemies according to the degree of amiableness in them; that is, All men as men; All sober moral men as such; all visible members of the Church as such: And all notably sincere, eminent, excellent and useful Christians as such; And let not enmity to you, suspend this Love; (Tho you be not bound to love all alike, nor to *trust* any mortal man too far.) And it is not enough that you do your enemies no hurt; nor will their *hating*, *cursing*, or spightfull usage and persecution of you, excuse you from your duty: But notwithstanding all this, you must love them that hate you, and pray for them that despitefully use you and persecute you, speak well of them and bless them that speak ill of you and curse you; for you are not God's children if you be not like him, and imitate him, who maintaineth the life, health and natural comforts of the just and unjust.

N. O how little Conscience do most Christians, even the Religious make of this command of Christ? How freely do they speak evil of their enemies, and think themselves excused by saying, *It is as they are Christ's enemies and not as ours*: Hate the sin, and dislike the sinner as such; so you will but love all that is lovely in him, and remember, that it is Love that must overcome evil, and make bad men lovely.

46. For if ye love them that love you, what reward have you? do not even the Publicans the same? 47. And if ye salute your brethren onely, what do you more than others? do not even the Publicans so? 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

46,47,48. If you look for any reward from God, it must be for obeying and serving him: but to love men for loving you, is but to serve your selves and your self-love, and then you must reward your selves, what bad man will not love men for loving him. And if as Jews you be kind to Jews, or praise, honour and love those of your own Sect or Party or Opinion, what bad men or Heathens do not the like? All out of self-esteem love and honour their party, and those of their own opinion. But if you will approve your selves the children of God, and have his reward, Love men for his sake, even all men impartially, whether they be for you or against you, so far as any thing of God is in them, whether it be Nature or Grace, common grace or special; yea for their capacity of being good and doing good hereafter. The most full universal Love is that perfection in which you must be like to God. Judge of your selves by it; and reckon that you have no more Goodness than you have Love.

CHAP. VI.

1. TAke heed that ye do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven.

1. Be careful to avoid hypocrisie, and a proud desire of praise in your works of Charity: You may do it when men see you; but not to be seen: If you take mens esteem and praise for your reward, you forfeit and lose God's heavenly reward.

2. Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may have glory of men: Verily I say to you, They have their reward.

2. Make not ostentation of your Charity, as Hypocrites: They shall have no better reward than the vain-glory which they chuse: (Alas what a pitifull reward.)

3. But when thou dost alms, let not thy left hand know what thy right hand doth. 4. That thine alms may be in secret: And thy Father which seeth in secret, himself shall reward thee openly.

3, 4. But (tho your good works must shine before men to God's glory, yet) be so carefully afraid of all affectation of vain-glory to your selves, as purposely to conceal all, when nothing but your own praise requireth openness; yea, do not note it too much in your selves, to puff you up; and then as your hearts and lives are all known to God, he will openly reward them to the full.

5. And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men: Verily I say to you, they have their reward.

5. So let not your Prayer be like the Hypocrites, all done in publick as on a Stage, to be seen of men: I tell you mens praise is all the reward they shall have.

N. Not but that publick Church-Prayer, and Family-prayer are as great duties as secret Prayer: But they must not be done for to be thought Religious, nor secret Prayer made open or neglected. 2. Standing is a lawfull praying gesture in it self: But where Kneeling signifieth more reverence, it must be preferred in humbling duties.

6. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

6. But

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6. But do thou pray secretly where only God is witness of thy Prayers (and therefore approve to him thy secret desires and heart, as well as thy words,) and believe that God will openly reward thee.

N. 1. Both publick and secret prayer are our duty. 2. Praying only before men is gross hypocrisie: But all secret prayer will not prove sincerity. 3. They that say, We must not serve God for reward, oppose Christ, and Scripture, and all Religion. It is not a reward in *Commutative Justice* as if we profited God: But in *Fatherly love* and justice, as pleasing God through Christ, as Fathers reward good children and not bad ones.

7. But when ye pray, use not vain repetitions, as the Heathen do, for they think that they shall be heard for their much speaking. 8. Be not ye therefore like unto them; for your Father knoweth what things you have need of before you ask him.

7. When you pray do not so repeat over the same words, or lengthen your Prayers with unmeet repetitions, as the Heathens do, that think canting over certain words, or spinning out Prayers to such a length, is acceptable to God: or as if God were moved by terms or length. For God is your Father, and knows what you need before you speak, and pityeth you according to your needs: And your Prayers are not to move and change him, but by exercising your own desires, and faith and repentance and thankfulness, to make you fit to receive his further gifts.

9. After this manner therefore pray ye.

9. I will give a perfect directory for the matter and order of your desires and prayers, and in words fit for your use, when you pray but summarily.

9, 10, &c. Our Father which art in Heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, And forgive us our debts, as we forgive our debtors; And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever. Amen.

9, &c. We come not to thee as our unreconciled avenging Judge, but as to our merciful Father reconciled to us by Christ; The only God, whose Glory is eminently in Heaven, infinite in perfection of Being, and of Power, Knowledge and Goodness, our absolute owner, our Supreme Ruler, and our most loving Father by Creation, Redemption and Regeneration, whose we are, and whom we must serve, and whom we must Love and Trust; we are sinful, needy, miserable and unworthy in our selves, but thy Children by Christ our Intercessor, who is worthy; whose hearts are by desire towards thee as our God, and to the good of others as our brethren, as well as by necessity to our own felicity: We know that as all things are Of Thee, and Through Thee, and To thee, so Thou art our Ultimate end: And therefore we first humbly beg that Thy Great, Wise, and Good and Holy name may be known, and shine forth and be glorified and holily regarded upon earth, and not blasphemed or be unknown and disregarded by Atheists, Infidels, or wicked hypocrites; nor the honour of men be set up against thee: But that the Nations of the earth, and all Societies and our own selves, may be wholly devoted and live to thy Glory.

And our next Petition is, that the world, or its Societies, or our own and our brethrens Souls, may not be given up to the wicked Tyrannical Kingdom of Satan, or men that are his Ministers and governed by him, nor to the Wars, bloud and cruelty of such: But that thy Divine Government, even the Kingdom of Messiah may come on Earth in that fulness as may destroy the Kingdom of Satan, that Faith, Love and Righteousness may be the constitution of Societies and Souls; and the Reign of Grace may prepare us for Glory; which we specially pray for.

And our third Petition is, that in this thy Kingdom, Societies and Souls, our own and others, may in disposition be conformed to thy Governing Will, and in practice obey it, and in Faith, Hope and Love, with joyful Trust expect the promised reward, and patiently submit to thy Fatherly corrections and disposals. And that in all these aforesaid three requests, this Earth that is grown so near to Hell, may be made more like to them in heaven, who Know, Love, and Obey, and Glorifie thee, with Perfection, Unity and full delight.

And because thou hast made our natures such as cannot but love our selves, and hast bound us to seek our own and others welfare, and Grace presupposeth *Nature*, and our *Being* is necessary first to our *Well-being*. Therefore our fourth Petition is, that thou wilt support our natures, and maintain them by necessary food and sustenance, and make us content with thy allowance, and save us from covetousness and overmuch love to worldly fulness, prosperity and wealth, and cause us to subserve thy providence by our wise and diligent labours, and not to forfeit thy maintenance by our self confidence, idleness or vicious sensuality, nor turn our strength to serve our sinful lust.

And knowing that Holiness and Justice require the punishment of Sin, we next beseech thee to look on us in Christ whom thy Love and Mercy sent into the world to be a Sacrifice and Propitiation for sin; whose perfect Righteousness and Sacrifice have merited that pardon and grace, which he hath given in his Covenant, and proclaimed and offered to us all in the Gospel: Forgive all the sins of our former life, and the remaining corruption of our hearts, and the daily faults that we are guilty of in our state of imperfection. And knowing that thou forgivest none but penitent believers; and bindest us to love and forgive others as ever we would be forgiven; we confess and lament our manifold sins, of corrupt nature and practice, of ignorance and of knowledge, of negligence, rashness and presumptuous wilfulness; The remembrance of them is our grief and shame, we loath our selves for them, and earnestly beg to be healed of them: we cast our selves by believing Trust (tho alas too weak) on Jesus our Saviour his Merits and Intercession, and thy Love and Mercy and promises in him, desiring henceforth to be ruled

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ruled by him and ſanctified by his Spirit and Grace; And we unfeignedly love and forgive all thoſe that have wronged us: we beſeech thee therefore charge not our ſins upon us, but acquit us from the everlaſting puniſhment, and all vindictive penalties in this life, on Soul or Body: And grant the ſame to all our brethren for whom we pray.

And becauſe if thou keep us not, we ſhall run on in guilt by new temptations, and loſe all that thou haſt given us: We laſtly beſeech thee, to ſave us from all dangerous temptations, either by Satans inward ſuggeſtions, or outward ſnares, by our own ill inclinations, or worldly allurements, or by ſuch ſufferings as may be too ſtrong for our faith, hope and patience, or would ſuppreſs our holy love, and thankfulneſs and joyfull praiſe: And ſave us from Satan, from our ſelves, our enemies and our friends that would tempt us to any evil, and from the ſin and miſery and thy deſerved judgments, of which we are in danger. And fortifie us with thy confirming comforting ſpirit.

And we beg all theſe mercies of thee to this end, that we may employ them with all thy Saints, in joyful praiſes of thy bleſſed Kingdom and Government in Heaven and Earth, and in holy admiration of thy Power, and all perfections, and in glorifying thy Infinite Goodneſs and Bleſſedneſs, with the glorified Society for evermore. Theſe are the deſires of our Souls, and the requeſts of our lips, which we humbly, and earneſtly in Faith and Hope do preſent to thee our Heavenly Father, by the motion of thy Spirit, through Jeſus Chriſt, our Interceſſor, Lord and Saviour, Amen.

Note, Reader, So perfect is the Method of the Lords Prayer, that I had thought to have Anatomized it and ſet it before thee in a Scheme. But I now write for the leſs learned that cannot well comprehend accurateneſs: They that can may find it done already in my *Latin Method of Theology*; and the lower ſort may find ſuch a brief and plain Expoſition as ſuch are capable of, in my *Family Catechiſm*: And in both the controverſies hereabout reſolved.

14. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. 15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

14. Leſt you ſhould think that no qualification for pardon and other gifts are neceſſary in you, I again repeat what ſelfiſh nature is loth to obſerve, that tho God be your heavenly Father, yet your love and forgiveneſs of your Brother is ſo neceſſary to his forgiving you, that without it you ſhall not be forgiven: For if you have not this in ſincerity, you are not God's children, and he is called *your Heavenly Father* but as offering you his grace: But if you have ſincere Love, with notable defects in your forgiving others, God will correct you as Children, and will not forgive you ſome ſharp chaſtiſements; but make you know that you muſt love others, if you will have the comfort of his love.

16. Moreover when ye faſt, be not as the hypocrites of a ſad countenance; for they diſfigure their faces that they may appear to men to faſt: Verily I ſay to you, they have their reward.

16. Do not for to be thought godly ſeem to be more humbled than you are; nor ſhew that outwardly, which ſhould be a concealed ſecret faſt: ſuch hypocrites ſhall have no better reward, than the eſteem and praiſe of men which they thus ſeek.

17, 18. But thou when thou faſteſt, anoint thy head and waſh thy face, that thou appear not to men to faſt, but to thy Father which is in ſecret: And thy Father which ſeeth in ſecret, ſhall reward thee openly.

17, 18. But look thou for thine approbation and reward from God, and hide from the notice of the world thy private humiliations (tho publick humiliations of Churches and Nations, and for open wrongs, muſt be publickly ſhewn) and God will openly reward thee.

19. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

19. *Note*, 1. By *Treaſure* is meant that which a man *moſt loveth* and *truſteth* to for his ſupply and comfort, and practically placeth his chief welfare in. 2. By *laying up*, is meant, over valuing, eagerly deſiring and ſeeking and caring for. That which ruſt, moths, and thieves can ſtop bereave you of, is unfit to be your beloved truſted treaſure.

20. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal.

20. But by Faith place your happineſs in heaven and on that lay out your care and love and labour; and ſo uſe your wealth as God hath promiſed to reward in Heaven: For that treaſure is incorruptible, inviolable and everlaſting.

Note, That tho it be our God and Saviour that layeth up our treaſure in Heaven, and ſaveth us freely by Grace, yet it is we that are commanded to lay it up, and ſave our ſelves, ſubordinately, by faith, hope, love, and labour, which qualifie us as fit receivers of it.

21. For where your treaſure is, there will your heart be alſo.

21. And by this you may know whether you truly place your Treaſure in Heaven or on earth (Not by your ſpeculative opinion or words: for what Hypocrite will not ſay that Heaven is better than Earth?) But by the bent of your hearts: Your Love, Care, Truſt, and hope will be where your Treaſure is. That which you 1. highlieſt value practically, 2. and moſt deſire and chuſe, 3. and labour for, tho with the greateſt care and coſt, that's it that is indeed your Treaſure.

22. The light of the body is the eye: If therefore thy eye be ſingle, thy whole body ſhall be full of light: 23. But if thy eye be evil

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evil, thy whole body shall be full of darkness: If therefore the light that is in thee be darkness, how great is that darkness?

22, 23. As the eye seeth not for it self alone, but for the whole body, to guide its action; so thy understanding or practical judgment is that superiour vifive faculty that must guide all thy love, and choice and life: If therefore thy judgment be sound, and thou knowest the difference between laying up a treasure in Heaven and on Earth, it will rightly guide all the actions of thy heart and life: but if thy judgment be blinded in this great affair, it will misguide thy love, thy choice, and all the tenor of thy life: If thy judgment then be blind which must guide thee, what a miserable erroneous wretch wilt thou be; and how dismal will that errour prove.

24. No man can serve two masters: for either he will hate the one and love the other; or he will hold to the one and despise the other: ye cannot serve God and mammon.

24. And take heed of the self deceit of Hypocrites, who flatter themselves with the hope of having a treasure both on Earth and in Heaven; resolving to keep and prefer this world while they can keep it, and hope that Heaven will be a reserve when they can keep the world no longer; and so they will be as Religious as will stand with their fleshly worldly interest: But I tell you, no man can serve two such contrary Masters: He will love one better than the other, or obey and serve one to the neglect and injury of the other. You cannot love and serve God as God, and yet love and seek worldly wealth and prosperity, as your most beloved trusted treasure. God will not stoop to the world: therefore the world must in your esteem and choice, stoop to God, and be used for him.

25. Therefore I say to you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment.

25. Therefore take this as my special warning, *Wholly trust God for life and all the concerns* of life, and shew not your selfishness and worldly love, by being distrustfully anxious or sollicitous, for meat, and drink, and cloaths; If you know not which way to get them, God knows which way to give them. *Your Lives and Bodies* are his gift, and in his power; and did he give you these, and cannot you trust him for food and cloathing:

26. Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

26. You see that God feedeth the many sort of Fowls that make no store-houses or provision for time to come: And God that made you better than they, will not neglect you.

27. But which of you by taking thought can add one cubit to his stature?

27. Study your duty and use just means while you trust on God: But your self-troubling distrustful care and thoughtfulness, is but unprofitable self-vexation. All your care cannot make you any taller of stature, nor keep your bodies from decay or death.

28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: 29. And yet I say to you, that even Solomon in all his glory was not arrayed like one of these. 30. Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith?

28, 29, 30. And why do you distrustfully care for cloathing? You see the Lilies of the field that neither sow nor spin, have yet a more beautifull flower than *Solomons* most splendid Ornaments could match. And doth God so cloth these and other Plants with beauty, and sweetness, and are you so distrustfull and weak in Faith, as to fear that he will neglect you?

Note, That Christ here neither blameth *Sowing*, *Spinning* or other meet labour, nor would have it done imprudently and carelesly; much less doth he approve of an idle slothful life on pretence of trusting God. Six days must we labour, and not eat the bread of idleness: *Paul* saith, He that will not work (when he can) let him not eat. Idleness corrupteth Body and Soul. Such *Care* as we must take to feed and cloath the Poor, such at least we may take for our selves: But,

31. Take no thought therefore, saying, what shall we eat? or what shall we drink? or wherewithall shall we be cloathed?

31. Therefore when you have done your duty, trust God, and do not with murmuring or self-troubling distrustfully say, whence shall I have food and raiment?

32. For after all these things do the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things.

32. This is the practice of the Heathens, who fear and complement their Idol Gods, but cannot trust them for what they want, but by self-trusting and self-seeking are drowned in worldly love and care: But your Heavenly Father is far better acquainted with all your wants than you are, and doth not disregard them.

33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

33. But I make this promise which you may boldly trust; see that you *seek first Gods Kingdom* of grace and glory, and that *Righteousness*, (*Relative*, *habitual* and *actual*) to which through Christ he hath promised acceptance and salvation, seek these I say before all worldly

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ly prosperity and fleshly interest, with your chief and predominant *Esteem*, *Choice*, and *Endeavour*; and then all bodily things shall be given in as additions to the greater blessings, so far as God seeth them fit for you, and you for them (for Godliness hath the promise of this life and of that to come.)

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

34. Therefore (Beg of God your daily bread in faith, and in the use of honest labour; but) take no distrustfull troubling careful thoughts for the time to come; It will be time enough to morrow to take notice of to morrows wants, and to do to morrows work: Every day hath its own duty and difficulty, and sufferings must be expected: Do not anticipate them, and take to day the trouble on your self by care and fear, which belongs to the time to come: The burden and troubling part by such sufferings as you must expect, will come time enough, and a days sense of the suffering, is enough for one days evil or burden. Preparatory notice of death and suffering is usefull: but should we foreknow all the particular sufferings that are to come on us, it would but overwhelm us, by an untimely suffering every day by fear and care of all that which we should suffer but by little tolerable parcels, while every day hath its own proportion.

CHAP. VII.

JUdge not, that ye be not judged: 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

1, 2. Make not your selves judges of other men and their actions without a just call, and be not censorious medlers, nor bold severe condemners of others without proof, and beyond cause. For otherwise you must look for severe judgement from God, and to be repaid by man, and used as you used others.

3. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye?

3, 4. So censorious are hypocrites of others, that the mote of a small infirmity or dissent is seen in their eyes, as if it were some intollerable thing, which they must pluck out (as the Pharisees censured Christ and his Disciples for not observing their ceremonies and traditions) But if thou know thy self, mayest thou not find worse than this in thy self? (Hath a Pharisee nothing worse than Non-conformity to his ceremonies and traditions? How canst thou think his mote of ceremonial or small difference intollerable, while thou easily beareſt thy own formality, magisterial pride and worldly mind, and other great and deadly sins?

5. Thou hypocrite, first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

5. Thou Hypocrite, first see that thou have no greater fault thy self; cast away the beam of pride, worldliness, formality, malignity, and fleshly vice out of thy self, and then thou wilt be more capable to judge of thy brothers failings, and fitter to reprove him.

6. Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under feet, and turn again and rent you.

6. And as it is not every one that is fit to reprove, so it is not every one that is fit to be reproved. Tho to seek mens salvation by teaching and reproof, be a work of great moment, when it is used in season, to them that are capable of it; yet take this rule; pretend not duty to teach and reprove when its clearly like to do more hurt than good: some men are hardened scorners, and some senseless neglecters, and some hateful, persecutors: To such as those, holy counsel, doctrine and reproof, is but like casting Sacramental or consecrated bread to the dogs, or pearls before swine. To be thus wise and righteous over much, is but the way to perish and be rent, or at least made a scorn to beastly men. It is no duty where it is no means to good, yea to greater good than hurt.

Note, Yet if a slothfull hypocrite shall rashly censure others to be Dogs and Swine, and desperate, to excuse himself from duty and trouble, this is but a doubling of his sin.

7. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. 8. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

7. And to obtain grace and mercy to your selves, true Prayer is Gods appointed means, Ask of God and he will give it you, seek diligently and you shall find, &c. For every one that asketh in sincerity, and seeketh with diligence and constancy shall obtain.

Note, That is, if he pray to God believing his power, and goodness, in the name of Christ, and trusting in his merits and intercession, and this first and chiefly for God's glory and for things spiritual and everlasting, and for earthly things as means to these, and if he be earnest, diligent and constant in such askings, seeking and knocking, he shall certainly have grace and Glory, and all outward things so far as they are fit for him, and he for them.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent? 11. If ye then being evil, know how

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how to give good gifts to your children, how much more ſhall your Father which is in heaven give good things to them that ask him.

9,10,11. Do not diſtruſt Gods goodneſs and willingneſs to do good: All the love that is good in you, is but a ſpark from the God of infinite goodneſs. Therefore if you would not give a ſtone to your Children that ask bread of you, nor a Serpent to that Child that asketh a Fiſh; and if you that are ſo bad men, will give good things and not evil, to your Children, O how much more abundantly ſhould you believe your heavenly Father ready and willing to do good to his children who ask it of him, being fitted to receive it.

12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for this is the Law and the Prophets.

12. And as you may gather by your own love to your children what love God hath to you; ſo if you would have God over-rule the hearts and actions of men to love you and do you good, ſee that you firſt love them and do them good, and that is the moſt probable way to obtain it: It is deſirable, that all men do uſe you with Juſtice and Charity: Do you therefore be ſure ſo to uſe all men: (Not that a man who hurteth himſelf, or would have another hurt him by temptation or ſin, may therefore hurt another. But) be more forward to do good, than to expect it from others: and put your ſelf in their caſe, and do to them, whatever (prudently and juſtly) you would have them do to you, ſuppoſing their caſe and yours were exchanged.

13. Enter ye in at the ſtrait gate: for wide is the gate, and broad is the way which leadeth to deſtruction, and many there be which go in thereat. 14. Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

13, 14. And let not the ſtrictneſs of the gate and way of life diſcourage you: The gate is wide, and the way is broad that leadeth to deſtruction: It is eaſie to pleaſe the fleſh, and to neglect a holy life, and great is the multitude that go this way: But do not you follow the multitude in ſin unto damnation. The entrance into a life of Faith and Holineſs is ſtrait, and the way is narrow, requiring ſelf-denial, mortification, holy diligence, and patient ſuffering; and it is but few that find this way and the life to which it leadeth. But life eternal cannot be too dearly obtained: Therefore let no difficulties ſtop you or turn you off.

N. 1. It is becauſe of our corrupt averſeneſs, (ſuch as ſick men have to a feaſt) and the reſtraints and ſufferings of the fleſh, that Godlineſs or Faith is called difficult or ſtrait. But in it ſelf and to a ſound underſtanding and will, it is the only pleaſant life. To believe God's love and our everlaſting glory, muſt needs be ſweeter than to live in guilt and terrour, and in deſpair of any future happineſs. 2. The *Gate* is the entrance by converſion into a life of Faith and Holineſs as the way: and the Devil, the World and the Fleſh will ſtrive hard againſt both: But Grace will conquer and make all a delight. 3. Fewer turned Chriſtians then, than did after Chriſts aſcenſion. But if moſt on earth periſh, how little is the earth, to the vaſt and glorious regions of the bleſſed.

15. Beware of falſe Prophets who come to you in ſheepscloathing, but inwardly they are ravening wolves: 16. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles?

15,16. And you muſt expect the temptation, of Teachers falſly pretending Divine inſpiration and authority, they will come to you with enticing pretences, as ſpeaking for God, for truth, for godlineſs, for your ſalvation, for order, peace, *&c.* but *miſchief and hurtfulneſs is in their heart and deſign:* And if you think their pretences too hard for you to confute, look to the tendency and effects: Thorns and thiſtles prick and hurt, but Grapes and Figs are ſweet and nouriſhing. If their *Counſel* and their *practice* be *hurtfull* and *deſtroying*, they are *Wolves*, and not of God. Their bloudy jaws and teeth will bewray them tho in ſheeps cloathing: If they would draw you to wickedneſs, or turn you from a ſober, juſt and holy life, or if inſtead of *Love* and *Peace* and *doing good*, they are for hatred, contention, cruelty, oppreſſion, unjuſt ſilencing, excommunicating and perſecuting, by theſe fruits you may know them.

N. Tho every cruel wicked man is not a falſe teacher, nor every man is to believed in *all his Doctrines* who is *loving and godly*; Yet 1. that doctrine that tendeth to do more hurt than good, is naught. 2. And uſually God teacheth the meek and loving, and holy perſons all neceſſary truth, and forſaketh moſt, the underſtanding of the wicked, proud and worldly: And tho not meer ornamental accompliſhments, yet the ſaving gifts of the Spirit go together; that is, Illumination, and holy love, and obedience and peace; And who can be confident that Gods Spirit teacheth thoſe men the truth above others, whom he never taught the known neceſſary duties of love, peace, juſtice, holineſs and temperance. When their lives tell us that they ſerve the Devil, its hard to believe that they are *inſpired* of God as extraordinary men, tho they may preach the truth for reputation and advantage.

17. Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit: 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. 20. Wherefore by their fruits ye ſhall know them.

17,18,19,20. As the man is, ſo will he do. Therefore by the badneſs of their fruit you may know that they ſpeak not from the Spirit of God.

Note, That Chriſt giveth us not this Rule to know ordinary Prieſts and Preachers Doctrine by: For when Rulers and Countreys own ſound Doctrine, wicked worldly

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worldly men will own it for preferment and worldly ends: But it is to trie *Prophets* by, who pretend to the Spirits inspiration: He that is not ruled by the Spirit is not like to be inspired by the Spirit. 2. And tho this hold true as to all wickedness, yet the fruit that Christ specially meaneth, is *hurtfulness*: As the names of Wolves, Thorns and Thistles shew. 3. If a good man speak or do ill, it is because he is not perfectly good, but partly bad. For instance, The Papal Church pretendeth to the infallible guidance of the Spirit when Pope and Councils agree, which is, *To Prophetical Inspiration*, beyond the *meer improvement of their own knowledge*: How shall we know whether their pretence be true? 1. We find that they cherish ignorance, by forbidding the reading of the Scripture in a known Tongue without a License, and praying in a Tongue not understood: 2. We find that they divide the Christian world by laying its Unity and Peace on impossible terms, even a multitude of their own Canons. 3. We find they are adversaries to Catholick love, by damning all the Christian world save their own Sect, and keeping up their Church and Religion by bloudy Doctrines, Inquisitions, and Massacres. 4. And that it is a worldly interest that is thus managed. These being all Wolfish Thorny hurtful fruits, disprove their pretence to the Spirits infallibility. But it being their interest to be for the Deity, Christianity, and Immortality of Souls, in that they may own the truth. And if the Reformed Churches have had some errours, it is because they are but of imperfect knowledge and reformation.

21. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

21. It is not verbal professions, and pretending to the Spirit, or to be Orthodox, or to be better than others, nor is it formal worshipping God as the Hypocrites do, nor honouring me with the lips and knee alone, that will save any one: but it is only the holy obedient beliver that shall be saved.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works: 23. And then I will profess to them, I never knew you: depart from me ye that work iniquity.

22, 23. Many will then plead, not only that they were Bishops or Preachers in the Church, but even that they Prophesied, and wrought miracles in my name: to whom I will say, Depart from me all you that lived wickedly, whatever you said or did in my name, I never owned you, nor will I save you.

24. Therefore whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man who built his house upon a rock. 25. And the rain descended and and the flouds came, and the winds blew, and beat on that house, and it fell not, for it was founded on a rock.

24, 25. He that heareth, believeth and obeyeth that which I have now taught you, is like a wise man, &c.

Note, The obedient believer is the only wise man, that buildeth the hopes of his salvation on a sure foundation.

26. And every one that heareth these sayings of mine, and doth them not, shall be likened to a foolish man who built his house on the sand: 27. And the rain descended, and the flouds came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

26, 27. *Note*, 1. Ungodly men, that hear Christs Gospel and obey it not, are fools, and build their hopes of Salvation as on the sands, 2. All mens Religion and hopes shall be tried, as a house by Storms, whether it be well founded and built or not. 3. Grievous will be the overthrow of the religious hopes of all hypocrites and ungodly livers.

28, 29. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

28, 29. The hearers admired his Doctrine; for he spake not as the Scribes and ordinary Teachers, but as by Prophetick authority and the Majestick power of the Spirit.

CHAP. VIII.

1. WHen he was come down from the mountain, great multitudes followed him. 2. And behold, there came a Leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean.

1, 2. *N.* 1. A Leprosie is so long and so visible a disease, as that there could be no fraud in the cure. 2. The belief of Christs power shewed that he believed him to be sent of God; and therefore was an acceptable faith, tho he doubted of Christs will.

3. And Jesus put forth his hand and touched him, saying, I will, be thou clean: And immediately his leprosie was cleansed.

3. *Note*, Christ shewed both *Power* and *Will*, to cure him miraculously that believed his power.

4. And Jesus saith to him, See thou tell no man, but go thy way, shew thy self to the Priest, and offer the gift that Moses commanded for a testimony to them.

4. Do

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4. Do not thy ſelf divulge this cure, but go ſhew the Prieſt that thou art cleanſed, and let him enquire if he will, how it was done; perform thou thy Offering according to the Law; and let it ſtand as a teſtimony of me, whether they will uſe it or not.

N. 1. Chriſt would have his miracles divulged but by degrees, and ſo himſelf made known; not all at firſt, but in due ſeaſon, when it would do more good than hurt: not to encourage men againſt him before the time; but when his greateſt works all done, might, ſet together, make a compleat evidence.

2. Tho the high Prieſt was no due ſucceſſor of *Aarons* line, but yearly brought in by Heathen powers to him that purchaſed the place, and the office much corrupted, yet Chriſt bids the Leper do his duty according to the Law, to ſuch as had poſſeſſion.

5. And when Jeſus was entred into Capernaum, there came a Centurion beſeeching him, 6. And ſaying, Lord, my ſervant lyeth at home ſick of the Palſie, grievouſly tormented. 7. And Jeſus ſaith to him, I will come and heal him.

5, 6, 7. *N.* This Captain (of an hundred Soldiers) ſhewed his Faith by asking, and Chriſt preſently promiſeth a cure.

8. The Centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof, but ſpeak the word only, and my ſervant ſhall be healed. 9. For I am a man under authority, having ſoldiers under me; and I ſay to this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it.

8, 9. The Captain ſaid, *&c.* And if my Soldiers and Servants obey my words, its eaſie with thee to command deliverance.

10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay to you, I have not found ſo great faith, no not in Iſrael.

10. At this Chriſt expreſſed admiration by way of praiſe, ſaying, *I have not found ſo great faith* in any Iſraelites that waited for the Meſſiah, as in this *Roman* Captain.

11. And I ſay to you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. 12. But the children of the kingdom ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.

11. I tell you that many of the Gentiles ſhall be converted, and from Eaſt and Weſt ſhall be gathered into the Church, and into the Heavenly Kindom, to *Abraham*, *Iſaac*, and *Jacob*, whoſe faithful (though not natural) children they are reputed; when the Jews that are the natural ſeed, and thought that the promiſe had been only theirs) ſhall be caſt out from Heavenly felicity into outer darkneſs, and utmoſt miſery; where ſhall be crying, and weeping, and gnaſhing of teeth (as men do with cold, or with rage.)

13. And Jeſus ſaid to the Centurion, Go thy way, and as thou haſt believed ſo be it done to thee, and his ſervant was healed the very ſame hour.

13. And Jeſus gave him preſently the reward of his faith, promiſing and performing the cure of his ſervant.

14. And when Jeſus came into Peters houſe, he ſaw his wives mother laid, and ſick of a fever. 15. And he touched her hand, and the fever left her, and ſhe roſe and miniſtred to them.

14. *Note*, the ſpeed of the cure: ſhe preſently went about her buſineſs, and ſerved them.

16. When the even was come, they brought to him many that were poſſeſſed with devils, and he caſt out the ſpirits with his word, and healed all that were ſick.

16. *Note*, 1. The Scripture doth not ſeparate Diſeaſes and Devils ſo much as they that think there is no Devil in a diſeaſe that hath natural cauſes. For Devils are often Gods executioners, even when there are natural cauſes of the diſeaſe; and do add many extraordinary ſymptomes by their own operation. 2. Chriſt healed Bodies to win Souls, by ſuch gifts as all are capable of valuing: and to ſhew his mercy to Body and Soul.

17. That it might be fulfilled, which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare our ſickneſſes.

17. And as in *Iſa.* 53. he is ſaid to *take our Infirmities* by ſuffering for our ſins, the words may alſo be verified in another ſenſe, even of his *compaſſion* and his *cure of mens diſeaſes.*

18. Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide. 19. and a certain Scribe came and ſaid to him, Maſter, I will follow thee whitherſoever thou goeſt. 20. And Jeſus ſaith to him, the foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head.

18, 19, 20. *N.* That when Chriſt ſaw a man deſirous to follow him, either for worldly ends, and with a mind not looſed from worldly intereſt, he tries him, and turneth him off by undeceiving him.

21. And another of his diſcipies ſaith to him, Lord, ſuffer me firſt to go and bury my father. 22. But Jeſus ſaid to him, Follow

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low me, and let the dead bury their dead.

21, 22. Another whom Christ saw better resolved and qualified, he would not permit so much as to go home to bury his Father, but using a proverbial speech, saith, *Let the dead bury their dead*; that is, If thou be devoted to me, follow me, and my service, for this is now thy greatest business, to which burying thy Father must not be preferred: Others that are not engaged as thou art, may bury thy Father: If they would not, it were better he were unburied, than thou should desert or neglect me and my service.

23, 24. And when he was entred into a ship, his disciples followed him: And behold there arose a great tempest in the sea; insomuch that the ship was covered with the waves; but he was asleep: 25. And his disciples came unto him and awoke him, saying, Lord save us, we perish.

23, 24, 25. *N.* The Ship is safe where Christ is, tho he seem asleep. 2. Yet dangers cast weak believers into fear.

26. And he saith to them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

26. Great fears are the ordinary effects of sinful distrust, and the symptomes of but *little Faith*. 2. Get Christ on our side, and he can command all the world to be for us, or not to hurt us.

27. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him.

27. *Note*, 1. Christs works proved that he was a Saviour fully to be trusted: 2. Do but obey Christ, and he will make all creatures obey him for your good and safety.

28. And when he was come to the other side, into the countrey of the Gergesenes, there met him *two possessed with devils* coming out of the tombs, exceeding fierce, so that no man might pass by that way.

28. That is, two that were mad and possessed, and acted by devils in their madness.

29. And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?

29. And the Devils in them by the mens voice cried out, saying, Meddle not with us Jesus thou Son of God. Increase not our torments before the appointed time of their increase.

30. And there was a good way off from them a herd of many swine feeding: 31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

30, 31. And (many Gentiles dwelling there who kept Swine, and perhaps some Jews, to sell, tho they eat not Swines flesh) there was a great herd of Swine; and the Devils being a base sort of Spirits, and bent to all mischief, craved leave, if they must be cast out, to go into the Swine, partly to mischief them, and partly to discontent their owners.

32. And he said to them, Go; And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

32. That is, They were mad, and in madness ran into the sea and were drowned.

33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befaln the possessed of the devils. 34. And behold the whole city came out to meet Jesus: And when they saw him, they besought him that he would depart out of their coasts.

33, 34. When they heard all this, the whole City was moved with a desire to see so strange a man: But the loss of their Swine made them intreat him to be gone and leave their coasts.

CHAP. IX.

1. AND he entred into a ship and passed over, and came into his own city. 2. And behold, they brought to him a man sick of the palsie, lying on a bed: And Jesus seeing their faith, said to the sick of the palsie, Son be of good chear, thy sins be forgiven thee.

1, 2, That is, this disease which is the punishment of thy sin is remitted, and thou shalt be healed.

3. And behold, certain of the Scribes said within themselves, This man blasphemeth. 4. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? 5. For whether is it easier to say, Thy sins are forgiven thee, or to say, Arise and walk.

3, 4, 5. That is, What is *Forgiving the sin* but forgiving the punishment of it? And is one any harder than the other when it is the same thing.

6. But that ye may know that the Son of man hath power on earth to forgive sins, Then saith he to the sick of the palsie, Arise, take up thy bed, and go unto thy house. 7. And he arose and departed to his house.

6, 7. But your own senses shall tell you that I can forgive sin, that is, the punishment of sin on Earth ----

Arise,

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Arise, &c. so he was healed before them, and took up his bed and went home.

8. And when the multitude saw it, they marvelled, and glorified God which had given such power unto men.

8. It made them wonder and glorifie God, that had sent a man with so great power into the world.

9. And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custome, and he saith to him, Follow me. And he arose, and followed him.

9. *Matthew* that wrote this, a Toll-gatherer; and at Christs call he immediately left all and followed him.

10. And it came to pass, as Jesus sate at meat in the house, behold, many publicans and sinners came and sate down with him and his Disciples. 11. And when the Pharisees saw it, they said to his Disciples, Why eateth your master with publicans and sinners.

10, 11. *N.* The Pharisees pretended greater strictness than Christ, in flying from other men as sinners: But they were not so strict in reforming themselves, nor zealous of love, and doing good.

12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

12. My work is to save Souls; and who but Sinners have need of a Saviour.

13. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

13. O ye that take on you to be the Teachers of the ignorant, what great need have you to be taught and to study what that saying meaneth, *I will have mercy and not Sacrifice.* Mercy is a far greater and more pleasing work, than Sacrifice, Ceremonies or outward Rites. And the greatest good is still to be preferred. *N.* O how little do the Roman persecuting Clergy regard this.

14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not.

14. We and the Pharisees are stricter than thy Disciples: We fast oft, and ye do not.

15. And Jesus said to them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.

15. The Messiah is the messenger of the greatest joy: It is a most joyful Marriage feast that I call them to; and that is not the season of fasting and mourning: But when I am taken from them, then fasting and patience in a malicious world, will be more seasonable.

16. No man putteth a piece of new cloath into an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse. 17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

16, 17. As a piece of new cloth put on a breach in an old worn garment, will but make it wider; and new wine put into old bottles will but break them and be spilt: so if young Disciples should be put upon Religious exercises unsuitable to their condition, and unseasonable, it would do them hurt: And that which would hurt them by reason of their incapacity, is not to be put upon them.

N. What their bottles were then made of that would not hold new wine when they were old, is uncertain. But its likely they were made of the skins of Goats, or such creatures.

18. While he spake these things to them, behold, there came a certain Ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand on her, and she shall live.

18. A Ruler of one of their lesser Judicatures or Consistories came, &c.

N. This man did believe the power of Christ, because he had experience of his success: but whether he believed him to be the Christ is uncertain. But it was notable faith, to believe that he could raise the dead.

19. And Jesus arose and followed him, and so did his disciples.

19. They were all desirous to go see whether he could raise the dead.

20. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his Garment, 21. For she said within her self, if I may but touch his Garment, I shall be whole. 22. And Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole: And the woman was made whole from that hour.

Note, A belief of Christs power was necessary to their receiving the effects of his power, as a belief of his love and good will, is needful to our receiving the special fruits of his Love; and the belief of his wisdom and authority is needful to our obeying him, and receiving his rewards.

23, 24. And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, He said to them,

give

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Give place, for the maid is not dead but sleepeth: And they laughed him to scorn.

23, 24. When he saw the Musick and stir that was made according to the custom about the dead, he said, Give place; for the death of the Maid shall be but as a sleep from which I will presently awake her, but they derided him, seeing that she was dead indeed.

25. But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26. And the fame thereof went abroad into all that land.

25. *Qu.* Where was the Soul of this maid (and *Lazarus*), after death? *Answ.* When God will tell us we shall know.

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28. And when he was come into the House, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? they said to him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith, be it unto you. 30. And their eyes were opened.

27. &c. *Note*, These believed Christ to be the Messiah, tho its like they knew little of the nature of his Office. Their Faith was their capacity of a cure.

30, 31. And Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that Country.

30, 31. *Note*, Christs command of silence, was partly to give us an example of avoiding ostentation, and hypocrisie, and to be content with the approbation of God alone.

32. As they went out, behold, they brought to him a dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

32, 33. *Note*, His dumbness was caused by the Devils possession: And it's like he was mad also.

34. But the Pharisees said, He casteth out devils through the Prince of the Devils.

34. *Note*, This was the blaspheming of the Holy Ghost: what can convince men who when they see all this done, will say, The Devil doth it? As if Power, and Love, and Government were the Devils work. 2. This verse is out of some Copies: but the same is in *Matth.* 12. The Devils, it seems have one Monarch.

35. And Jesus went about all the cities and villages, teaching in the synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

35. *Note*, 1. The Gospel of the Kingdom, is the glad news that the Kingdom of the Messiah was at hand, and what it was. 2. Had he separated from the Synagogue manner of worship, they had not permitted him ordinarily to preach among them. 3. Christ that taught us to know false Prophets by their hurtful fruits, (their malice, cruelty, persecuting and hurtfull doctrines) doth accordingly justifie his own mission and doctrine, by *speaking* and *doing good*, all that he did being for mens own benefit; healing and saving Souls and Bodies. And the world will judge of mens pretences by their fruits, when persecutors have done their worst.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. 37. Then saith he to his disciples, The harvest is plenteous, but the labourers are few. 38. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

36. *Note*, Christs Example teacheth Preachers to compassionate a willing multitude when they want sufficient teachers: and to pray God to send forth more labourers, when there are too few: and not to give over labouring for them themselves, without being utterly disabled, tho men forbid them. Some Parishes in *London* have about 70000 Souls, some 60000, some 30000, and all the City and County and much more, have but one Bishop (or Pastor as some speak) And the Curates or Preachers cannot be heard by above 3000 at once or thereabouts.

CHAP. X.

1. AND when he called to him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease.

1. And as he bid them pray for more labourers, accordingly he chose twelve, and gave them power to Preach and to work Miracles, and do good against Devils and Diseases to confirm their words.

2. Now the names of the twelve apostles are these, the first Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, 3. Philip and Bartholomew, Thomas and Matthew the Publican, James the son of Alpheus, and Lebbeus surnamed Thaddeus. 4. Simon the Canaanite, and Judas Iscariot who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the

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the way of the Gentiles, and into any city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel.

Note, 1. *Peter* had a priority, though no Government over the rest: 2. *Lebbeus* is *Judas* that wrote the Epistle extant. 3. *Simon* is not called a Canaanite as to Nation, but his name signifieth, the Zealot, *Luk.* 6. 15. *Act.* 1, 13. 4. Christ chose twelve in respect to the twelve Tribes of Israel, to whose service they were first confined: But when the Jews rejected him, and the Gentiles were to be called, he added *Paul*, to shew that he confined not the Gospel to the Jews, but the Church now must be Catholick.

5. By the *Samaritans* is meant those that were not of *Abrahams* Seed, but were sent thither at the translation in King *Hosea*'s time: And by the Israelites is meant all *Abraham*'s seed that were chiefly in *Judea*; but scattered also where the twelve Tribes had lived.

7. And as ye go, preach, saying, The Kingdom of heaven is at hand.

7. As ye go, Proclaim to them, that the Kingdom of the Messiah whom God promised to send from Heaven, is now at hand: You may see the Christ so long expected.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

8. I give you power to heal, *&c.* Doing good is your work: Do it freely, as freely I give it you.

9. Provide neither gold, nor silver, nor brass in your purses; 10. nor scrip for your journey, nor two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

9. You go not on your own work but mine: Provide neither Money nor victuals for your Journey, nor cloathing as for long time to come, nor a defensive weapon or staff: But look for your maintenance for your work.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. 12. And when ye come into any house, salute it. 13. And if the house be worthy, let your peace come upon it: But if it be not worthy, let your peace return to you.

11, *&c.* Enquire who is a godly person, willingest to entertain the Gospel: And when you come to any house say, Peace be to this house; that is, *Gods blessing be here.* And if the persons be godly, and *truly qualified* for his blessing, it shall come upon them, else not, but you shall be clear. *Note*, 1. There is a worthiness consistent with free grace. 2. And a worthiness before their receiving of the Gospel. This had two degrees, 1. The highest degree was true faith and godliness suited to that knowledge that the faithfull had before Christs incarnation: who were in a state of Salvation, but yet had not the knowledge of the Gospel, (fully so called) and that Jesus was the Christ. Such was *Zachary* and *Elizabeth*, and *Nathanael*, and the Centurion, *Act.* 10, *&c.* 2. And those that had but preparatory grace, or a teachable tractable willing disposition, were more worthy, (or less unworthy) than the refractory.

2. Ministers being not heart-searchers, must pronounce Gods blessing on men, on uncertainties and meer probability of the event: 3. This benediction hath ever a condition implyed, if the person be worthy or capable of it. 4. If that person be unworthy and unbleſt, the Minister is blameless, if he went according to probable profession: The fault was his own. 5. No Ministerial blessing, (Baptizing, the Lords Supper, Absolution, *&c.*) will save an unworthy person, that is, one not qualified for Salvation according to Gods promise.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

14. And seeing you come not for any gain of your own, but to bring them the joyfull tidings of Salvation, so heinous is the sin of unthankful churlish refusal, that you shall shake off the dust of your feet, as signifying the labour you used in vain for their Salvation, as a witness against them in time to come.

15. Verily I say to you, that it shall be more tollerable for the land of Sodom and of Gomorrha in the day of judgment, than for that city.

15. *Note*, 1. There are different degrees of punishment hereafter: some are more tollerable than others. 2. *Sodomes* punishment shall be less than the refusers of the Gospel, because they sinned against less means, light and mercies. False Christians then will have a heavy doom.

16. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves.

16. It is not a life of ease and worldly preferment, or man-pleasing that I send you on; but as sheep in the midst of many Wolves, such enmity against the Gospel and godliness is in the corrupt nature and interest of men, and specially of the obdurate, that instead of thankful entertaining you and your message, they will tear and devour you, if God do not restrain them. Therefore be wise to carry your selves inoffensively and cautelously, preserving your selves by lawful means; but be ye harmless and innocent that they may have no just accusation against you; and use no unlawfull means: Sheep and Doves are no good fighters against Wolves and Hawks.

17. But beware of men, for they will deliver you up to the councils, and they will scourge you in their Synagogues. 18. And ye shall be brought before governours and kings

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kings for my ſake, for a teſtimony againſt them and the Gentiles.

17, 18. But keep out of their hands, (as I do) by juſt means: For the Jews will deliver you up to their Councils of Prieſts and Elders, and they will ſcourge you as malefactors in their Synagogues; and if they can make your crimes ſeem capital, they will deliver you up to the *Roman* power; that both Jews and Gentiles while you are accuſed, may hear from you what the Goſpel is, and be unexcuſable in their ſin.

19. But when they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak. 20. For it is not ye that ſpeak, but the Spirit of your Father that ſpeaketh in you.

19, 20. And let not your own ſlowneſs of Speech put you on anxiety (as it did *Moſes* and *Iſaiah*) For Gods Spirit in you, will help you and teach you what and how to ſpeak in ſeaſon.

21. And the brother ſhall deliver up the brother to death, and the father the child, and the children ſhall riſe up againſt the parents, and cauſe them to be put to death. 22. And ye ſhall be hated of all men for my names ſake.

21, 22. So great is the enmity of the Fleſh againſt the Spirit, and againſt Faith and Holineſs, that it will overcome even natural affection of brethren and parents, and children, ſo that they ſhall bring their neareſt relations to Martyrdom and other ſufferings. And the world will hate you for my ſake.

But he that endureth to the end ſhall be ſaved.

22. But he that overcometh all theſe trials, and holds out in faith and patience to the end, ſhall be ſaved.

23. But when they perſecute you in this city, flee ye into another: For verily I ſay to you, you ſhall not have gone over the cities of Iſrael, till the Son of man be come.

23. But it is your duty ſo far to preſerve your ſelves for further ſervice, as to flee from Perſecutors, to go Preach elſewhere (ſo it be not when you have any greater obligation to the contrary than your lives be worth.) And I tell you, you ſhall not have gone over all the Cities of *Iſrael* in the performance of this work that I lay upon you, till they ſhall ſee the Meſſiah in his own perſon, openly owning his Office, and preaching to them as ſuch himſelf.

N. This hard Text is variouſly expounded: 1. Some ſay, that the *Romans* deſtruction of *Jeruſalem* is Chriſt's coming here meant. 2. Others ſay, that it is his coming by *Conſtantines* Converſion to ſet up Chriſtianity in power and honour, and that the meaning is, that the Cities of *Judea* ſhall not be all converted till then. 3. Others ſay it is Chriſt's coming to Judgment; or, ſay others, to call the Jews at his perſonal Reign, till when they will [illegible] ſeems to me more probable that it is his own open declaring himſelf to be the Chriſt, and that his Kingdom is come: For, 1. he yet preached but much like *John*, that the Kingdom of God (the Meſſiah) is at hand. 2. And he did not yet bring his own Diſciples to confeſs it, it being after extorted from *Peter*, *Mat.* 16. and he highly praiſed for confeſſing him. 3. And he forbad *Peter*, and thoſe he healed, and the very Devils to confeſs him. 4. So that properly his Kingdom began at his Exaltation, even his Reſurrection, Aſcenſion, and ſending down the Spirit. 5. There is another Expoſition of ſome that think he meant, Tho I ſend you from me now, let not my abſence diſcourage you: I will be with you again, before you have gone over all the Cities: As if he ſpake of their return to him at their next meeting.

24, 25. The diſciple is not above his Maſter, nor the ſervant above his Lord. It is enough for the diſciple that he be as his Maſter, and the ſervant as his Lord: if they have called the Maſter of the houſe Belzebub, how much more ſhall they call them of his houſhold?

24. 25. You are not greater or better than I: It's enough if you be uſed but as I am. If they ſay that I work by Belzebub, what words or falſe accuſations be ſo bad which you may not expect that are my followers.

26. Fear them not therefore: for there is nothing covered that ſhall not be revealed, and hid, that ſhall not be known.

26. Therefore fear not their falſe accuſations, or their threats: For there is nothing now covered with falſe pretences, reaſonings or ſlanders, which ſhall not be uncovered, and truly opened, and not any thing hidden by fraud or force, which ſhall not be made known.

27. What I tell you in darkneſs, that ſpeak ye in light: and what ye hear in the ear, that preach ye upon the houſe tops.

27. What I ſpeak to you alone or in Parables, that publiſh fearleſly to all the world.

28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him who is able to deſtroy both ſoul and body in hell.

28. Your bodies are mortal and muſt die, and God may ſuffer men to kill them: But fear not men that can do no more, nor can kill or undo the ſoul that is immortal: But fear God and offend not him, who can deſtroy both body and ſoul in hell.

29. Are not two Sparrows ſold for a farthing? and one of them ſhall not fall to the ground. 30. But the very hairs of your head are all numbred.

29, 30. If Gods providence diſpoſe of the leaſt motions and events of the leaſt of his Creatures, ſuch as a poor Sparrow is, will he not take care of you that are his

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his Children. Yea, he regardeth every hair of your heads; how much more your lives and souls.

31. Fear ye not therefore, yeare of more value than many Sparrows.

31. Trust God and fear not men: For he that made you better than Sparrows, will regard you accordingly.

32, 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven: But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.

32, 33. *Note* 1. By confessing Christ is meant, open owning him as our Lord and Saviour, what ever we suffer by it. 2. To be owned by God through Christ our advocate, is the great interest that we should first secure.

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35. For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a mans foes shall be they of his own household.

34, 35, 36. Think not that the coming of the Messiah is to settle Israel in power, and bring all Nations to subjection or peaceable confederacy with them, and to set my disciples in a state of prosperity: you must expect the contrary, that by owning me and my doctrine, your very friends and kindred will turn your enemies, Parents and Children will hate and persecute you, and out of your own houses will arise your most dangerous enemies.

37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter, more than me, is not worthy of me.

37. And let not this turn you off: For if you love Father or Mother, Son or Daughter more than me, and would forsake me rather than be forsaken or persecuted by them, you are not capable of being my true Disciples such as I will save.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

38. And he that, if he be put to it, will not follow me under the cross, and suffer a shameful Death rather than deny me, or forsake faith and godliness, is not a true Christian, nor qualified for salvation; nor will I own him in the day of Judgment.

39. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

39. He that will save his life by denying me, or by any sin, shall lose it, for he shall lose everlasting life, and shall die as well as others, and perhaps as soon: And he that is put to death for faith and righteousness, hath not lost his life, whenas death is but his passage to life everlasting.

40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

40. And seeing you are my Messengers, and your Commission shall be sealed by the convincing evidence of the miraculous and sanctifying operations of the Holy Ghost, I will own you in all that you say, do, or suffer according to your commission, and will reward them that receive you and your words, as if they received me my self; (for I am not to stay on earth to do all my work my self, but will do it by my Ministers.) And he that receiveth me shall be accepted by my Father, as if he had received him.

N. As this is a most strong and comfortable obligation to the receiving of Christs true Ministers; so it is dreadful prophaneness to hear a proud domineering enemy of Godliness, that hath got by force into the title of the Ministery, and labours to make true Godliness odious, and persecuteth the most faithful, to plead this Text, as if he that heard and received their malignant scorns at Piety, did hear and receive Jesus Christ.

41. He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

41. *Note*, 1. This tells us that God rewardeth not men according to their gifts, but according to the will and heart: And it is a great comfort to every ungifted and poor inferiour Christian, that they may have the reward of Preachers, if they do but receive them and further their works as they are able: yea, if they do but love them, and would receive them if they could, God taketh it as done.

2. But by the *same reward*, is meant the same in kind, but not in degree.

3. And by a *Righteous man*, is meant an eminent godly man; and that he that loveth such, and entertaineth them, shall be numbred with the truly righteous: But it meaneth not that every wicked liver shall speed as the Righteous, if he will but receive such, tho he amend not himself. But he that loveth a good man because he is such, and sheweth it by receiving him, tho to his cost and danger, that his love is sincere, shall be numbred with such himself.

42. And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

42. He that loveth a Christian as such, more than his riches, and would give him more if he had it, if he give but a cup of cold Water, to the poorest weakest Christian because he is a Christian, shall not lose the reward that I here promise.

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Note, 1. What a safe way of usury hath Christ taught all Believers? He is an unbeliever who thinks he shall be a loser by any obedience to Christ.

2. It is not the Rich only that shall have the reward of Charity, but the Poor also that do their best, and would give if they were able.

3. It is not only charity to Preachers and rare persons, but to the least Christians, that Christ will reward.

4. Therefore it is not only slandering, reviling and persecuting the eminent servants of Christ, but even the little ones, and weak Christians, that Christ will condemn: And it will be a miserable pretence to say, they were erroneous, or faulty, (perhaps for dissenting from the dictates of usurpers,) as if any men were free from all errour.

CHAP. XI.

1. AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

1. Having given his twelve Disciples their instructions, he went about also to preach himself.

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3. And said to him, Art thou he that should come, or do we look for another?

2, 3. *Note*, It is doubtful whether (*John* being in Prison and not seeing Jesus) the meaning be, Art thou the same Jesus that I baptized, *&c.* Or, (as is more likely) that he sent his Disciples that they might be convinced by more than *John*'s testimony.

4. Jesus answered and said to them, Go and shew John again those things which ye do hear and see. 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6. And blessed is he whoever shall not be offended in me.

4, 5, 6. It is not my bare word but my works that shall answer you: it is by the fruit that the tree must be known: The miraculous works of Divine Power are done, and the works of love to mens bodies, and the Gospel of Salvation is preached for their Souls. And these being Gods works, are Gods testimony what I am. And yet the meanness of my appearance, and my contempt and suffering from men, will be to many, a stumbling block, and make the work of believing difficult, and blessed are they that believe notwithstanding all these difficulties.

7. And as they departed, Jesus began to say to the multitude concerning John, What went ye out into the wilderness to see? a reed shaken with the wind; 8. But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft cloathing are in kings houses? 9. But what went ye out to see? A prophet? yea, I say to you, and more than a prophet.

7, 8, 9. Jesus took this occasion to describe John to the people; saying, What went you to *John* in the Wilderness to see? not a toy like a shaken Reed? Nor yet a pompous Gallant in gay cloaths? such be not in Wildernesses but in Kings houses: you'l say *A Prophet?* Yes, and greater than any foregoing Prophets; A nearer Messenger of the Kingdom of God.

10. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

10. For this is the Harbinger of the Messiah, promised by other Prophets.

11. Verily I say to you, Among them that are born of women, there hath not risen a greater than John the Baptist. Notwithstanding he that is least in the kingdom of heaven, is greater than he.

11. There hath not been a greater than *John* before him: as being neareſt the Kingdom of the Messiah: But yet, the least of my Ministers in this my Kingdom, is greater than he, and shall have more eminent gifts of the Spirit, as well as a more excellent office and work; so far shall my Kingdom begun after my Ascension, excell all ages that were before it.

12. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

12. And as the people crowded to *John* in the wilderness, and now as you see flock after me, so since *John* began to preach, I may say, that these multitudes of inferiour people, croud as it were into the Kingdom of Heaven, and will not lose it, while it is neglected by the higher sort.

13. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was to come. 15. He that hath ears to hear, let him hear.

13, 14, 15. The Law and Prophets till *John* indeed foretold the Messiah; but not so determinately and nearly as *John* did: And if you can receive it, I tell you, *John* is that *Elias* that *Malachi* foretold should go before to prepare the way to Christ. The belief of this is of great moment to your faith.

16. But whereto shall I liken this generation? It is like to children sitting in the Market, and calling to their fellows; 17. We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented.

16, 17. But

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16, 17. But the unbelievers of this generation, do as children in their games complain of one another; you will neither dance when we pipe, nor lament when we mourn to you; you are croſs to us whatever game we play.

18. For John came neither eating nor drinking, and they ſay, He hath a Devil. 19. The Son of man came eating and drinking, and they ſay, Behold, a man gluttonous, and a wine bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

18, 19. *John* lived auſterely on *Locuſts* and wild-honey: and they took him for a poſſeſſed mad-man: And of me that exerciſe no ſuch unuſual auſterity of diet, but mere temperance, they ſay, I am a gluttonous man, and a lover of wine, No innocency will ſuffice to eſcape the falſe cenſures of Malignants: But the ſons of Wiſdom will juſtifie it.

20. Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. 21. Wo to thee Chorazin, Wo to thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sydon, they would have repented long ago in ſackcloth and aſhes. 22. But I ſay to you, It ſhall be more tollerable for Tyre and Sydon at the day of judgment than for you.

20, 21, 22. *Note*, 1. Chriſts own Preaching and Miracles had ſo little ſucceſs, as that he is put to upbraid the places where he had wrought them for their impenitence: Therefore the beſt Preachers may be put to the like. 2. The puniſhment of ſuch as are unconverted under the moſt convincing Preaching, will be moſt intollerable. 3. Tho it be Gods grace which converteth Souls, yet he uſually ſo proportioneth it to the means he uſeth, that the ſame means ordinarily would convert ſome, which converts not others.

23. And thou Capernaum which art exalted unto heaven, ſhalt be brought down to hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I ſay to you, that it ſhall be more tollerable for the land of Sodom in the day of judgment, than for thee.

23, 24. Thou Capernaum where I have dwelt, haſt by my preſence, preaching and works been honoured with the heavenly gifts; but for impenitence ſhalt be deſtroyed: If *Sodom* had ſeen and heard what thou haſt, their repentance would have prevented their deſtruction. But their doom at the day of Judgment ſhall be more tollerable than thine.

25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes. 26. Even ſo Father, for ſo it ſeemed good in thy ſight.

25, 26. Then Jeſus ſaid to God his Father, I thank thee, O Father, who being Lord of Heaven and Earth, haſt the abſolute right to diſpoſe of all, that thou haſt choſen the deſpiſed unlearned ſort of men to make known effectually the Goſpel of Salvation to, rather than the men of reputation for learning and wiſdom in the world, and haſt left proud ſelf-conceited men in their ignorance, whilſt thou haſt taught the humble and meek. This pleaſeth me, as being the choice and good pleaſure of thy wiſdom.

27. All things are delivered to me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him.

27. All things are delivered by the Father to me, upon my right of Redemption, in order to the ends of my ſaving office; ſo that I am (under the Divine nature) even in my humanity made the univerſal *Owner*, *Ruler*, and *Benefactor*. And as none can comprehend the myſtery of my Perſon, Office, and Works, ſave the Father that ſent me, ſo none can ſavingly know God the Father, but the Son, and he to whom the Son will make him known, by the Goſpel and the illumination of the Spirit.

28. Come unto me all ye that labour and are heavy laden, and I will give you reſt 29. Take my yoke on you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt to your ſouls. 30. For my yoke is eaſie, and my burthen is light.

28, 29, 30. Come to me all ye that are under the ſlavery of Sin and Satan, and under Gods diſpleaſure by your guilt, and under the burdenſome ceremonious and curſing Law, and the Phariſees tutorage, and under the toil of a poor afflicted condition in the world; and I will give you deliverance and reſt: Take on you the yoke of my Government and Covenant, and learn of me as your Teacher by my Doctrine and Example: for I am meek and lowly, and my Doctrines are not ſuited to the Pomp and grandeur of this world, nor to the intereſt and mind of the proud and covetous, but to men of a low and humble quality; and in this you ſhall find reſt to your tired troubled fearful Souls: For my Service and Law is gracious, and eaſie, fitted to the relief of the guilty and diſtreſſed, and all that I lay on you by my word and works is light in compariſon of the heavy burdens that you undergo.

CHAP.

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CHAP. XII.

1. AT that time Jesus went on the Sabbath day through the corn, and his disciples were hungry, and began to pluck the ears of corn, and to eat.

Note, Both the labour and the eating seem here meant, but specially the first.

2. But when the Pharisees saw it, they said to him, Behold, thy disciples do that which is not lawful to do on the sabbath day.

2. Art thou a good Teacher who sufferest thy Disciples to break Gods law?

Note, That the Pharisees controversie against Christ was, that he was not religious, and strict enough in keeping Gods Law: so that pretended strictness is no proof that men are in the right.

3. But he said to them, Have ye not read what David did when he was hungred, and they that were with him, 4. How he entred into the house of God, and did eat the shew-bread, which was not lawful for him to eat, nor for them that were with him, but only for the priests? 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

3, 4, 5. Your strictness and your accusation of my Disciples, are but from your ignorance of the Scripture. Have ye not read that hunger justified *David* and his company for eating the consecrated Bread, which else none but the Priests might lawfully eat. And that the Priests in the temple labour on the Sabbath, and break the outward rest of the day, which would be profanation, did not the Temple service justifie it.

6. But I say to you, that in this place is one greater than the temple.

6. But if the Temple service can justifie labour, I am greater than the Temple, and my service and authority can justifie it.

7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

7. If instead of ignorant preciseness for Ceremonies, you had but learnt the true meaning of God, in his preferring mercy before Sacrifice, you would not have thought that Ceremonies and externals are commanded men for their hurt, and must be observed against mercy to our selves or others: Gods commands are all for mans good; and he maketh not externals and ceremonies for a snare to hurt men. You would not have censured the guiltless as sinners had you understood this.

Note, This (twice repeated) most openly condemneth the Papal Church Government.

8. For the Son of man is Lord even of the sabbath-day.

8. And as *Moses*'s Law was but to lead men to Christ, in whom it is fulfilled; so it cannot bind any against him and his authority and saving work; for which works sake all things are delivered into his hands; even the Law and Sabbath, of which he is Lord.

9, 10. And when he was departed thence, he went into their Synagogue: And behold, there was a man who had his hand withered, and they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him.

9, 10. *Note*, That the ceremonial outward strictness of hypocrites, is used to ensnare and hurt those that are not of their mind.

11. And he said to them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

11. Will you not draw a sheep out of a pit on the Sabbath-day, if you have but one.

12. How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

12. It is lawfull to prefer and do a greater duty before a less.

13. Then saith he to the man, Stretch forth thy hand: and he stretched it forth, and it was restored whole like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

13, 14. *Note*, That it is part of the Religion of Hypocrites, to destroy men for doing the greatest good, against their Laws.

15. But when Jesus heard it, he withdrew himself from thence, and great multitudes followed him, and he healed them all: 16. And charged them that they should not make him known.

15, 16. *Note*, 1. It is a duty to avoid the hands of Murderers and Persecutors, unless when our sufferings are like to do more good than our lives. 2. Christ forbid them making him known, partly to avoid the envy and rage of persecutors, and partly because the time was not yet come, till all his works set together with his Resurrection and Spirit, should make up a full proof.

17, 18. That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased:

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shall shew judgment to the Gentiles. 19. He shall not strive, nor cry, neither shall any man hear his voice in the streets. 20. A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth judgment unto victory. 21. And in his name shall the Gentiles trust.

17, &c. In all this he fulfilled what was prophesied by *Isaiah*, Behold, &c. Him whom I have selected for this work of Salvation, in whom I am well pleased, as fulfilling all my will; He shall have the fulness of the Spirit, and he shall teach the Nations the way of Truth and Righteousness; He shall not subdue men by tumults, violence, or wars, but as the Prince of Peace and Grace, he shall deal gently with the weak, and cherish the least degree of goodness, and pardon the faults of the penitent, and not use severity of Justice, till he have gathered his Church out of the world, and overcome and judged his final enemies: And it is he in whom all nations shall be blessed.

22. Then was brought to him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the son of David?

22, 23. This people were so astonished to see his works, that they said, Sure this is the Messiah the son of *David*.

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beel-zebub the prince of the devils. 25. And Jesus knew their thoughts, and said to them, Every kingdom divided against it self is brought to desolation; and every city and house divided against it self shall not stand. 26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand.

24, &c. The Pharisees could not deny the matter of fact, it being notorious, and therefore they had no shift left for their unbelief, but saying, that *All such works are not of God; The Prince of Devils to deceive the people, giveth him power to cast out devils, and do his miracles.* But Christ said, If the Devil have a Kingdom he hath wit to preserve it; Is it the Devils work to do good to mens Souls and Bodies? If holy doctrine, and casting out devils, and healing the diseased, be against Satan and his Kingdom, then he is against himself, if he be the author of it. Kingdom, City or House will not stand if it be divided and fight against it self.

27. And if I by Beel-zebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

27, 28. And if you think me a Conjurer and confederate with Satan, what say you of your own Countreymen my Disciples who cast them out by the power they receive from me? Are they all conjurers too? Therefore they shall be witness against your unbelief and blasphemy: But if all this be certainly done by me by no less power than the Spirit of God, you should see that this is Gods attestation to me, and that his Kingdom is come, in which the Messiah is to conquer Satan, and destroy his works.

29. Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.

29. How could I cast out Satan from his possession and destroy his works, if I did not overcome him.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

30. So far am I from working by the Devil, that I take him for mine enemy that doth not serve me in my opposition to his Kingdom, and will judge him as one that is for Satan.

N. In War men use to say of their *own Soldiers*, [*He that is not for us is against us*, and to be counted an enemy] But of the *Countreymen* and the enemies quarters [*He that is not against us is for us*:] that is, If he do us no harm, he doth us good, and let us use him kindly. So Christ saith of *profest Christians*; If they be not effectually for me, I will judge them as treacherous and against me, and shall not save them. But of those *without the Church*, he saith, He that is not against us is for us; that is, tho he be not himself in a state of Salvation as true Christians are, yet its commendable to do us no harm, and the Church is assisted by such fair and moderate unbelievers.

31. Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Ghost shall not be forgiven to men. 32. And whoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

31, 32. All other sin and blasphemy against me as I appear in my humane nature, hath some excuse, and may be cured, and so be pardoned: But seeing the Great works of the Holy Ghost done by me and to be done by my Disciples, in Miracles and Sanctification, are the greatest evidences that God will give the world to convince them of the truth of my Gospel, he that is convinced of the fact that all these Miracles and this holiness is wrought, and will yet deny it to be Gods attestation, and blasphemously stand to it, that its the work of the Devil, this man rejecteth the greatest evidence

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dence, and shall have no greater, and so his infidelity is incurable, and aggravated with blasphemy and obstinacy, and will never be repented of nor forgiven.

Note, This blaspheming the Holy Ghost, 1. Is the sin of none but resolved Infidels: 2. And such of them only as are convinced of the great works of the Holy Ghost, miraculous and others. 3. And yet rather than they will believe in Christ by this Divine testimony, will believe and say, that it is by the Devil and Conjuration that all this is done.

See my Treat of the Blasphemy of the Holy Ghost, in my Book called, *The unreasonableness of Infidelity.*

33. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruits.

33. Judge of the tree by the fruit: Of the power which I work by, by the works: If it be no good work to heal the Sick, and Blind, and Lame, and cast out Devils, and preach repentance and forgiveness of sin, to convert and save Souls, then God is not the Author of them. If they be bad works, they have a bad cause; If they be good works, they have a good Author: either say plainly (you that ascribe them to the Devil) that the works are good, and the Devil is good: or else that the Devil is bad and the works are bad: Or if you confess the works to be good, confess that they are done by the Spirit of God.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34. I need go no farther for an instance than your selves; were you not a generation of Vipers, the Serpents seed, ye would not blaspheme the Holy Ghost and his works: for your mouths speak out of the evil of which your heart is full: As you are, so you speak; you are so bad that you cannot speak well: And if I work'd by the Devil, my works would be bad as the Devil is.

35. A good man out of the good treasure of his heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

35. Good men are such, first at the heart, where goodness is a setled habit and nature, and out of this treasure, they bring forth good words and deeds: And a bad man being such at the heart, doth speak and do accordingly.

Note, Tho hypocrites may have words and deeds much better than their hearts, that is but in some by instances, and not in the tenor of their lives: Fictions are narrow and soon overcome.

36. But I say to you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

36. And think not lightly of your belying and blaspheming the Holy Ghost; for I tell you, that for every Lye you shall give account in the day of judgment, and be condemned as lievers.

N. In the Hebrews use, *Idle* and *Vain* were taken for deceitful, false or lying.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

37. For (tho thou must be made and accounted by God, a just man, by thy inward change, and thy forgiveness, in order before thy words or works, yet) supposing, that thou survive, God who hath made a Law for thy words (and works) will judge thee by that Law, as justified and rewardable, or as unjust and punishable, in the day of Judgment. Christ hath not made us lawless, nor made us a Law (of Grace) in vain: No man shall be saved that is not justifiable against the accusation, that *he lived and died an impenitent ungodly man*, any more than if he had died an infidel.

38. Then certain of the Scribes and of the Pharisees answered, saying, Master we would see a sign from thee.

38. We would see some certain sign from Heaven that indeed God doth own thee and thy word.

39. But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: 40. For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

39, 40. A false hearted people that will not be convinced by miracles, but ascribe them to the Devil, yet would have a sign from Heaven, of their own chusing: But God will not gratifie their insolent demand: They shall have no sign but that of *Jonas* who was a Type of me, lying in the Whales belly three days and nights (as I shall, part of three days.)

41. The men of Nineveh shall rise up in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. 42. The Queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

41, 42. *Nineveh* repented at a far less warning and convincing means, than the Miracles and words of the Messiah sent from heaven: And the Queen of the South came from a far land to hear the wisdom of *Solomon*; but these men despise a far greater than *Solomon*; these therefore shall condemn them.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking

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seeking rest, and finding none. 44. Then he saith, I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept, and garnished: 45. Then goeth he and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first: even so shall it be also to this wicked generation.

43, &c. The case of this wicked generation is like that of a man that had the Devil cast out of him, but being unthankful, and continuing in his sin, the Devil (by Gods permission) possesseth him again, and bringeth with him seven worse spirits, and so his end is worse than he was before he was delivered: So I have preached the Gospel, and cast out Devils in this land; but being rejected by the obstinate unbelievers, the Devil will get a worse possession of them than that from which I did eject him, and they shall be cut off for their unbelief.

46, 47. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him: Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak with thee: 48. But he answered and said to him that told him, Who is my mother? and who are my brethren?

46, &c. Dost thou know who they be that I esteem as my Mother and brethren?

49, 50. And he stretched forth his hand toward his disciples, and said, Behold, my mother, and my brethren: For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

49, 50. *Note*, 1. Christ spake not this to teach men to dishonour Parents, or to lay by natural affection; but to let all know that Regeneration puts men into a more honourable, beloved, and happy relation to him, than natural generation or kindred: 2. Which is exceeding comfort for every true Christian, 3. And direction to us how to love such, 4. And a terrible prognostick of the misery of those that hate and persecute them.

CHAP. XIII.

1. THe same day went Jesus out of the house, and sat by the sea side. 2. And great multitudes were gathered together to him, so that he went into a ship and sat, and the whole multitude stood on the shore. 3. And he spake many things to them in parables, saying, Behold, a sower went forth to sow.

1, 2, 3. *N.* Christ thought a Ship, or a House, or a Mountain no unmeet place to preach in, and yet avoided not the Temple or Synagogues. 2. They that will have the word with Gods blessing must follow after it. 3. Similitudes were suitable to such learners. 4. Preaching is like sowing seed.

4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. 5. Some fell on stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth. 6. And when the sun was up they were scorched, and because they had not root, they withered away. 7. And some fell among thorns, and the thorns sprang up and choked them. 8. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. 9. Who hath ears to hear let him hear.

4, &c. *Note*, The first sort was not earthed. The second sort had little earth and rooting. the third sort had earth and root, but among thorns which had greater possession, and choaked it. Of so great weight is it to understand this difference of hearers, that it is as much as our ears and understandings are worth.

10, 11. And the disciples came and said to him, Why speakest thou to them in parables? He answered and said to them, Because it is given to you, to know the mysteries of the kingdom of heaven; but to them it is not given.

10, 11. Because tho God hath given you some knowledge already of the mysteries of the Kingdom of the Messiah, these men are ignorant like children, and must be taught by familiar similitudes accordingly, being yet uncapable of other manner of teaching.

12. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

12. For here it is true, that *to him that hath shall be given*, &c. He that hath already the understanding of the rudiments and fundamentals, is thereby capable of receiving and understanding more: one truth openeth the way unto another: But they that have no considerable knowledge, are hardly taught it, and if it be by their wilfull neglect or contempt, are likeby their guilt and folly to lose all the profitable use even of their reason.

13. Therefore I speak to them in parables, because they seeing see not, hearing they

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hear not, neither do they understand. 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and not understand, and seeing, ye shall see, and shall not perceive. 15. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

13, &c. I speak to them in similitudes, as children must be first taught to spell, because tho they have understanding, eyes and ears, they are so ignorant that they understand not even what eyes and ears and reason tell them. As the Prophet *Isaiah* saith, &c. This people by wilful neglect of knowledge are such, as will not understand even what they hear and see.: For their hearts are stupifyed, and their understanding so dull, and they have so sinfully shut their own eyes, for want of care and love to truth, that thus they keep out the knowledge of the Gospel, and shut out my offered grace, which else would convince and convert them, and they would be healed.

Note, 1. That the way of *Parables* is not mentioned as an obscure way to hide the truth: but as a low familiar way, as ignorant carnal men are capable of. 2. The Prophecy, nor Christ, means not that its Gods intent to hide the truth lest it convert men, but that this is the effect and event of their own wilfull neglect, whereby their conversion is as effectually hindred, as if they did it purposely, lest they should be converted.

16. But blessed are your eyes, for they see; and your ears, for they hear. 17. For verily I say to you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them. and to hear those things which ye hear and have not heard them.

16, 17. How great is Gods mercy to you, that hath given you both teaching and understanding, by which you are made capable of more. I tell you, prophets and righteous men of old, did desire to see and hear what you do, but it was not granted them, but reserved for you.

18, 19. Hear ye therefore the parable of the sower. When any one heareth the word of the Kingdom, and understandeth it not; then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which receiveth seed by the way side.

18, 19. *Note*. 1. By not understanding is meant also, Not considering it to take it in: 2. It is said to be *sown in his heart*, only because it was by the sower so intended, but not as there received.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: 21. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

20, 21. *Note*, That the reason why such fall away, was the want of rooting of the word, is plain. But whether such should be saved if they had died before they fell away, is a controversie too long to be here handled, and not so needful as some think.

22. He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches choak the word, and he becometh unfruitful.

22. That is, He loveth the wealth and prosperity of this world more than the Word, and so that which he most loveth doth prevail against the other, and he liveth more to the world than unto God; and for the world will forsake his duty, and Christ himself in strong temptations.

23. But he that received seed into the good ground, is he that heareth the word and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

23. *Note*, *Qu.* What is it that makes the ground called Good before the receiving of the word? *Answ.* 1. There was a certain degree of faith which was a state of Salvation before Christ was personally known or preached as incarnate: These persons that had this, were good ground, ready to hear the Gospel when it was preached: Those that truly repented according to *Johns* Preaching, were prepared to receive Christ. 2. And those that faithfully obey that Light of Truth already revealed to them, desiring more, are better prepared for more, than other men.

24. Another parable put he forth to them, saying, The kingdom of heaven is like to a man that sowed good seed in his field. 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

24, 25. Another similitude he used, to shew how the Church will be corrupted with Heresies and vices.

26. But when the blade was sprung up and brought forth fruit, then appeared the tares also.

26. *Note*, Heresies and Church corruptions appear not at first; but when time and temptation ripen them.

27. So the servants of the householder came and said to him, Sir, didst thou not sow good

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good seed in thy field, from whence then hath it tares.

27. *Note*, Seeing God and his word are good, it puzzleth men to think, how the Church and world come to be so bad.

28. He said to them, An enemy hath done this: The servants said to him, Wilt thou then that we go and gather them up?

29. But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

28,29. *N.* 1. Satan is the sower of Heresie and Vice (whoever be his Ministers.) 2. Ministers and others are more inclined to vindictive severity oft, than Christ is. 3. God forbeareth the hypocrites and wicked (not through indifference but) lest the godly suffer by their destruction. 4. Christ oft denieth the revengeful and severe desires of his servants.

30. Let them both grow together till the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

30. *Note*, 1. Gods delay to execute his judgment on the wicked, is no sign of their safety; Their misery will surely come at last. 2. We must not misinterpret Gods patience with the ungodly.

31. Another parable put he forth to them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, 32. Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31. As a grain of Mustard-seed is one of the smallest sort of seeds, and yet becometh a plant like a tree, *&c.* So the Kingdom of the Messiah beginneth in a few poor men, but shall become a Kingdom that shall flourish in the World, so that worldly men shall obtrude into it for worldly ends, and desire the protection of Christian Governours.

Note, That the Mustard-plant was much greater in *Judea* than it is with us.

33. Another parable spake he unto them, The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

33. As a little leaven doth leaven a great quantity of meal, so the Gospel shall convert a few at first where it comes, and afterward by the help of those few, whole Towns and Countries shall turn Christians, and own the Truth.

34. All these things spake Jesus to the multitude in parables, and without a parable spake he not to them: 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

34, 35. Thus Jesus taught them only by Similitudes, as it is written, *&c.* I will utter great and excellent Mysteries, which former ages have not known, and that by the way of familiar Similitudes.

36. Then Jesus sent the multitude away, and went into the house, and his disciples came to him, saying, Declare to us the parable of the tares of the field.

36. *Note.* It is the part of Learners, to ask their Teachers help to understand that which they understand not.

37. He answered and said to them, He that soweth the good seed is the Son of man: 38. The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one: 39. The enemy that sowed them, is the devil, the harvest is the end of the world: and the reapers are the angels.

37, *&c.* It is Christ that soweth the good seed, by Preaching the Gospel and planting the Churches by himself and his servants. The World is the first object of the Gospel preached, and out of which believers are gathered: The good seed (as sown is the Gospel, but) as springing up in fruit, are the faithful, who are properly the members of the Church of Christ: The Tares (as sown are evil doctrines and temptations, but) as sprung up in fruit are the Children of the Devil, who is the father of wickedness; The enemy of God and goodness and man that sowed them, by himself and his servants, signifieth the Devil: the time of harvest is, the end of this world, even the day of judgment: The reapers or executioners are the Angels.

40. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world: 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. 42. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.

40, *&c.* So in the end of this World: Christ shall send forth his Angels as his executing Ministers; and they shall gather out of the world (which he is over) and specially out of the *visible Church*, all rebellious unholy, wicked, scandalous, carnal men, and shall cast them into hell, which is likened to a lake of Fire; where they shall ly in torment and a self-afflicting Conscience.

43. Then shall the righteous shine forth

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as the sun in the kingdom of their Father: who hath ears to hear let him hear.

43. Then shall the righteous who are now obscured by infirmities and malignant slanders, and are oppressed in the world, shine forth in glory in the Kingdom of Love, even of God as their Father in Christ, as the Sun shineth in the heavens in resplendent glory. As ever you will use your ears or understandings, believe and foresee this glorious blessed day to Believers.

44. Again, the kingdom of heaven is like to a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

44. The way of Salvation by Christ, sheweth men the certain hopes of so inestimable a treasure in the life to come, as maketh the faithful choose it for their best, and part with all the pleasure, profit, and honour of the world to obtain it.

45. Again, the kingdom of heaven is like to a merchant man seeking goodly pearls: 46. Who when he had found one of great price, he went and sold all that he had and bought it.

45, 46. *Note*, He that findeth not by faith, enough in the love of God and heavenly glory, and in Christ the way thereto, to make him consent sincerely and practically to sell or part with all the world rather than lose it, is not capable of a just title to it, nor shall obtain it.

47. Again the kingdom of heaven is like a net which was cast into the sea, and gathered of every kind: 48. Which when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away.

47, 48. The Church is gathered as men by casting a net into the Sea gather fishes, good and bad: And at the day of judgment, Christ will take the good to heaven, and cast away the bad to hell.

Note, 1. It is not to be wondered at, that the visible Church hath good and bad. 2. Yet this is not the design of the Gospel, which is fitted to make all good, but by the intrusion of Hypocrites. Nor is it an excuse for the neglect of discipline, and the just discrimination of the good and bad.

49. So shall it be at the end of the world, The angels shall come forth, and sever the wicked from among the just. 50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

49, 50. These plain and dreadful words, more need belief and deep consideration, than exposition.

51. Jesus saith to them, Have ye understood all these things? they say to him, Yea, Lord. 52. Then said he to them, Therefore every scribe which is instructed to the Kingdom of heaven, is like to a man that is an householder, which bringeth forth out of his treasure things new and old.

51, 52. All that are furnished with holy knowledge, and are fitted to teach others, must have an habitual treasure of it in their minds, from whence they may be able to open the truth, exhort, reprove, and confute all the erroneous on all just occasions: as a House-keeper is stockt for the provision of his family.

53, 54. And it came to pass that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their Synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works? 55, 56. Is not this the carpenters son, is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Jude, and his sisters are they not all with us? whence then hath this man all these things? And they were offended in him.

53, *&c.* *Note*, 1. Familiarity breeds contempt. It is no impediment to our faith, that we saw not Christs person, parentage, and education. 2. Carnal men are not satisfied by the evidence of Divine attestation, unless they can give a reason of it, and overcome the difficulty and scandal of objections. 3. It is uncertain whether *Mary* had other Children after Jesus, or these were his brethren, or only his kindred.

57, 58. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

57, 58. Unbelief made men uncapable receivers of those miracles which else Christ would have wrought.

CHAP. XIV.

1. AT that time Herod the Tetrarch heard of the fame of Jesus, 2. And said to his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

1, 2. *Note*, That *Herod* did believe the Immortality of the Soul; else he could not have believed *Johns* Resurrection.

3. For Herod had laid hold on John, and bound him, and put him in prison, for Herodia's sake, his brother Philips wife. 4. For John

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John said to him, It is not lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

3, 4, 5. *N.* 1. Faithful Prophets did tell Kings of their sin. 2. But such as *Herod* cannot bear reproof. 3. The persecution of faithful Teachers is usually for telling great men of their sins. 4. The multitude then did so much reverence prophets, that they were a terrour and restraint to persecuting Rulers.

6. But when Herods birth day was kept, the daughter of Herodias danc'd before them, and pleased Herod. 7. Whereupon he promised with an oath to give her whatever she would ask. 8. And she being before instructed of her mother, said; Give me here John Baptists head in a charger.

6, 7, 8. *N.* Great mens feasts and frolicks are a usual season of great sin, and carnal pleasures are their snares. 2. Rash Oaths are the fruit of vice and the seed of more. 3. Voluptious wantons are oft the most cruel and bloudy persecutors. 4. The Devil seldom wanteth suggestors of cruelty.

9. And the king was sorry: nevertheless for the oaths sake, and them which sate with him, he commanded it to be given her.

9. *N.* Wicked men oft sin with troubled conscience: but yet will do it for their base ends. 2. Hypocrites that dare murder the just, yet may make the Conscience of a wicked Oath their pretence. (How conscionably then should bad Oaths be avoided and good ones kept?) 3. The reputation of men in bad company, is a usual snare of iniquity.

10, 11, 12. And he sent and beheaded John in prison. And his head was brought in a charger, and given to the damsel; and she brought it to her mother. And his disciples came and took up the body and buryed it, and went and told Jesus.

10, 11, 12. *Note*, The Bloud of Saints is vile and cheap to Tyrants, that can sell them to a Whore or wanton: But they shall pay dear for it at the last. 2. So great a Prophet as John must be a Martyr, that he may be like to Christ. 3. Its as true Martyrdom to suffer for Duty as for Faith. 4. The bloud of Saints is part of the sport and pleasure of lascivious wicked women.

13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot, out of the cities.

13. *Note*, 1. The Lord of Life that came in flesh to save the world, was fain to fly for his life into a wilderness from the face of men, yea of the eminent members of the Jewish Church. 2. It is not cowardize, or unlawfull to fly from persecutors, till we have some special call to suffer.

14. And Jesus went forth and saw a great multitude, and was moved with compassion towards them, and he healed their sick.

14. *Note*, Those that follow Christ, and seek to him, are liker to find his compassion than those that drive him away.

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said to them, They need not depart, give ye them to eat. 17. And they say to him, We have here but five loaves and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

15, *&c.* *Note*, 1. Christ fed the Body to win the Soul, and so must we. 2. Nothing is too little which God will bless. 3. Tho God be every where, yet Christ directeth us in Prayer to him to look up to Heaven; for there is the Glory in which he will appear to glorifie his people. 4. If the Son of God must look up to heaven and bless his food, surely we must not take it like brutes, without craving Gods blessing on it.

20. And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full. 21. And they that had eaten, were about five thousand men, besides women and children.

20, 21. *Note*, 1. This Miracle was done before five thousand Witnesses and more, that there might be no suspicion of deceit, or misreport. 2. He that was Lord of all and could feed by Miracle, yet would not have the fragments lost.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitude away, he went up into a mountain apart to pray.

22, 23. *Note*, Christ used to pray alone, because his case so differed from all mens in the world, (having no sin, *&c.*) that the same prayers would not suit the case of others which were fit for him.

24. And when the evening was come, he was there alone: But the ship was now in the midst of the sea, tossed with waves, for the

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the wind was contrary. 25. And in the fourth watch of the night Jesus went out unto them walking on the sea.

24, 25. *Note*, 1. Christ permits dangers to us, that he may the more notably deliver us. 2. The waters can bear him, when he will walk on them. All elements are at his service.

26. And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit, and they cried out for fear.

26. *Note*, Nature maketh man afraid of apparitions of Spirits, because unknown and unusual.

27. But straightway Jesus spake to them, saying, Be of good cheer: it is I, be not afraid.

27. *Note*, Christs true Disciples should be so far from being afraid of him, as hurtfull to them, that they should make him their comfort and courage against the fears of men and devils.

28. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee upon the water.

28. *N.* This shewed much faith in *Peter*: yet none must tempt God, nor go unbidden into danger.

29. And he said, Come: And when Peter was come down out of the ship, he walked on the water to go to Jesus. 30. And when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me. 31. And immediately Jesus stretched forth his hand and caught him, and said to him, O thou of little faith, wherefore didst thou doubt.

29, *&c. Note*, 1. Even strong faith hath its weakness, and is liable to fears: 2. Our weak faith causing great fear, would expose us to sinking did not Christ lay hold on us.

32. And when they were come into the ship the wind ceased. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

32, 33. *N.* Renewed great convictions, renew and increase the exercise of faith, and praise to Christ.

34. And when they were gone over, they came into the land of Genesaret. 35. And when the men of that place had knowledge of him, they sent out into all the countrey round about, and brought to him all that were diseased. 36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

34, *&c. N.* What great cause have we to trust a Saviour so able and willing to save Body and Soul, and to believe his word.

CHAP. XV.

1. THen came to Jesus Scribes and Pharisees which were of Jerusalem, saying, 2. Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread.

1, 2. *N.* Poor Souls that know not God, do take up with ceremonies of their own and their forefathers making, and put the name of Religion on these to cheat themselves, when such things are not so much as an image of true Religion. O what base thoughts have these men of God, who think he is pleased or displeased with men, as they keep or neglect such trifles.

3. But he answered and said to them, Why do ye also transgress the commandment of God by your traditions.

3. *N.* The Rebels that break Gods Laws by their Laws, yet charge Gods servants with sin, for not keeping their Laws and Traditions against Gods Laws. They think Gods Laws too many and too strict, and yet make more of their own, and are precise for keeping them.

4. For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me, 6. and honour not his father or his mother (he shall be free) thus ye have made the commandment of God of none effect by your tradition.

4, 5, 6. Gods command to honour Parents binds you to relieve them, if they be in want: And duty to Parents is so great, that contempt of them deserves death. But ye have like hypocrites got a trick to pretend to devote your estates to God, that you may defeat your parents, and so quite frustrate Gods commandment.

7. Ye hypocrites, well did Esaias Prophecy of you, saying, 8. This people draweth nigh to me with their mouth, and honoureth me with their lips, but their heart is far from me. 9. But in vain do they worship me, teaching for doctrines the traditions of men.

7, 8, 9. *Note*, 1. It is the part of hypocrites to pretend Religion, for lip labour, and Traditions and Ceremonies of their own, and think God is honoured and pleased with the injunctions and Canons of men, while they break Gods Commands (and hate and persecute those that keep them) 2. This humane Religion of hypocrites is vain, (and worse than vain) It is lost labour and sinful prophanation.

10. And he called the multitude, and said

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said to them, Hear and understand. 11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.

10, 11. It is not the quality or uncleanness of your food, that is sin and soul defilement; but it is sinful words (and deeds) the product of sinful hearts, that God will charge on you as your uncleanness.

12. Then came his disciples, and said to him, Knowest thou that the Pharisees were offended, when they heard this saying?

12. *Note*, Erroneous men and hypocrites are offended at the clearest truth which crosseth their old opinions and way.

13. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, they shall both fall into the ditch.

13, 14. Their Opinions and Traditions, and their Sect in making a Religion of these, are not of God, but of their own invention, and therefore God will root them up. God will not bless Humane Religions. Let them alone a while; their judgment is near. They and their Disciples as blind Leaders and followers, will fall into the ditch of temporal and eternal perdition.

15. Then answered Peter and said to him, Declare to us this parable. 16. And Jesus said, Are ye also yet without understanding? 17. Do not ye yet understand, that whatsoever cometh in at the mouth, goeth into the belly, and is cast out into the draught. 18. But those things which proceed out of the mouth come forth from the heart, and they defile a man.

15, &c. Meat that passeth through a man cannot defile his Soul: but it is the products of a sinful heart that defile it.

19. For out of the heart proceeds evil thoughts, murthers, adulteries, fornications, thefts, false-witness, blasphemies, 20. These are the things which defile a man: But to eat with unwashen hands defileth not a man.

19, 20. It is out of a sinfull heart that all sins proceed, as evil thoughts and designs, &c.

Note, The heart it self is not here excluded from guilt, but included as the defiled and defiling cause of all actual sin.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sydon. 22. And behold, a woman of Canaan came out of the same coasts, and cried to him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil.

21,22. Then he went to the borders of Israel near the Heathen Countrey, and a heathen *Canaanitish* or *Syrophenician* woman hearing of his fame, went to him, and begged of him to heal her daughter vexed with a Devil.

23. But he answered her not a word: And his disciples came and besought him, saying, Send her away, for she crieth after us. 24. But he answered, and said, I am not sent but to the lost sheep of the house of Israel.

23, 24. Dismiss her, that she trouble us not. He said, My personal Ministery is to be to the straying Jews, and not to the Heathens.

25. Then came she and worshipped him, saying, Lord, help me. 26. But he answered and said, It is not meet to take the childrens bread and cast it to the dogs. 27. And she said, Truth, Lord, yet the dogs eat the crums which fall from their masters table.

25, &c. To give that which is designed for Israel to Heathens, is but like casting the Childrens bread to Dogs. She said, It is true Lord, and I confess my self to be but as one of the Dogs, and claim not the Childrens portion, but if I have as dogs the crums that fall, they will have never the less.

28. Then Jesus answered, and said to her, O woman, great is thy faith, Be it unto thee even as thou wilt: And her daughter was made whole from that very hour.

28. *Note*, Great faith maketh men capable of great mercies, even of having what they justly desire.

29. And Jesus departed thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. 30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them.

29, 30. *Note*, How earnestly will men seek for bodily health, who are senseless of their Souls concerns: If Christs Ministers could give all men health and wealth, what abundance of followers would they have, and who would for this, imprison, persecute or silence them?

31. Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel.

31. *Note*, Great and sensible Miracles and benefits,

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force men to acknowledge the hand of God and to praise him.

32. Then Jesus called his disciples to him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; I will not send them away fasting, lest they faint by the way. 33. And his disciples say to him, Whence should we have so much bread in the wilderness as to fill so great a multitude? 34. And Jesus saith to them, How many loaves have ye? and they said, Seven, and a few fishes. 35. And he commanded the multitude to sit down on the ground. 36. And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37. and they did all eat and were filled, and took up of the broken meat that was left, seven baskets full. 38. And they that did eat, were four thousand men, beside women and children. 39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

32, &c. This was the second Miracle of compassionate feeding the hungry. Is not Christ in Heaven as merciful and sufficient for Soul and body, as he was on Earth?

CHAP. XVI.

1. THe Pharisees also with the Sadducees came, and tempting, desired him to shew them a sign from heaven.

1. Not believing the reports of all his Miracles, they desired that they themselves might see some sign from Heaven, which might certainly prove that God had sent him: thinking that he could not do it.

2. He answered and said to them, when it is evening, ye say it will be fair weather, for the sky is red. 3. And in the morning, It will be foul weather to day, for the sky is red and lowring; O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

2,3. You can conjecture what weather will be by the sky: And is it to you so hard a matter to know by my doctrine and all the miracles and good works that I have done, that I am sent of God, that you must prescribe what signs God shall shew you from heaven, before you will believe.

4. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: And he left them and departed.

4. When your own wickedness hindereth your belief, you call for a sign from heaven to convince you. But I again tell you, you shall have no sign but that of the Prophet Jonah. He that is filthy, let him be filthy still.

5. And when his disciples were come to the other side, they had forgotten to take bread. 6. Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

5,6. *Note*, Christ doth not bid them to avoid all converse with these men, or not to hear them read the Law of *Moses*, but to take heed of receiving any of their false doctrine.

7. And they reasoned among themselves, saying, It is because we have taken no bread. 8. Which when Jesus perceived, he said to them, O ye of little faith, why reason ye among your selves, because ye have brought no bread? 9. Do ye not yet understand, neither remember ye the five loaves of the five thousand, and how many baskets ye took up? 10. Neither the seven loaves of the four thousand, and how many baskets ye took up? 11. How is it that ye do not understand that I spake not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12. Then understood they how that he bade them not beware of of the leaven of bread; but of the doctrine of the Pharisees and of the Sadducees.

7, &c. We are dull of understanding till Christ instruct us, and apt to put a carnal sence upon his words.

13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

13. *Note*, Christ would not so much as urge his own Disciples to confess him to be the Christ, till his works were a cogent testimony, that their faith might not be precarious, nor by bare command, but by convincing evidence.

14. And they said, Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets.

14. *Note*, 1. Men were convinced that he was of God, (that is, the multitude, but not the Rulers:) But they thought he was not the Messiah, but some great Prophets Soul in a new body. 2. By this it is evident that the multitude then believed the immortality of the Soul: else they could not think that those Souls came into other Bodies.

15, 16. He

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15, 16. He saith to them, But whom say ye that I am. And Simon Peter answered and said, Thou art the Christ, the son of the living God.

15, 16. *Note*, 1. It was meet that those that were to preach Christ to others should be brought to an open confession of him themselves. 2. Its like the rest believed as *Peter* tho he only spake.

17. And Jesus answered and said to him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it to thee, but my Father who is in heaven.

17. It is a point of so great importance to Sanctification, Justification, and Salvation, verily to believe me to be the Christ and Saviour, that this faith is the evidence and means of thy blessedness: It is not mere man that hath revealed this so as to make thee a true believer, but my heavenly Father, by my works and word, and by his grace.

18. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

18. And as thou hast confest me to be Christ, I will say to thy comfort, that as thy name signifieth a Rock or Stone, So by thee (and thy brethren) I will build my Church on this Rock, against which all the powers of Hell, the Devils and wicked men shall not prevail.

Note, 1. It is a great controversie whether by [*this* Rock] be meant, 1. Christ himself, 2. Or the faith and confession of Christ, 3. Or *Peter* himself. But no doctrinal controversie dependeth on it: For all three are certain truths. 1. No doubt but primarily Christ is the Rock on which the Church is built. 2. And no doubt but *Faith* and *Confession* being the condition of our part in Christ, the Church is so far built thereon. 3. And no doubt but the Apostles are called Foundation stones on which the Church is built, and therefore *Peter* whose name importeth it, and was a chief speaker among them, as the foreman of a Jury. 2. Though the Powers of Hell may seem to prevail as they did over Christ while he was on the Cross, they are then next an overthrow themselves.

19. And I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

19. And hereafter I will make thee a ruling Steward over my Church as it is Gods Kingdom on earth, preparatory to the Heavenly Kingdom of Glory; and the due administration of thy office by these Keys of Power, shall be the ordinary way to Heaven, and a forerunner of the finall Justification of the Faithful, and of the final condemnation of the Impenitent and ungodly, whom by my doctrine and the due application of it, thou bindest over to my judgment.

Note, As *Peter* was the foreman or speaker in their common confession, so by *Peter* the promise is made to them all; And to them all Christ after gave this power: But he never made *Peter* governour of the rest of the Apostles, Much less the Pope.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

20. *N.* Because this honour was reserved chiefly, 1. To the time of the accomplishment of all the evidences by his Resurrection and Ascension, and giving of the Holy Ghost. 2. And to the work of the Spirit then on the Apostles, by which they were suddenly advanced to a fitness for this work, above what they attained by Christs personal teaching them on earth.

21. From that time forth began Jesus to shew to his disciples, how that he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

21. *Note*, 1. This Christ did, 1. To make them know that he knew things to come; 2. And to make them know that it was not to reign as an earthly King that he was sent. 3. And to prepare them to bear his sufferings, and not to expect fleshly prosperity by him. 2. It was the Poor that followed Christ, and the Rulers and Teachers that crucified him.

22. Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee.

22. *Peter* contradicted him, saying, God forbid; Lord favour thy self, and expose not thy self to this.

Note, 1. The flesh is ready to suggest fleshly counsel, and to oppose all that tends to suffering. 2. We have need to be fortified against temptations of loving friends as well as enemies.

23. But he turned and said to Peter, Get thee behind me Satan, thou art an offence to me: for thou savourest not the things that be of God, but those that be of men.

23. He lookt at him with displeasure, and said to *Peter*, I say to thee as I did to the Devil, when he tempted me, Get thee behind me, for thou doest the work of Satan, the adversary, in tempting me for self-preservation, to violate my Fathers command, and my undertaking, and to forsake the work of mans Redemption and Salvation: As thy counsel savoureth not the things that be of God (his will, work, and Glory) but the things that be of men (the love of the body and this present life) so it signifieth what is in thy heart: (take heed lest this carnality prevail.)

Note, 1. All things must displease us that displease God, and are against his interest and the good of man.

2. Even the best men and nearest friends may by temptation and errour, be made Satans instruments to do his work in some particulars of great moment.

3. Good men do the Devils work oft times when they know it not, but verily think it is all for Christ.

4. No love or respect to mens nearness or goodness, must draw us to flatter them in sin, or to speak lightly

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of it; we must not mince it or extenuate it because good men commit it: we must lay it home on them, that would by justifying it make it pass for duty. Lest the name of Good men should serve Satan more effectually than men of known wickedness can do.

5. It is no railing on just occasions to tell tempting friends, and godly men or Ministers, that they are doing the Devils work, and are instead of Devils to the tempted.

To hinder us in God's work and mens Salvation, is to be Satans to us. O how many Satans then are called Reverend Fathers, who silence and persecute men for Gods work, as the whole course of the Papal Discipline, and worship manifesteth.

7. It is carnal savouring worldly and fleshly interest too much, and the things of God, the Soul, and Heaven too little, which is the common cause of the sinful counsels, and course, even of Sacred men.

24. Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.
25. For whoever will save his life shall lose it, and whoever will lose his life for my sake shall find it.

24. Christ took this occasion to preach *self-denial* to his Disciples; saying, Let him that will be my Disciple and follow me, and expect Salvation by me, resolve to deny his carnal self, and self-interest, and resign himself to me, as being not his own, but mine: Not *making* the cross, but patiently taking and bearing it when it is laid upon him, and follow me by sufferings unto glory. For this is the method determined by God, that whoever resolveth to save his life and not be undone in the world to avoid sin, this man shall finally lose his life and life eternal. And whoever will lose his life, rather than by sin to forsake me and his duty, shall find that life with felicity in heaven, which he lost on earth.

N. Christs peremptory terms of Salvation, are to prefer it and him before our lives.

26. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.

26. Will it not be an ill bargain to gain all the world for a short time to the flesh, and lose ones own Soul and its happiness for ever? And what will compensate the loss of the Soul? For what price would you sell its happiness.

N. 1. Men hath a Soul that liveth when he leaveth this world. 2. It were a mad bargain to sell a mans Soul for all that this world can afford. O how many do that daily indeed, which they durst not do by an express bargain with the Devil.

27. For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his work.

27. Believe it I shall come at last in Judgment, in Divine Glory attended by Angels, and then I will reward those that were faithful to me, or perfidious, and all men, according to their works: therefore whatever you suffer now, prepare for the judgment of that day.

28. Verily I say to you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

28. And I tell you, least you think this my coming in Glory to judgment incredible, that some here shall live to see a visible representation of that my glorious appearing.

Note, That this is meant of his transfiguration, the addition of it in the several Evangelists sheweth. Nor is Dr. *H.* his reason against it from the former verse of any force, it being not the same coming that is here spoken of, but its representation.

CHAP. XVII.

1. AND after six days Jesus taketh Peter and James and John his brother, and bringeth them up into an high mountain apart. 2. And was transfigured before them, and his face did shine as the sun, and his rayment was white as the light.

1, 2. And as Christ had promised them a glimpse of his Kingly Glory, so within six days he performed it, to Peter, James and John whom he selected for peculiar favours: in a high mountain he was transfigured into a glorious appearance, his face shining like the Sun, and his raiment like light.

Note, Christ would have this help of sense, to confirm their Faith: Of this transfiguration I have written at large in a Book called, *My Dying Thoughts*.

3. And behold, there appeared to them Moses and Elias talking with him.

3. *Note*, 1. *Moses* whose body was buried, and *Elias* whose body was but changed, appeared alike.

2. The chief Legislator and chief Prophet appeared to shew that the Law and the Prophets did but lead to Christ. 3. Did not the departed Saints live after death, they could not appear in Glory. 4. They talked with Christ of his sufferings at *Jerusalem*. 5. Either Christ told the three Disciples who they were, or their own appearance shewed it. 6. How much better company is above than here.

4. Then answered Peter, and said to Jesus, Lord, it is good for us to be here: if thou wilt let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

4. *Note*, 1. We are apt to desire more of Heaven on earth than God will allow, (But not so apt to desire to go by death to that glory where it is:) Fain we would have it come down to us.

2. A glimpse of glory is enough to rap a Soul into extasie.

3. We

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3. We know not what we say, when we talk of felicity in Tabernacles on earth. 4. A glimpse of glory will make us out of love with worldly company and vanity. How loth then would the Soul sin Heaven be to come down.

5. While he yet spake, behold a bright cloud over-shadowed them, and behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased: hear ye him.

5. *Note*, 1. Heavenly inhabitants must not stay on earth; nor Heavenly visions and raptures be here long or frequent. 2. God again owned his Son by a voice from heaven, as perfectly Righteous, and as pleasing him by mans redemption, and reconciling us to him, and teaching the doctrine which is pleasing to him.

6. And when the disciples heard it, they fell on their faces, and were sore afraid.

6. *Note*, The voice of God even when he speaketh mercy, is enough to humble and prostrate man.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

7. *N.* It is Christ that must raise our troubled and humbled Souls from our dejectedness and fear.

8. And when they had lift up their eyes, they saw no man save Jesus only.

8. *Note*, Christ will stay with us, when *Moses* and *Elias* will not; nor are earthly comforts durable.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man till the Son of man be risen again from the dead.

9. The reason is before mentioned: After the resurrection was the fittest season.

10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?

10. Why say the Jewish Doctors that *Elias* must come before the Messiah; if this was he that we saw.

11. And Jesus answered and said to them, Elias truly shall first come, and restore all things. But I say to you, that Elias is come already, and they knew him not, but have done to him whatsoever they listed: likewise also shall the Son of man suffer of them. 13. Then the disciples understood that he spake to them of John the Baptist.

11, *&c.* It is true that is said out of *Mal.* that *Elias* must come, but it was *John* that was meant under the name of *Elias*, whom they knew not, but killed him while they looked for him, and so they will do by me.

14. And when they were come to the multitudes, there came to him a certain man, kneeling down to him, and saying, 15. Lord have mercy on my son, for he is lunatick, and sore vexed; for oft times he falleth into the fire, and oft into the water. 16. And I brought him to thy disciples, and they could not cure him.

14. *N.* By Lunatick is meant one that had the Epilepsie or some such disease upon the change of the Moon. A real disease, of which yet the Devil was the executioner, and further joyned with it extraordinarily.

17. Then Jesus answered and said, O faithless and perverse generation; how long shall I be with you, how long shall I suffer you? bring him hither to me.

17. It is long of your own unbelief and perverseness that they could not cure him: how long shall I work miracles among you before you will believe? will you drive me from among you by your unbelief, to go to others?

N. This seemeth plainly spoken to the man of himself and such others, and not as some say, to the disciples.

18. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour. 19. Then came the disciples to Jesus apart and said, Why could not we cast him out? 20. And Jesus said to them, Because of your unbelief:

18, *&c.* Your unbelief as well as the mans was that which hindred you: you are all therein to be blamed.

20. For verily I say to you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.

20. For if you have the least true belief and trust in my Power and Will for the working of any such miracle as I commission you to work, if it were as hard as the removing of a mountain, it should not be too hard for you.

Note, It is not faith but presumption which hath no promise of success, if they or any are confident of working any miracle which Christ never commissioned or called them to work, or Promised his blessing to.

21. Howbeit, this kind goeth not out but by fasting and prayer.

21. But by faith I mean not confident presumption, that God will do it in your own way: But for such as this, God will be sought by Fasting and fervent Prayer, in which way you may expect success, if the person also be capable that seeketh help.

22. And while they abode in Galilee, Jesus said to them, The Son of man shall be betrayed into the hands of men. 23. And they shall kill him, and the third day he shall be raised again: And they were exceeding sorry.

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22, 23. Again Christ foretells them of his death and resurrection, to instruct and prepare them for it: which they were grieved at.

24. And when they were come to Capernaum, they that received tribute money, came to Peter and said, Doth not your Master pay tribute? He saith, yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? 26. Peter saith to him, Of strangers: Jesus saith to him, Then are the children free.

24, 25. *N.* They had two sorts of Tribute, but that here meant its likest was Pole-money, imposed by *Augustus* first: And by [*children*] is not meant *free Subjects*; for such did pay: but their own families. And then its hard to know, what Christs answer meant, unless it were as many say, *Then this Tribute belongs of right to the house of David, and I being of it am free.* Or else, [If Kings own Families be not taxed, I that am the Son of the universal King, from whom is all power, and whose Subjects they are, am rightfully freer than their Children] This seemeth to me to be the sence. But he questioneth not but Tribute is due to Kings and other Powers.

27. Notwithstanding, lest we should offend them, Go thou to the sea, and cast a hook, and take the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; take that and give to them for me and thee.

27. But we must deny our own right to avoid offence: Go therefore and cast a hook and I will bring a fish to thy hand with half a Crown (a Starer) in his mouth; which is the Poll-money for two persons: Pay them that for thee and me.

Note, 1. This shewed the great power of Christ, 2. But why did he pay for *Peter* and not the rest? *Ans. Peter* had a house in *Capernaum* where they were, and was there to pay his Poll-money, *Matth.* 5. 8, 14.

If it be as others think, the Tax to the Sanctuary that is here meant, it will make no doctrinal alteration: The sense then will be, [A Tax, due to God, is rather due to me, than *from* me, that am the Son of God.]

CHAP. XVIII.

1. AT the same time came the disciples to Jesus, saying, Who is the greatest in the kingdom of heaven.

1. Ambition stirred in them, to debate who should be greatest in Christs Church or Kingdom, next himself.

2, 3. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say to you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

2, 3. Christ set a child before them as a visible answer, and said, Except true conversion give you a new and humble mind, and take you off from ambitious overvaluing earthly pomp and power, that as teachable and obedient Disciples to me, you may be drawn to set more by heavenly things, you cannot be capable of entring into the heavenly Kingdom, much less of being greatest there: nor are you fit for a place in the Church on earth (much less of power) without covenancing this.

4. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

4. Tho worldly men will think otherwise, I tell you that the humblest Christian is the best, and the best is indeed the greatest, as being dearest unto God, and he is fittest also for Church power.

5. And whoso shall receive one such little child in my name, receiveth me.

5. And he that receiveth or sheweth kindness to any such humble Godly Christian, I will take and reward it as done to me.

N. How do the Papal Clergy read this, that hate, revile, silence, and ruine or burn such? But they cheat their Souls by saying, that such are but Hereticks and Schismaticks, and deny them to be Christ's, and then they think they are disobliged, and may use them as they first judge and call them.

6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.

6. But whoever he be that shall gall, discourage, or by threatning, derision, or persecution seek to drive the least from faith and holy living, it were less hurt to that man, (how big soever he now look and talk) that he were drowned in the Sea, with a millstone about his neck: for God will take vengeance on him

7. Wo to the world because of offences: for it must needs be that offences come, but wo to that man by whom the offence cometh.

7. Wo to the world by reason of the Scandals, oppositions and impediments to faith, holiness and salvation, which men will lay before each other, some by errour, some by crimes, and some by persecution: such scandals and hinderances and temptations there will be: God will permit them for trial, and men will commit them. But the sin is great, and it will be wo to the guilty, especially the malignant persecutors and seducers.

8. Wherefore if thy hand or foot offend thee,

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thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into fire everlasting. 9. And if thy eye offend thee, pluck it out and cast it from thee: It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

8, 9. Let nothing seem too dear to thee to secure thy salvation against such scandals and hinderances and temptations: If it be friend, or interest, as dear to thee as thy hand, or foot, or eye, it is a smaller loss to cast it away here, and be saved hereafter than to keep it here and be damned hereafter to endless misery. If thou hadst no other way to avoid sin but dismembring thy body, it would be a duty and no loss to do it.

Note, 1. Christ had said this before, *Mat.* 5.30. Its no fault to say the same thing often. 2. If it be so dangerous to be tempted by others, its worse to be our own tempters.

10. Take heed that ye despise not one of these little ones: for I say to you, that in heaven their angels do always behold the face of my Father which is in heaven.

10. *Note*, O what men are they that read and preach this, and yet not only despise them, but first ignorantly or maliciously slander them, and then by this justifie their railing, persecuting and destroying them. 2. What a comfort is it to the least true Christian, that they have their Angels that have charge of them, who always see Gods face in glory: And shall not we then see it?

11. For the Son of man is come to save that which was lost.

11. And I that came into the world to save sinners, will require it at your hands if you wrong or persecute them, or hinder them from the way of their salvation.

12. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray. 13. And if so be he find it, verily I say unto you, he rejoyceth more of that sheep, than of the ninety and nine which went not astray.

12, 13. Christ likeneth himself to men that have by unexpected success in recovering the lost, a more sensible joy than for the rest, tho not a higher esteem. And if he so much rejoyce in them, how will he take it of those that hate, persecute or tempt them.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

14. God loveth them better than you love sheep; therefore he will save them, and judge all those that would affright or drive away from their duty, the meanest person.

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17. And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be to thee as an heathen man, and a publican.

15, &c. And according to this compassionate tenderness of God, and your Saviour, must be your dealing with one another; not to favour sin in any, but to seek by love to save the sinner: Therefore if any one that thou hast brotherly communion with, do trespass against thee, by injury, or by scandalous crimes within thy notice, go and tell him his fault privately in brotherly love and tenderness, yet shewing him the evil of his sin that he may repent: If he hear thee so as to repent and amend, thou hast won him from the danger of his guilt, which may be a comfort to thee: But if he defend his sin, or will not repent and amend, cease not thy love or labour, but take with thee one or two meet persons, that two or three witnesses may the more aw him, or credibly convict him. And if he neglect to hear them, (having exercised due patience for the trial, and fit means to convince him) then make it publick, by telling the Church, in whose communion he liveth; either by opening it in the Congregation that the Church-Guides may reprove him and exhort him to repent, and pray for his repentance; or when that is not convenient, tell it the Guides of the Church that they may make it publick and do their office. And if he neglect to hear, this publick exhortation, have no more communion or familiarity with him than with a Heathen or Publican, but so carry it that he and others may see that thou esteemest him not as one of the Christian Society whom Christ will own.

Note, This Text which is Christs Law of Church-discipline, is perverted divers ways, by several sorts of mist.kers. Some feign that it speaketh not of sins against God, but of injuries against men: and that by the Church is meant the Civil Judicature that then was, (inferiour or superior Sanhedrim.) But, 1. it is evident that it is to Christians or Disciples that Christ giveth this Law; others received no Law from him. And it was how to deal with a Brother in order to Repentance, and Salvation, as the foregoing verses shew. 2. Christ knew that the Sanhedrim were his deadly enemies, and foretold that they would condemn him; And therefore never made a Law to his Disciples to use them as their ordinary Judicature. 3. He knew that they would hate and persecute his Disciples, and therefore never sent them to them for right. 4. He came to abrogate *Moses* Law, and overthrow their Mosaick policy: And therefore did not establish it by this Law. 5. He could never mean that Christians must take him for a Heathen that heard not the Jews Council, when he foretold them how that Council would scourge

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scourge them in their Synagogues, and cast out their names, and say all manner of evil of them falsly.

Nor did Christ set up a Christian Judicature of Magistrates, having the power of the sword instead of the Jewish. For, 1. Christ himself refused to use such a power, on earth. 2. He forbad it his Disciples that strove for it. 3. The Text speaketh of no forcing power, but perswasive, and of no penalty but Alienation and disowning. 4. The Apostles did never set up any such coactive Civil Judicature, nor the Church after them for 300 years and much more: which they would have done had Christ commanded it. 5. But they did set up such Ecclesiastick Judicatures wherever they gathered Churches; which was their actual visible exposition of this Law of Christ. 6. It is not restitution, or recovery of Lands, Goods or Rights that is here mentioned as the end; but the *Winning* of a brother by repentance. 7. And what is more noted by Christ as an offence or trespass against us, than scandal, and dishonouring the Christian name and society, and grieving good men by sinning against God. I think these evidences prove past doubt, that it is the discipline of Christian Churches Christ here institutes by a standing Law; for which he gave the power of the Keys.

2. The Church is told and heard when the Rulers are told and heard, either before the whole congregation, or that they may publish it. The whole congregation is not to speak and be heard, nor necessarily to be told by the offended himself. But as the city is said to *Receive* and to *Execute* any Order from the King, when the Magistrates do their part in it, and the people theirs, so it is with the Church.

3. But how the telling of one Lay-chancellor or Civilian, and hearing or not hearing him, and being Excommunicate by him concerns this Law, I know not, no nor telling or not hearing one single person that judgeth alone over many hundred Churches at a distance and without their notice.

4. This discipline is of great moment, for the honour of Christ and his Church, that it be not as impure as the Infidel world, nor a Swine-sty instead of a Society of Saints; And that it may be known that Christ came not as deceivers do, to get himself a number of followers as bad as other men, but to sanctifie a peculiar people to God, zealous of good works, and forsaking the world, the flesh and the devil; and to keep Christians from the snare and the shame of infectious and wicked Associates: and to keep sin under open disgrace.

5. Yet if Pastors neglect this holy discipline, the sin is theirs: It doth not necessitate the innocent to forsake the Church, unless their Doctrine or Practice amount to a profest rejection of some essentials of Christianity, or else they force men to sin or own their sin. But they that can chuse better without more hurt than benefit, should prefer it before undisciplined Chuches.

18. Verily I say to you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.

18. I tell you that my Church on earth is the Seminary or Suburbs of my Church in heaven, and those that you as my Ministers absolve according to my word, they being not deceitful, but true professors of faith, and repentance, they shall be absolved in heaven; And those that you bind over as impenitent to my judgment, being such indeed, shall be condemned and shut out of heaven: and I will own and confirm your judgment of men by the power I give you, if you do it according to my word.

N. God giveth Pastors power to condemn and cast out none from heaven, nor to save any, but only such as condemn and cast out themselves, or such as save themselves by faith, more than the Church can do.

19. Again I say to you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

19. And I tell you that I may encourage you to concord, that if two of you (much more if all or many) shall agree in your Prayers, Discipline or Appeal to God, he will accept your endeavours, and they shall not be in vain, but blessed.

20. For where two or three are gathered together in my name, there am I in the midst of them.

20. For as I am with every single Christian, so I will more eminently bless with the fruits of my presence, the Assemblies of the faithful be they never so small. *N.* It is in hatred to Christs presence and name, that Satan persecuteth such meetings.

21. Then came Peter and said to him, Lord how oft shall my brother sin against me, and I forgive him? till seven times.

21. *Peter* said to him, What if my brother do often sin to my injury or scandal, and be often thus admonished; how oft must I forgive him? seven times seemes much.

22. Jesus saith to him, I say not to thee, till seven times, but till seventy times seven.

22. It is not the number of times, but his true repentance that is to be here regarded: *Note*, There are some sins that oft committing will prove that the Repentance is not true. He that should daily or weekly beat you, steal, murther, fornicate, and as oft say, *I Repent*, is not to be believed, but forfeiteth his credit. But he that is but oft angry, or defective in the degrees of sincere duty, may be believed if he oft profess repentance.

23. Therefore is the kingdom of heaven like to a certain king, which would take account of his servants. 24. And when he had begun to reckon, one was brought to him who owed him ten thousand talents. 25. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and

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and children, and all that he had, and payment to be made.

23, *&c.* And that you may know on what terms you must look for mercy and forgiveness your selves, I will liken Gods government to a Kings that would call his servants to account, and demand his due, and make his Debtors know what he might expect of them in justice.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all.

26. The servant unable to pay, appealed from justice, and begged mercy, promising to pay when he should be able.

27. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

27. As he appealed to mercy, he found mercy, and his Lord forgave him and set him free.

28. But the same servant went out, and found one of his fellow servants, who owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest: 29. And his fellow servant fell down at his feet, and besought him, saytng, Have patience with me and I will pay thee all. 30. And he would not, but went and cast him into prison, till he should pay the debt.

28, *&c.* He that had received so much mercy, used his fellow servant with unmerciful rigour, exacting all his due.

31. So when his fellow-servants saw what was done, they were very sorry, and came and told to their Lord all that was done. 32. Then his Lord after he had called him, said to him, O thou wicked servant, I forgave thee all that debt because thou desiredst me. 33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee.

31, *&c.* I forgave thee a great debt, and shouldest not thou forgive a little one? If mercy was so necessary to thee, why didst not thou shew mercy to thy fellow servant as I did to thee.

34. And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. 35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

34, 35. *Note*, Here its doubted, 1. How God is said to forgive unmerciful men, 2. And to demand the debt which he had forgiven, and to unpardon it again.

Answ. God hath divers degrees of forgiveness. 1. To give the world a pardon of all sin, on condition of thankful acceptance, is a great degree of forgiveness, tho it be no actual discharge till accepted. 2. To suspend the execution of punishment (with such an offer) and to give him time, ease and mercy, who deserved to be all that time in hell, is a degree of actual forgiveness: for to forgive the sin is to forgive the punishment; and bad men have much punishment here forgiven them, which they deserved. And both these may be reversed by mens unbelief and sin.

3. Whether the sins of Infants pardoned in Baptism, may return in guilt by covenant breaking; or any other that have not confirming grace, but such as *Adam* and the Angels had and lost is a controversie that is yet undecided among Christians.

4. But were perseverance never so sure eventually, yet in the tenor of the Covenant, Pardon and Salvation are given on condition; And God may well say, If you perform not the condition, you shall yet perish. That by this warning they may be moved to perform it. And should pardoned sin be unpardoned again, it would be no change in God, nor in his word, but in man. He that saith, The faithful shall be accepted, and the unfaithful perish, changeth not if any should perish by unbelief, God and his word are still the same. And forgiving others is part of the condition of our continued forgiveness.

CHAP. XIX.

1. AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

2. And great multitudes followed him: there. 3. The Pharisees also came to him, tempting him, and saying, Is it lawful for a man to put away his wife, for every cause.

1, *&c.* When Christ had thus long preached in his own countrey where he dwelt, far off from *Jerusalem*, he drew nearer it into *Judea*, and there also multitudes flocked after him; and the Pharisees attempted by questions to ensnare him, *&c.*

4. And he answered and said to them, Have ye not read, that he which made them at the beginning, made them male and female. 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh. 7. Wherefore they are no more two, but one flesh. What therefore God hath joyned together let no man put asunder.

4, *&c.* Look to the original and you shall find that God made them one Male and one Female, and by the

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Law of Conjugality, united them for procreation and converse as into One; the Relative Union being likened to a natural union of the parts of one body: and that so nearly, that on this account Father and Mother were to be left to a closer union with a wife. Therefore do not you separate that which God hath so nearly united.

7. They say to him, Why did Moses then command to give a writing of divorcement, and to put her away.

7. They thought to take advantage by this against him, as contradicting *Moses* Law, and said, *&c.*

8. He saith to them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.

8. You mistake a permission for a command: your Fathers were an ignorant dull unruly sort of people, and *Moses* was put to make but such Laws as they could bear: Therefore he permitted putting away, but only commanded that they should not do it without a bill of Divorcement.

9. And I say to you, whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whosoever marrieth her that is put away doth commit adultery.

9. *Note*, 1. The Fornication must be proved and not only suspected. 2. It must be Fornication since Marriage. 3. A man is not *commanded* for this to put her away, and not forgive it, if there be reason for it, but only *permitted*. 4. In Common-wealths the Magistrate must be judge, for publick safety. 5. The woman is not so fitly said to *put away her husband*; but by the Magistrate may have the same remedy of a Divorce when she doth desire it.

10. His disciples say to him, If the case of the man be so with his wife, it is not good to marry.

10. Then the danger and misery of unsuitable marriage is so great, that it is better never marry.

11. But he said to them, All men cannot receive this saying, save they to whom it is given.

11. He said, Men must not avoid a lesser evil by a greater: some mens temperament, and some mens condition in the world, make Marriage necessary to them. All have not the gift of chastity.

12. For there are some Eunuchs which were so born from their mothers womb; and there are some Eunuchs which were made Eunuchs of men: And there be Eunuchs which have made themselves Eunuchs for the kingdom of heavens sake: He that is able to receive it, let him receive it.

12. There are some unapt for congress with Women, who were born so: And some are made so by men, by castration: And some have made themselves such, that they might the better avoid all venereous temptations. He that is able to live in a continent single life, without greater hurt, let him do it; but all cannot.

13. Then there were brought to him little children, that he should put his hands on them and pray, and the disciples rebuked them. 14. But Jesus said, suffer little children and forbid them not to come to me; for of such is the kingdom of heaven.

13, 14. Some brought their children to him that he would lay his hands on them and bless them according to their infant capacity: and the Disciples chid them away, thinking such company below him: But Jesus said, Hinder them not, and forbid not little children to come or be brought to me: For I tell you, that it is not the self-conceitedly wise, but those that are as ready to learn and be ruled as such children are, that yet set not their wit and will against instruction, but are as it were beginning the world, that will make up the Christian Church.

15. And he laid his hands on them, and departed thence.

15. *Qu.* But why did he not Baptize them? *Answ.* He Baptized few of the Aged yet that believed, and that Baptism which he used was but little differing from *Johns*, till after his Resurrection the Christian Baptism was not fully instituted, as the entrance into his Gospel Church.

16. And behold, one came and said to him, Good Master, what good thing shall I do that I may have eternal life?

16. *Note*, 1. It was then taken for granted, except by the Sadducees, that an eternal life of happiness was to be attained. 2. And that well-doing on Mans part, was the way to attain it.

17. And he saith to him, Why callest thou me *good*? There is none good but one that is God: but if thou wilt enter into life, keep the commandments.

17. Thou knowest not how great a word thou speakest of me, when thou callest me *Good*: *Goodness* is *Gods* name and *Attribute*: There is none *Essentially*, *Absolutely* and *most perfectly Good* but *God*. But if thou wilt enter into life, keep Gods commandments.

18. He saith to him, which? Jesus said, Thou shalt do no murther, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and thy mother, and, Thou shalt love thy neighbour as thy self.

18, 19. *Note*, Christ knew the Order of the commandments; but named the Fifth and the Tenth by themselves, as being of special note; the Fifth for Government it self, and the Ninth, the summary of the Second Table. For, Thou shalt love thy Neighbour as thy self,

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If, is that which is meant by, *Thou shalt not covet, thy Neighbours, &c.* that is, not by *self-love want love to him*, and draw from him to thy self, or oppose his good.

20. The young man saith, All these have I kept from my youth up: what lack I yet.

20. *Note*, No doubt but he had broken these commands, especially the last: but he judged by his freedom from the gross acts of sin.

21. Jesus said to him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

21. Jesus said, the state of Christianity, or Qualification for Salvation, is this, Resolvedly and Practically, to prefer Heaven, before all the Prosperity of this World, so as to part with All, for Heaven, when thou art Called to it: Therefore I will now try thee, whether thou canst do this: Go sell all and give to the poor, and follow me, and take the hopes of a Treasure in Heaven, instead of all.

22. But when the young man heard that saying, he went away sorrowful, for he had great Possessions.

22. But this seemed so hard a Motion to him, that he would not consent, but went away sorrowful; for he was very rich.

23 Then said Jesus to his Disciples, Verily I say to you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again, I say to you, It is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.

23. 24. The difficulty of a Rich Man's being a sound Christian and Saved is great, that I may express it by the common Proverb, of a Camels going through a Needles Eye.

25. When his Disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26. But Jesus beheld them, and said to them, With men this is impossible, but with God, all things are possible.

25. 26. This amazing the Disciples, he said, So naturally and strongly do men love this World, and its Prosperity, and so hardly do they believe, and love the unseen Heavenly Felicity, that it is impossible for meer fleshly Man, to make so great a change upon the heart; But the Grace of Almighty God, can, and will do it.

27. Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee, What shall we have therefore.

27. *Peter* said, We have consented to thy termes, and forsaken All, and followed thee: What shall be our reward?

28. And Jesus said to them, Verily I say to you, that ye which have followed me in the Regeneration, when the Son of man shall sit on the Throne of his glory, ye also shall sit on twelve thrones, judging the Twelve Tribes of Israel.

28. Fear not being loosers by forsaking all: You that have sincerely forsaken All for me, shall in my Kingdom and future State, have ruling Power, Dignity, and Honour.

Note, It is doubted by Expositors, Whether this speak onely of their chief Power on Earth in the Catholick Church, and answerable Glory in Heaven: Or of any peculiar reign over the Tribes of *Israel*, in Heaven, or on Earth, after the resurrection. The General sence is sure, tho what more there is be doubtful.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name-sake, shall receive an hundred fold, and shall inherit everlasting life.

29. And it is not you onely, but all others that lose and forsake any thing here, for my Name-sake in the hope of the Kingdom of Heaven, shall be so great gainers by it, that they shall have in this Life a hundred-fold better in value than they lost, and in the World to come Everlasting Life. The worse condition of the Faithful, is an hundred times better than others.

30. But many that are first shall be last, and the last shall be first.

30. But as to the degree of Glory, I must tell you, it will not be given according to priority of Age, or Conversion, but according to the preparations of Grace. And many that are now called, and have less Holiness, will have less Glory, than many that will be more Eminent Saints many Ages hence.

CHAP. XX.

1. FOR the Kingdom of heaven is like to a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

1. 2. *Note*, The Parable is to shew, That God will not give men more Glory than others, because they were the first Christians; but, because his Grace hath made them the best: tho in time after others.

3. And he went out about the third hour, and saw others standing idle in the market-place. 4. And said unto them, Go ye also into the vineyard, and what ever is right I will give you. And they went their way. 5. Again, he went out about the sixth and

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ninth hour, and did likewise. 6. And about the Eleventh hour he went out, and found others standing idle, and saith to them, Why stand ye here all the day idle? 7. They say to him, Because no man hath hired us. He saith to them, Go ye also into the Vineyard, and what ever is right, that shall ye receive.

3. *&c.* The hours were about Nine a Clock, and at Twelve, and at Three, and at Five. God is not for idleness; but hath work for all times and Ages.

8. So when even was come, the lord of the vineyard saith to his Steward, Call the labourers and give them their hire; beginning from the last unto the first.

8. *Note* Gods Reward is in the evening of our days, and the evening of the World; when Work is done.

9. And when they came that were hired at the Eleventh hour, they received every man a penny. 10. And when the first came, they supposed that they should have received more, and they likewise received every man a penny. 11. And when they had received it, they murmured against the good man of the house. 12. Saying, These last have wrought but one hour, and thou hast made them equal with us, who have born the burder and heat of the day.

9. 10. 11. 12. He made no difference in their Wages for the *Time* of their Work: But he will make difference for the *Work it self*: They that are called, near the end of the World, shall have as much, as those that heard Christ Preach: And those that are Converted in their Age, if they be more Holy, than those that began in Youth, will be more Happy. 2. This Parable meaneth not, that our Reward is *Wages for the value of our Work* as beneficial to God, in Commutative Justice; but only speaketh of the proportion. 3. Nor doth it imply, That any in Heaven will murmur at other mens Salvation, but that the *Jewish* Disciples were yet inclined to grudge, that the *Gentiles* were equalled with them. And it is to cure such envy now.

13. 14. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny. Take that thine is and goe thy way: I will give to this last, even as unto thee: 15. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?

13. 14. 15. I break no Covenant with thee: Thou art not meet to give me Laws of Equity: Liberality to another, is no wrong to thee. Am I not the rightful disposer of my own? Must I give none more than the Value of their Work deserveth? All shall have Equity, but all shall not have equal bounty. Thou shouldst be glad of thy Brothers receivings.

16. So the last shall be first, and the first last: for many are called, but few chosen.

16. So the last called in time, may be made the Chief in Dignity; and the first called in time, may be in Grace and Glory, among the lowest. Yea, of many that come into the Church at the first calling, (as the *Jewish* Disciples) few may prove sincere and Saved.

17. And Jesus going up to Jerusalem, took the Twelve Disciples apart in the way, and said to them. 18. Behold, we go up to Jerusalem, and the Son of man shall be betrayed to the Chief Priests, and to the Scribes, and they shall Condemn him to Death: 19. And shall deliver him to the Gentiles, to mock, and to scourge, and to Crucifie *him*: and the third day he shall rise again.

17. 18. 19. He fore-told them that as *Jerusalem* he should Suffer, be Crucified, and Rise again, *&c.*

Note, This frequent Prediction was a full proof of Christs truth, and voluntary Suffering.

20. Then came to him the mother of Zebedee's children, with her Sons, worshiping *him*, and desiring a certain thing of him. 21. And he said to her, What wilt thou? She saith to him, Grant, that these my two sons may sit the one on thy right hand, and the other on thy left, in thy Kingdom.

20. 21. *N.* Ambition is even in Christ's Disciples, till special Grace humble them; seeking Preferment and Honour in the Church, is a Vice that Christ giveth us this warning to avoid. Carnality is apt to corrupt the Minds even of Eminent Ministers, and Disciples.

22. But Jesus answered and said, Ye know not what ye ask; are ye able to drink of the Cup that I drink of, and to be baptized with the baptisme that I am baptized with? They say to him, We are able.

22. You think to find Worldly Honour and Dignity in my Kingdom, But you are mistaken; It is Suffering for me, that you must expect: Can you drink of this bitter Cup, as I must do, and be Baptized in Blood, as I must be? And they over-confidently answered, We are able: Not knowing their tryal, or their weakness.

23. And he saith to them, Ye shall drink indeed of my Cup, and be Baptized with the baptisme that I am baptized with: But to sit on my right hand, and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father.

23. Ye shall indeed suffer more than now ye think of (*James* was quickly Martyr'd:) But to be next me in my Kingdom, is not to be given by me upon such Petitioning, but onely to those to whom my Father hath prepared it; and who shall be fittest for it?

24. And when the ten heard it, they were moved

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moved with indignation against the two brethren.

24. *Note*, 1. As some are prone to Ambition, so others to envy them, and be too much offended. 2. This ambitious part of Christs Ministers here, began Discontent that tended to Schism, had not Christ soon rebuked it. 3. Christs own Twelve Apostles had their mutual Disasts.

25. But Jesus called them to him and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise Authority over them. 26. But it shall not be so among you; but whosoever will be Great among you, let him be your Minister. 27. And whosoever will be chief among you, let him be your Servant.

25. 26. 27. Christ rebuketh these Ambitious desires of Superiority among them, and saith, The Civil Government by the Sword, which the *Gentiles* exercise, is as Lords by force and fear, and the Great in strength command the rest to do their wills: But in my Church as such, among you my Disciples it shall not be so: But (tho you must be subject to the coercive Government of Magistrates, yet) your own proper Government and pre-eminence shall be, by serviceable Humility and Love, over Volunteers: Church-greatness shall consist, in being most greatly serviceable to the conversion and Edification of Souls, and in most humble condescention to that end: And he shall be accounted the Chief Pastor and Christian, who is most humbly serviceable to all. And the Proud, and Domineering, and Unserviceable, shall be the lowest or basest.

28. Even as the Son of man came not to be ministred unto, but to minister; and to give his life a ransome for many.

28. As I my self came not to live in State, with great Attendance of Servants, but to serve Men for their good; not to receive by their service to me, but to save them by my Service for them, and giving my very Life a Ransome for many.

29. And as they departed from Jerico, a great multitude followed him: 30. And behold, two blind men sitting by the way-side, 31. When they heard that Jesus passed by, Cryed out, saying, Have mercy on us, O Lord, thou Son of David.

29. 30. 31. The Blind hearing by fame, that he Healed all, cryed to him for Mercy, believing that he could heal them.

32. And Jesus stood still and called them, and said, What will ye, that I shall do to you?

32. *Note*, Believers may have what they will of Christ, which is meet for them, and they for it.

33. 34. They say to him, Lord that our eyes may be opened. So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him.

33. 34. *Note*, 1. Bodily Calamities are easily felt, and Bodily Welfare is easily desired. 2. And tho Christ most value those who prefer Spiritual Mercies, yet he hath compassion also on mens Bodies, as serviceable to their Souls, and to his Glory.

CHAP. XXI.

1. AND when they drew nigh to Jerusalem, and were come to Bethphage to the mount of Olives, then sent Jesus two Disciples. 2. Saying to them, Go into the Village over against you, and straitway ye shall find an Ass tyed, and a Colt with her, loose them and bring them to me. 3. And if any man say ought to you, ye shall say, The Lord hath need of them, and straitway he will send them. 4. All this was done that it might be fulfilled which was spoken by the Prophet, saying, 5. Tell ye the daughter of Sion, Behold thy King cometh to thee meek, sitting on an ass and a colt the foal of an ass.

1. *&c. Note*, Christs way of Travaile was as poor mens, on Foot: And it was the rich sort of persons that rode on Asses, (they being there bigger than ours,) and onely Men of great State or War that rode on Horses. And Christ knowing that the People would at his Entrance into *Jerusalem*, applaud him with *Hosanna*, as the *Messiah* and King of the *Jews*, resolved to own their Testimony so far, as to ride in, in some State. 2. The both the Ass and Colt be looted, and brought; it was the Colt onely that Christ rode on.

6. And the Disciples went and did as Jesus commanded them. 7. And brought the ass and the colt, and put on them their cloathes and they set him thereon, 8. And a very great multitude spread their Garments in the way, others cut down branches from the trees and strewed them in the way. 9. And the multitude that went before, and that followed, cryed saying, Hosanna to the Son of David, Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

6. 7. 8. 9. *N.* This was the common peoples Proclaiming him King, and the *Messiah*; spreading Garments and Boughs, being their Solemnization and *Hosanna* their Acclamation; (a Word which signifieth [*Save* now]

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and was used with that sort of Pomp. [*Blessed is he that cometh in the Name of the Lord?*] signified, *Blessed* be the *Messiah* and King, whom we have long looked for, and God hath now sent.] To which in *Luke* is added, [*Peace in Heaven, and Glory in the Highest:*] That is, Let the *Heavenly Prosperity and Glory come down upon this Kingdom, and his Kingdom tend to Heavenly Peace or Prosperity, and Glory to God, and Man with God.*

10. And when he was come into Jerusalem all the City was moved, saying, Who is this? 11. And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

10. 11. The Citizens all came to see who it was that came in so applauded: And the people that accompanied him in, told them, It is Jesus the famous Prophet whose Miracles you have heard of.

12. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money changers, and the seats of them that sold Doves. 13. And said to them, It is written, My house shall be called a house of prayer, but ye have made it a den of Thieves.

12. 13. In this State he went on to the Temple, and as one in Power, he cast out them that had turned the *Temple* into a *Market-place*, to furnish men with Sacrifices, and over-threw the Tables of them that like Goldsmiths, or Bankers Exchanged Money for advantage; Alledging, *Isa.* 56. 7. *My House* &c. Ye have made a *Market-place* of it, where the Covetous Defraud Men for gain.

14. And the blind and the lame came to him in the Temple, and he healed them.

14 He wrought out his Miracles openly in the *Temple*, as he had done in the Country.

15. And when the Chief Priests and Scribes saw the wonderful things that he did and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased, 16. And said to him, Heareſt thou what these say?

15. 16. The Rulers that knew they were under the *Roman* Power, and saw that Jesus was not like to deliver them from it, were greatly displeased when they heard the inferiour Multitude, and Youths crying him up as the King, *Messiah*, and said, *Heareſt thou what these say of thee; wilt thou suffer them to raise a Sedition for thee, and expose us all to the* Romans *Wrath.*

16. And Jesus saith to them, yea; Have ye never read, Out of the mouthes of babes and sucklings hast thou perfected praise.

16. Yea, As it is Written, *Psal.* 8. 2. *&c. N.* The *Septuagint* which *Matthew* useth, differs from the *Hebrew:* but not in sence.

17. And he left them and went out of the city unto Bethany, and he lodged there. 18. Now in the morning as he turned into the City he hungred, 19. And when he saw a figtree in the way he came to it, and found nothing thereon but leaves onely, and said to it, Let no more fruit grow on thee henceforward, for ever: And presently the figtree withered away. 20. And when the Disciples saw it, they marvelled, saying, How soon is the Figtree withered away.

17. 18. 19. 20. *N.* It began then to die: but it was the next day that the Disciples saw it, and wondred.

21. Jesus answered, and said to them, Verily I say to you, If ye have faith and doubt not, ye shall not onely do this which is done to the figtree; but also if ye shall say to this mountain, Be thou removed, and be thou cast into the Sea, it shall be done. 22. And all things whatsoever ye shall ask in prayer, believing ye shall receive.

21. 22. Nothing shall be too hard which God hath promised, and ye by Faith and Prayer are fit to receive.

23. And when he was come into the Temple, the chief Priests and the Elders of the People came to him, as he was teaching, and said, By what authority dost thou these things, and who gave thee this authority?

23. The Chief Priests and Elders Examined him, to shew his authority.

24. 25. And Jesus said to them, I also will ask you one thing, which if you tell me, I in likewise will tell you, by what authority I do these things? The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say to us, Why did ye not then believe him? 26. But if we shall say of men, We fear the People; for all hold John as a Prophet.

24. 25. 26. They perceived the advantage Christ would have by their Answer; Either *Johns* Testimony, or the power of the Multitude, who reverenced Prophets sent from God, and would have stoned them, *Luke.* 20. 6.

27. And they answered Jesus and said, *We cannot tell.* And Jesus said to them, Neither tell I you by what authority I do these things.

27. If you will not answer my Question, neither will I answer yours.

28. But what think you? A certain man had two Sons, and he came to the first and said Son, go and work to day in my Vineyard.

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yard. 29. He answered and said, I will not, but afterward he repented and went. 30. And he came to the second, and said likewise: and he answered and said, I go Sir, and went not: 31. Whether of them two did the will of his father?

28. *&c.* That you may see, that your highest profession of Holiness and Knowledge, while you disobey God, doth leave you worse than the *Publicans*, and vulgar whom you villifie: I will tell you a Parable, *&c.*

32. They say to him, The first: Jesus saith to them, Verily I say to you, that the Publicans and Harlots go into the Kingdom of God before you. 32. For John came to you in the way of Righteousness, and ye believed him not; But the Publicans and the Harlots believed him: And ye, when ye had seen it repented not afterward that ye might believe him.

32. These despised Sinners Believed *John*, and repented; which you with all your Knowledge did not, nor yet do; and so are further from the Kingdom of God, than they; having no obedient religion, but Words and Ceremonies.

33. Hear another Parable: There was a certain housholder who planted a Vineyard and hedged it round about, and digged a wine press in it, and built a town, and let it out to husbandmen, and went into a far country.

33. *Note*, God did what was necessary to have made the *Jews* a happy Church as to means prepared: By digging a Wine-press, is meant, hollowing a Trough to bruise the Grapes in, and building a Tower, is a Lodge, or Dwelling for the Workmen.

34. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it.

34. God required the Fruit of all his Teachings, and Mercies to the *Jews*.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. And he sent other servants more then the first, and they did to them likewise.

35. 36. They Persecuted and Murdered the Prophets, Age after Age, and yet seemed to honour Prophets.

37. But last of all he sent unto them his Son, saying, They will reverence my Son.

37. *N.* This doth not mean, that God thought so, and was Mistaken; But speaking after the manner of Men, tells them, what he might require in reason of them.

38. But when the husbandmen saw the Son, they said among themselves, This is the Heir, Come let us kill him, and let us seize on the inheritance. 39. And, they caught him and cast him out of the Vineyard, and slew him.

38. 39. *Note*, This meaneth not, that the *Jews* reckon him to be the Son of God, but might and should have known it.

40. When the Lord therefore of the Vineyard cometh, what will he do to those husband-men. 41. They say to him, He will miserably destroy those wicked men, and will let out his Vineyard to other Husbandmen, who shall render him the fruits in their season.

40. 41. Thus God will destroy the Murderous *Jews*, and call the *Gentiles*.

N. Luke reciteth these words as Christs, and that the *Pharisees* said, *God forbid.* It's like they consented to it, till they heard it applyed to themselves; and then said, *God forbid.*

42. Jesus saith to them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the Corner.* This is the Lords doing, and it is marvellous in our eyes.

42. *Note*, Tho this was spoken *Psal.* 118. immediately of *David*, it ultimately meant Christ, who should be the Foundation and Head of the Church, when the *Jews* had Crucifyed him.

43. Therefore I say to you, The kingdom of God shall be taken from you, and given to a Nation, bringing forth the fruits thereof.

43. I tell you this doleful Truth, you that boasted of your peculiarity and hopes of the Kingdom of the *Messiah*, shall be deprived of it for your Sin, and it shall be given to the *Gentiles* who will better entertain it, and obey it, and be thankful for it.

44. And whosoever shall fall on this stone shall be broken, But on whosoever it shall fall, it shall grind him to powder.

44. Bare Unbelief of such as stumble at the Cross, or turn away from Christ, through offence and Temptation, will undoe all that continue in it: But those that prove Malignant Enemies, and fight against Christ, he will be as a Stone, too heavy for him that taketh it up to cast away, which will fall upon them, to their greater Destruction.

45. 46. And when the chief Priests and Pharisees had heard his Parable, they perceived he spake of them. But when they sought to lay hands on him, they fear'd the multitude, because they took him for a prophet.

45. 46. *N.* 1. Personal close reproofs, and denunciation of Gods Judgments enrageth hardned Sinners.

2. The

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2. The *Jews* that applauded Christ, thought it no Sedition to defend a Prophet against their High Priest and Rulers, who for fear of them, durst not openly take Christ.

CHAP. XXII.

1. AND Jesus answered and spake again to them by Parables, and said, 2. The Kingdom of heaven is like to a certain king, who made a marriage for his son. 3. And sent forth his servants to call them that were bidden to the wedding, and they would not come.

1, 2, 3. The calling of men into the Church, is like a Kings inviting Guests to his Sons Marriage feast, that would not come.

4. Again he sent forth other servants, saying, Tell them who were bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; Come unto the marriage.

4. Christs Ministers are oft to invite men, and importune them to come in: and to tell them that Christ and his merits are sufficient for them, and all is ready and done on his part, preparatory to their belief, reception and consent: they shall not perish for want of a sufficient Sacrifice.

5. But they made light of it, and went their way; one to his farm, and another to his merchandize. 6. And the remnant took his servants, and intreated them shamefully and slew them.

5, 6. *Note*, As did the Jews so do many others, *make light of Christ*, and all his offers of Grace and Glory, and mind more their Farms and Merchandize, their worldly interest and prosperity. And others more wicked than they, do persecute those that would convert and save them. O odious unthankfulness! thus to requite the greatest offers of Christ and his servants.

7. But when the king heard thereof, he was wroth, and sent forth his armies and destroyed those murtherers, and burnt up their city.

7. *Note*, So did God send the Romans to destroy the Jews and burn Jerusalem; and hath often plagued persecutors, and the day of revenge will come.

8. Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage.

8, 9. All was ready on Christs part, but the Jews unworthily rejected him. Go call all the Gentiles that will come.

10. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.

10. So the Gospel was preached to the Gentiles of all sorts, and high and low came in to the Church.

11. And when the king came in to see his guests, he saw there a man which had not on a wedding garment. 12. And he saith to him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

11, 12, *N.* Among the Jews the Marriages of rich men were solemnized with extraordinary pomp and feasting, and by the *Wedding* or *festival garment*, is meant, true Faith and Repentance. *N.* 1. Though all must be called in to the Church, it is meant that they come as Christians indeed, with true Faith and Repentance, and dishonour not the Church by worldly common hearts and lives. 2. God will find out every Hypocrite in the Church. 3. None will be more unexcusable and speechless in judgment, than ungodly hypocrites called Christians, that live wickedly. 4. It is not the Minister that called such, nor the company that joyned with them, that are blamed.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

13. *Note* As it is a double sin to be ungodly after Baptism, and in the Church, dishonouring the Christian name, so such shall have greater punishment than ignorant infidels.

14 For many are called but few are chosen.

14. For those that are Baptized and called Christians are many, but those that have true faith and repentance and godliness, and shall be saved, are few.

15. Then went the Pharisees and took counsel, how they might entangle him in his talk.

15. The malicious Pharisees consulted how to get some words from him, for which they might accuse him.

16. And they sent unto him their disciples with the Herodians, saying, Master we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. 17. Tell us therefore what thinkest thou, Is it lawful to give tribute to Cesar, or not.

16, 17. There were then two parties among the Jews: The King *Herod's* party who were for giving Tribute to the *Romans*, and the Pharisees party that

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shall were against the right of it. And they sought to ensnare Christ, saying, It is the part of a Prophet not to fear man how great soever, but plainly to speak the truth; and we know thou art such an one: Therefore tell us, *&c.*

Note, That the Jews fell under the *Roman* Power, by division, two brethren striving for the principality. And one of them got the better by the *Romans* help, consenting to be tributary under them: And his party (which ruled) were for this Tribute. But the party of the other Brother who was overcome, took them but for Usurpers, and such were the lower sort, and many Pharisees. So that they thought to draw Christ either to fall under the *Roman* severity, or to lose the Populacy, by his answer. (A way of ensnaring not yet ended.)

18. But Jesus perceived their wickedness, and said, Why tempt ye me ye hypocrites? 19. Shew me the tribute money? and they brought him a penny. 20. And he saith to them, Whose is this image and superscription? 21. They say to him, Cesars: Then saith he to them, Render therefore to Cesar the things that are Cesars, and to God the things that are Gods.

18, *&c.* He knowing their wicked ensnaring design, said; ye hypocrites, Why come you to ensnare me on pretence of being resolved by me—

Note, That they are three distinct questions. 1. Whether it be lawful to pay tribute to *Cesar*, as being an owning of his power? 2. Whether it be a duty, and, 3. Whether *Cesar* had true right to demand it? And Christ was desired to answer the first: And he had taught his Disciples how lawful it was for peace to give away their right: much more now doth he intimate this to be lawfull for publick peace and safety. 2. And the second question is by intimation resolved in the first; For if it be lawful, publick peace will make it a duty. But he answereth so cautelously as not to resolve the third question, Whether *Cesar* had right, or were an Usurper, and so avoided their snare. Some think that *Hircanus* dedition to the *Romans* gave them right, and others think he represented not the Nation. And some think that many years possession gave him right, and others say that meer possession without right groweth not to right by time. And some think that the Jews so long using *Cesars* Coyn and Officers, signified consent, and gave him right. And others say, That this alone signified but Submission or Non-resistance, through disability and not subjection or consent to Government. If *Cesar* were an Usurper, paying tribute owned not his right, any more than contribution to conquering Soldiers; A man may buy his life or peace of a Robber. But Christ seemeth to answer but to the question askt him, and not to meddle with any more.

Obj. The Tax intended in the question, was that which *Cesar* alienated from the Temple, and therefore the meaning was (Is it not Sacriledge to pay that to *Cesar* that should be paid to God.) *Ans.* And Christs answer is perfectly suited to such a question: as if he had said, (without determining *Cesars* right to govern them.) You need not ask whether you shall pay it to God or to *Cesar*: You may do both if you are able: Pay *Cesar* that which is *Cesars*, and give God nevertheless his due.

22. When they had heard these words, they marvelled, and left him, and went their way.

22. When they saw they could not ensnare him, they went away confounded and disappointed

23. The same day came to him the Sadducees, which say there is no resurrection, and asked him, 24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother. 25. Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother. 26. Likewise the second also, and the third, to the seventh, 27. And last of all the woman died also. 28. Therefore in the resurrection, whose wife shall she be?

23, *&c.* These Sadducees were Hereticks that believed no life after this, nor Angels nor Spirits, and yet professed to believe the five Books of *Moses*, and so pretended *Moses* words to countenance their foolish error.

29. Jesus answered and said to them, Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven.

29, 30. You err through the ignorance of your gross and carnal minds, and carnally misunderstand the Scriptures, and the nature and power of God; and so of Spiritual things. In the life after this they have not flesh and bloud that lusteth and generateth as here; but they are Spiritual substances like the Angels in Heaven that generate not.

31. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.

31, 32. That there is a life after this, is proved by Gods words: I am the God, *&c.* That *God is their God*, implyeth that they are his people, and therefore live: For to be *Their God*, is to be their Ruler and their Benefactor and felicity; a relation which the dead are not capable of. And it is not said, *I was their God*, but, *I am their God.* And if *Abraham, &c.* be alive, so are the souls of other men; and as they die not with the body,

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body, but live with Spirits, So they are capable of a Spiritual body which God will give them.

Note, It is well noted by Dr. *Hammond*, that as the Sadducees denied not only the rising of the body, but the Immortality of the Soul, and all our life after this, so it was this future life which they here meant, and Christ doth prove out of the books which they received: And that ἀνάστασις signifieth not only the Resurrection of the Body, but our living after this life, when the body is dead. And if the Soul were not Immortal there could be no resurrection of the same man: Another Soul would be another man imbodied: And God doth not make new Souls to be rewarded or punished for that which they never did.

33. And when the multitude heard this, they were astonished at his doctrine.

34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35. Then one of them which was a lawyer, asked him a question, tempting him, and saying, 36. Master, which is the great commandment in the law.

33, *&c.* To try whether they could pose him, or ensnare him in his answer, one ask'd this question,

37, 38, 39. Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like to it, Thou shalt love thy neighbour as thy self.

37, *&c. Note*, 1. Heart, Soul and mind, seem to mean but *wholly with all thy power*, Tho we may distinguish them, as meaning the faculties *Vital*, *Sensitive* and *Intellectual* must be devoted to God: Or as some say, The Will, Affections and Understanding. 2. Christ tells us of a great difference betwen Gods commands: These two are *Great* above the rest.

40. On these two commandments hang all the law and the prophets.

40. These two are the very sum and end of all that is said in the Law and by the Prophets. Love comprehends all.

41. While the Pharisees were gathered together, Jesus asked them. 42. Saying, What think ye of Christ? whose son is he? They say to him, The Son of David. 43. He saith to them, How then doth David in spirit call him Lord, saying, 44. The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 45. If David then call him Lord, how is he his Son? 46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

41, *&c. Note*, They knew not that Christ must be the Son of God. They ceased their tempting questions when they found themselves but silenced.

CHAP. XXIII.

1. THen spake Jesus to the multitude, and to his disciples, 2. Saying, The Scribes and Pharisees sit in Moses seat. 3. And therefore whatever they bid you observe, that observe and do; but do not after their works: for they say and do not.

1, 2, 3. The Scribes and Pharisees when they read and expound *Moses* Law, do a work appointed of God; therefore (though you must beware of the leaven of their corrupt exposition, yet) hear the Law which they read, and do all which they command you out of the Law: But imitate not their sinful practice; for they live not according to *Moses* Law which they deliver.

4. For they bind heavy burthens, and grievous to be born, and lay them on mens shoulders; but they themselves will not move them with one of their fingers.

4. It is easie to preach strictly, but not to live so: They preach the rigour of the Law, but keep it not.

5. But all their works they do to be seen of men; they make broad their Phylacteries, and enlarge the borders of their garments. 6. And love the uppermost rooms at feasts, and the chief seats in the Synagogues. 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

5, 6, 7. They place their Religion in outward ceremonies and actions of the body, which man can see: They write out the Law in Rolls, and wear them like a chain; and make broad the borders of their garments, as *Numb.* 15. 38. *Deut.* 22. 12. And affect preheminence, great names and applause.

8. But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren.

8. Do not you affect these titles of Reverence, such as Doctor, or any that giveth too much to man.

9. And call no man your father upon the earth: for one is your Father which is in heaven.

9. And call none in excess of Reverence, the Father of your Religion: for God only is such a Father.

10. Neither be ye called Masters, for one is your Master, even Christ.

10. And affect not the title of Masters in Religion; for you are all Scholars to our Master Christ.

11, 12. But he that is greatest among you shall

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shall be your servant: and whoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.

11, 12. Church greatness and dignity consisteth in being most greatly serviceable: But if you affect domination and preferment, you shall be abased: and he that humbleth himself shall be accounted the chief by God, and used accordingly.

13. But wo to you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in your selves, nor suffer them that are entring to go in.

13. You keep men from believing that they might be saved; pretending to be Masters and teachers of the Law, you pervert it, and harden your selves in unbelief, and are against others preaching the Gospel and believing it.

14. Wo to you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.

14. You are unmerciful, covetous, and oppressours, and think your long Prayers will salve all with God, and men and conscience.

Qu. Were they extemporary Prayers, or long Liturgies and forms? *Answ.* If the former, the Pharisees had more of the gift of utterance than Christs Disciples then. But no doubt but they were long Liturgies or Forms; for else they were not suitable to the times or the character of the Pharisees, who were Church-rulers, and all for tradition, and ceremony and outside: And yet Christ blameth not the *Forms*, or the length, but their hypocrisie, and oppressing cruelty. Only good is fit to cover evil.

15. Wo to you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than your selves.

15. Ye are very diligent to convert men to your Religion, and make them more guilty and more fierce against Christians than your selves.

16. Wo to you ye blind guides, who say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.

16. By a foolish distinction you feign a man not bound to keep his oath, nor guilty if he break it, who sweareth by the Temple, and yet say he is bound that sweareth by the gold of the Temple, as more holy.

17. Ye fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold.

17. Is not the Temple consecrated to God before its Gold, which is but an accident to the Temple.

18. And whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is guilty. 19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

18, 19. Is not the Altar consecrated before the Gift, on which the gift must be offered if consecrated.

Qu. Doth not Christ here cross his own Law, by calling them Fools and Blind? *Answ.* No: It is railing and reproach by venting hurtful passion which he forbids. But for a Friend or a Preacher to convince men of the folly of sinning, and reprove it, is a duty.

20, 21, 22. Whoso therefore sweareth by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And whoso shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

20, *&c.* The Altar is to be taken as relating to the Offering, and the Temple and Heaven as relating to God, in the sence of the Oath.

23. Wo to you Scribes and Pharisees, hypocrites, for ye pay tythes of mint, and anise, and cummin, and have omitted the weighty matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone.

23. What hypocrisie is it to be precise in Tything and trifling small things, and to neglect the great duties of the Law, just judging, mercy, and faithful dealing with all: these are the things which you should have first done, with greatest zeal and care, and the small things to come in their proper place.

24. Ye blind guides, who strain at a gnat and swallow a camel.

24. *N.* They may be sharply reproved as blind guides, who place their Religion in Ceremonies and small things, while they omit Justice, Mercy, Fidelity, and such great duties.

25. Wo to you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

25. You wash the outside of your Cups and Platers; but what contain they within but the Drink and the Meat which you have got by extortion, and use to intemperance and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup or platter, that the outside of them may be clean also.

26. See that thy Dish and Cup contain not the fruit of extortion, nor the food of fleshly lust: and do this by thy heart also as well as by thy cup and dish.

27. Wo to you Scribes and Pharisees, hy-

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pocrites; for ye are like to whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisie and iniquity.

27. 28. So ye are adorned with your outward Ceremonies, and Legal and Traditional observances, but within are Hypocrites and wicked.

29. Wo to you scribes and pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. 30. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your Fathers.

29. *&c.* As Hypocrites ye honour by your Ceremonies & Words the memory of the Prophets and Righteous men, whom your Fathers Murdered, and you say, you would not have done it; and yet you do the same, and worse. You confess, that you are the off-spring of those Murderers, and therefore lyable to be plagued for your Fore-fathers sins, if you Repent not: No wonder if you imitate them, and fill up the measure till you be ripe for Vengeance.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

33. How can ye escape Damnation, who are the Seed of such Serpents and Vipers, of the same nature, and go on in the same way of sin.

34. Wherefore behold I send unto you Prophets and wise men, and Scribes, and some of them ye shall Kill and Crucifie, and some of them shall ye scourge in your Synagogues, and Persecute them from city to city: 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the Temple and the Altar. 36 Verily I say to you, All these things shall come on this Generation.

34, *&c.* I foretel you now what will befall you: I will send unto you yet greater Prophets, *&c.* And thus you will use them. And so when you have filled up the measure of your National Sin, the Destruction deserved by your Ancestors, but suspended by the patience and long-suffering of God, shall be suspended no longer, but shall fall on this forsaken Generation, and God will remember all at once, in the day that he dreadfully destroyeth you.

N. 1. Whether this *Zacharias* was the Son of *Jehojada*, in *Joash* days: and the Name of *Barachias* slipt into the Text by some Scribes conjecture out of the Description of the Prophet *Zachary*: or whether it were any other is of no great Moment.

2. The Sins of their Ancestors are said to be punished on that Generation. 1. Because it being a National Punishment, was procured by National Sins which is made up of many Ages. 2. Because Children derive Nature and Guilt in part from Parents Sin, and not from *Adam* onely, as the whole History of Scripture sheweth. 3. Because they sinned as their Ancestors did.

The Sin here described, is much like theirs now, who Canonize the Saints whom their Ancestors Persecuted and Murdered, and keep Holidays for them, and visit their Shrines, and carry their Relicks, and account their Names the Honour of their Church; and at the same time, Hate, Persecute, Silence, and Murder those that imitate them.

37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?

37. How oft have I offered by my Messengers, and attempted to gather thee into a State of greatest favour and safety, with tendrest Love; but you would not Consent.

N. 1. Christ would have taken the whole City and Nation into his Church, had they not refused: And therefore Infants as they were before. 2. If the *Jews* had all believed in Christ, he would not have continued the Law of *Moses*, and that Policie, which did but lead to him, nor have forsaken the rest of the World, to make them onely his Church; but would have made them a part of the Catholike Church.

38. 39. Behold your house is left unto you desolate. For I say to you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

38. 39. Your Temple and City are near to certain Desolation; when you have executed your fury on me, I will leave you to the fury of Destrovers, and you shall see me no more, till Conviction constrein you to desire me, as your Saviour.

Note, That the Country of *Judea* where the remnant of the *Jews*, after the Destruction of *Jerusalem*, abode, were Converted to Christ, as other Countries were, in the days of *Constantine*, and after; and a Patriarck setled at *Jerusalem*: an A. Bishop at *Cesarea*, and many Bishops and Churches among them, though some remained obstinate.

CHAP.

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CHAP. XXIV.

1. AND Jesus went out and departed from the Temple, and his Disciples came to him for to shew him the buildings of the Temple. 2. And Jesus said to them, See ye not all these things? Verily I say to you, There shall not be left here one stone upon another that shall not be thrown down.

1. 2. All this shall be cast down for the Sin of this People.

3. And as he sate on the mount of Olives, his disciples came to him privately, saying. Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world.

3. They desired him that had so oft told them, that he must be Crucifyed, and Rise again, and yet come again, to tell them the meaning, and signs of this his coming, which they did not well understand. Some Expositors of this hard Chapter think, That the Question meaneth no more, than [what shall be the Signs of thy Coming to Destroy *Jerusalem*; and of the end of their Policie. Others think, That they expected that Christ should presently come, and Reign at *Jerusalem* and set up a Kingdom so excellent, as should be the beginning of a New Age, or World; as *Noahs* after the Deluge, when all the World of wicked men should submit to him or be destroyed. Others say, That these questions are put of different things, and times, and accordingly Answered, 1. When the Temple should be Destroyed? 2. When Christ would set up his Visible Kingdome. 3. When the World should End? The two first undoubtedly they meant; but by his *Coming* I do not think they meant, either his sending the *Roman* Army, nor his Coming at the Day of Resurrection and Judgment; but his Coming to be a Visible Monarch, and Declaring himself King, and Reigning accordingly. And 3. By the *End of the World*, whether they meant the utter Desolation at last, or the End of the Unreformed Age, or World, which his Kingdom should overthrow, I am not certain. And though Christ do not presently blame their mis-expectations, his Answers approve them not, but tend to rectifie them.

4. And Jesus answered, and said to them, Take heed that no man deceive you, 5. For many shall come in my name, saying, I am Christ, and shall deceive many.

4. 5. Its true, that this Temple shall be destroyed, and my Kingdom shall be set up, and the world of Enemies be subdued, (and that of Nature be dissolved.) But for your Question of the time, let me first admonish you to be fortified by Patience and Faith, against many Deceivers, that will for tryal be permitted to pretend, that not I, but they are the true Messiah: (such were *Simon, Dositheus, Theudas,*) and look not for a visible Monarch.

6. And ye shall hear of wars, and rumours of wars, see that ye be not troubled; for all these things must come to pass, but the end is not yet.

6. There will be fearful Commotions, Risings, and Wars, before these things come to pass; Let not that disturb you.

7. 8. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.

7. 8. Wars by sedition among your selves, and Wars of other Nations, with other Plagues and Commotions, and Signes, shall be but fore-runners of that sorrowful time.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my Name sake.

9. And before that day fore-know, what shall befall your selves: Persecution, Murder, and common Hatred, for my Name sake.

10. And then many shall be offended, and shall betray one another, and shall hate one another.

10. And the temptations of those days shall prevail against many that professed Faith, and shall pervert them, and draw them to betray, and hate my true Disciples, and shew their unfaithfulness.

11. And many false prophets shall rise, and shall deceive many.

11. And many that make themselves the Masters of Sects and Heresies, shall pretend Inspiration, and Revelation for Lies, and pernicious Doctrines; and many shall be deceived and follow them.

12. And because iniquity shall abound the love of many shall wax cold.

12. And iniquity shall so far abound, both in the World assaulting the Church, and in the declining of Church Members (by Worldliness, Fleshliness, Pride, and Heresie,) that the first fervours of Christian Love shall be abated.

13. But he that shall endure to the end, the same shall be saved.

13. But he that overcometh these Temptations, and keepeth his Integrity, and persevereth in his Fidelity, shall attain the end of his Faith, and be Saved.

14. And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come.

14. And the *Jews* driving you away by Persecution, you shall Preach the Gospel to the *Heathen* Nations, who by receiving it, shall condemn the *Jews*: And then shall come the desolation of their State, and the ending of their Law and Policie.

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15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) 16. Then let them which be in Judea, flee into the mountaines. 17. Let him which is on the house top, not come down, to take any thing out of his house: 18. Neither let him which is in the field, return back to take his clothes.

15. 16. 17. 18. When ye see the desolating *Heathen* Army come to use their force and violence, against the Sacred Place of the *Jews*, answering that which *Daniel* saith of others, then stay not but be gon, and be glad if by Flight you can save your Lives, but stay not to save your Goods, or Cloathes.

19. And wo unto them that are with child, and to them that give suck in those days.

19. And they that are made slow by impediments of children, &c. are like to lose their Lives.

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

20. It will increase the calamity of your Flight, if it should fall out in the Winter, when the Weather will delay you; or on a Sabbath day, when the *Jews* scruple Journeying; or a Sabbath Year, when the Land Untilled beareth not Fruit.

21. For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22. And except those days should be shortned, there should no flesh be saved: but for the Elects sake, those days shall be shortned.

21. 22. *N.* This was most dreadfully fulfilled, as *Josephus* who was then among them, hath fully written, 1100000 Killed, and 97000 Captives. 22. If these Slaughters by the *Romans* should continue long, no *Jews* would be left alive. But God will so far preserve the Believers, that their Armies shall stay but a little while.

23. Then if any man shall say to you, Lo, here is Christ, or there: believe it not. 24. For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, insomuch, that (if it were possible) they shall deceive the very elect. 25. Behold, I have told you before.

23. 24. 25. In this Desolation it will add to their misery, that False Christs and Prophets shall rise, and promise to deliver them, and lead them further into snares: And they shall do such Signes and Wonders, as if God did not preserve them, would deceive the very chosen of God, the true Believers. But whatever fame you hear of such, believe it not: I have fore-warned you.

26. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not.

26. Go not after any such Deceiver, where ever they say he is, though he promise deliverance.

27. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be.

27. For as you must look for no other Saviour; so my coming will not be such an appearance in Flesh, but by Heavenly Light shining forth from the East unto the Westerne Parts of the World, by my Word and Spirit, turning men from Darkness to Light; in preparation to my coming to Judgment, in which I will suddenly appear from Heaven in Glory to all the World; as Lightning doth in a moment in the Skies.

Note, Some Expositors rather think, it speaketh of his sudden Destroying *Jerusalem*.

28. For wheresoever the carcase is, there will the eagles be gathered together.

28. And as for these forlorne *Jews* whose deserved Destruction is decreed of God; they are as a carcase to the Eagles: the *Roman* Messengers of Gods Wrath will find them out.

Note, Others expound it, [where the Gospel is Preached, thither will the People flock.]

29. Immediately after the tribulation of those days, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

29 *N.* Some Expound this Metaphorically, of the overthrow of all the *Jewish* State, Power, Policie. Others of the *Roman* Wars and concussions. Others, properly, of dreadful Prodigies that shall appear before Christs coming to Judgment, *Joel* 2. 31. and 3. 15.

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

30. As some, [Then the *Jews* shall be convinced that their destruction was Christs Revenge for his Death, and Rejection; and all the Tribes of their Land shall Mourn, as if they had seen Christ coming himself against them in the clouds, with Power and Glory.] As others, [The sign of the Cross shall appear to *Constantine* in the Skie; and all the *Heathen* Nations shall Mourn, and be cast down; and they shall see Christ setting up his Kingdom, by imperial Armes, with Power and Glory.] As others, [Then shall Christ suddenly appear from Heaven, to Judge the World, and come in the clouds with Power and Glory, to the grief and terrour of all the Wicked.] Supposing that Christ passed from the Destruction of *Jerusalem*, to speak of his last coming.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from

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from one end of heaven to the other.

31. As some [He shall gather the Believers in all *Judea* whom he saveth from this Destruction.] As others [He shall send forth his Apostles with the Gospel, as a Trumpet, to call his chosen out of the World, into his Church.] As others, [By *Constantine* and Christian Powers, he shall through all the Empire set Christians in Honour and Power over the *Heathens*.] As others, Literally, [He shall at his appearing, and Judgment, send his Angels, and gather all his Elect to himself.

32. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

32. 33. By the similitude of the Fig-tree, I tell you, that there must be time for these Changes; but when ye see the beginning of these Signes, Know that the accomplishment is not far off.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35. Heaven and earth shall pass away, but my words shall not pass away.

34. 35. As some, [Some yet alive, shall see all fulfilled that I have hitherto spoken; that is, Onely of the Destruction of *Jerusalem*.] As others, [That part that I have spoken of the Destruction of *Jerusalem*, some alive shall see.] (for it was but 38 years after.) As others, [some yet alive shall see the beginning of the performance of all that I have said, and the rest will follow; and a Thousand years with the Lord, is but as one Day.] When Heaven and Earth passeth away, you shall see, that my Word is all Fulfilled: They shall see the Catholick Church.

36. But of that day and hour knoweth no man, no not the angels of heaven, but my Father onely.

36. The day and hour of the *Jews* Destruction, say some, Of the End of the World say others; none knows but God.

Note, 1. Whence the Ancient Doctors gathered, that Christ hath a twofold Knowledge (Will and Operation.) One Humane and Imperfect, the other Divine and Perfect. 2. Angels may increase in knowledge.

37. But as the days of Noe were: so shall also the coming of the Son of man be. 38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark. 39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

37. 38. 39. As in the days of *Noe* they would not believe their danger, till it surprized them, but liv'd presumptuously in their fleshly pleasure, and worldly business; so will it be with Sinners at my Coming; (Both at the destruction of *Jerusalem*, and at the day of Judgment.)

40. Then shall two be in the field, the one shall be taken, and the other left: 41. Two women shall be grinding at the mill, the one shall be taken, and the other left.

40. 41. [Then I will manifest my distinguishing Providence: One, that is, a Believer shall be taken to me, and be Saved; and the other left to their delusion, and destruction in unbelief.

Note, The difficulty of most of these foregoing Texts, forbids me to be peremptory in determining, whether they spake onely of the destruction of *Jerusalem*, (as in *Mark*, the Question seemeth to intimate;) Or also of the End of the World, (as some words in the Answer seem to intimate.) And I incline to think, that as the Types and Prophecies of the Old Testament, spake proximately of the *things* and *persons* Typifying, but remotely and chiefly thereby of Christ, and the things Typifyed: so these Texts speak, first of the destruction of *Jerusalem*; and next, of the Calling of the *Gentiles*, and Catholick Church; but thereby finally and chiefly, of the End of the World: As if Christ said, As it will be here now, so it will be then, parabolically.

42. Watch therefore, for ye know not what hour your Lord doth come.

42. This therefore is the necessary wisdome of all, to be as men on their watch, never a sleep, or mindless; but always ready, as expecting the Coming of your Lord: And then, though you understand not all Circumstances before hand, you shall be safe.

43. But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. 44. Therefore be ye also ready, for in such an hour as you think not, the Son of man cometh.

43. 44. Seeing men will watch against a Thief, if they knew when he would come, watch you for the preventing of surprize, because you know not, but it may presently be the time; and it must be a continual readiness that must be your safety; not onely as to the destruction of *Jerusalem*, but as to every mans particular Judgment: (For Christ spake for the use of us all to the end; and not onely for the few *Jews* that heard him.)

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season. 46. Blessed is that servant, whom his lord when he cometh, shall find so doing.

45. 46. And those that are faithful and wise Teachers and rulers of his Church, to give them meet and seasonable instruction, as food for their Souls, shall be found at their Lords coming Blessed Persons; and shall be abundantly

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abundantly gainers by their labours and their Sufferings.

47. Verily I say unto you, that he shall make him ruler over all his goods.

47. I tell you such Ministers, (how poor or despised soever now by the world,) shall be advanced to a far greater dignity than their present Pastoral Office, even to a participation under Christ of the Universal Government.

48. But and if that evil servant shall say in his heart, My Lord delayeth his coming. 49. And shall begin to smite his fellow servants, and to eat and drink with the drunken.

48. 49. But if any Assume the Sacred Ministry, and shall say in his heart, It is long since Christ promised to come; and now his coming is either uncertain, or will not be in haste; and thereupon shall indulge his fleshly Lusts, and shall turn a malignant abuser of his fellow Servants, and Persecute, Silence, and Oppress them, and give himself up to the pleasure of his Appetite, in Feasting, and Drunkenness.

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of. 51. And shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.

50. The Lord of that Servant will surprise him in his Sin and Security, when he least suspecteth it; and will execute that Vengeance on him, which is due to such as aggravate their wickedness, by Hypocrisie; and make him feel that as it is odious, so it is dreadful to prophane Holy things, and to fight against holiness in the Name of Christ, and at once, to be a Minister, a Worldling, a Sensualist, and a Persecutor.

Annotation, It is of great moment, for the understanding of this Chapter, and much of Christs Gospel, to know the true meaning of *Christs Kingdom*, and his *Coming*. Tho oft he spake directly of his last coming to Judgment; yet ordinarily this seemeth his meaning. His Kingdom is that Reign in Heaven on Earth at once which he was to exercise as the Messiah, or God Incarnate, having Redeemed lost Man. The little poor Nation of *Israelites* were his *peculiar People before*: Upon his Ascension, the *Gentile* World was to be Called, and a Catholick Church gathered over the Earth, in a more excellent covenant of peculiarity; and this Catholick Church, is the Kingdom of the Messiah: His coming, is not his sending his Enemies to destroy *Jerusalem*; nor yet his Visible Appearance in Person, (till Judgment,) but his setting up this his Kingdom: his coming to Reign, that is, to Erect this Catholick Church: This is plainly expounded, in *Luke* 17. 20, 21, 23. The *Pharisees* demanded, when the Kingdom of God should come? He told them, The Kingdom of God cometh not with observation, or outward shew, (by personal visible Appearance of the King, in Pomp and Splendor with a Court, as Monarchs rule) nor shall they say, Lo here, or Lo there; (No Head, King, or Court shall be Visible:) for behold, the Kingdom of God is in you, (or among you:) It is a Spiritual Reign in Souls, and in the Church; of which you have already some beginnings. 24. For as the Lightning that Lighteth out of one part under the Heaven, shineth to the other part under Heaven; So shall also the Son of man be in his Day: but first he must suffer and be rejected of this Generation, *&c.* that is, when he hath Suffered, and been Rejected, he will Rise, Ascend, and from Heaven send his Spirit and Word to enlighten the World from East to West, and call a Catholick Church amongst the *Gentiles*, and this is his Kingdom and Reign; And this Generation shall not pass, till this Catholick Church be thus gathered, though not perfected: What else can be meant by Christs many Parables, that the Kingdom of God, is like a grain of Mustard Seed. A little Leaven hid in Meal. A Field sown, that after had Tares. A Net cast into the Sea, *&c.* When the Catholick Church was made, Christs Kingdom came, and when his Kingdom came, he came as King to Govern it, by his Spirit, Word, and Ministers, *Matth*, 21. 43. The Kingdom of God, (that is, the Church State of peculiarity) shall be taken from you, and given to a Nation (the *Gentile* word) bringing forth the Fruit thereof: But the Perfection of the Kingdom will be at last. And as to the Time of his Appearing for Judgment, it must specially be observed, that he tells them, That it was not known either to Angels, or to himself. And if Christ knew it not, (as man,) how presumptuous are they that foretel it. And whereas they say, It was but the *Day* and the *Hour*, and not the *Year*, that he knew not? I answer, That by *Day* and *Hour*, is meant in general *The Time*. And if Christ knew it not, no wonder if he foretold it not to his Disciples, but told them, *It shall be uncertain to you*, that you may be always ready: Therefore, though it be false that *Grotius* saith, That *Paul* thought, that the Coming of Christ would be in his days; It is true, that *Paul* knew not but that it might be in his Days. They might know indeed, that it would not be, till certain Signes foretold, came to pass; but after that, they were still to expect it as uncertain.

CHAP. XXV.

1. THen shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five were foolish.

1. When Christ cometh to Judgment, (either on the *Jews* as aforesaid, or on any with Death; or on all, at the last Day,) the Administration of his Kingly Government, towards the Ready, and Unready may be illustrated by this similitude, of Ten Virgins, *&c.*

Note, The Custome of the *Jews* was, to make very Pompous Feasts, at Weddings, and many Virgins used to go to the Brides House, and thence with hand Lamps to go, and attend her to the Wedding.

3. They that were foolish, took their Lamps,

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Lamps, and took no oyl with them. 4. But the wise took oyl in their vessels with their Lamps.

3. 4. The Foolish made no preparation but for the present, but the Wise provided for the time to come, supposing there might be some delay.

Note, The Parable is, to stir up all to preparation for Death and Judgment; and all the Trials that are to come: and to prove it damning Foolishness after all warnings to delay, and be unprepared.

5. While the bridegroom tarried, they all slumbred and slept.

5. *Note*, The Lamp, and the Vessel of Oyl signifie, Preparation by *sudden act*, and Preparation by a *stated habit*: Wise, and Foolish, Good, and Bad, may sleep upon delay; and keep not up still the same lively Activity: But the Godly have still the holy Nature and Habits.

6. And at mid-night there was a cry made, Behold, the bridgroom cometh, Go ye out to meet him.

6. And when they are deepest in security, or forgetfulness, and minding Worldly things, they suddenly hear that Christ by Death or Judgment is coming; He is just at hand: There's no more delay, you must presently come away to Judgment, and to be saved if you are his.

7. Then all those virgins arose, and trimmed their lamps.

7. When the Midnight cry cometh, and there is no longer stay, all men good and bad, wise and foolish, will be awakened, to attempt some sudden preparation: The worst almost under the sentence of Death will think, what now must I do to be Saved: self-love, and fear, will make them cry for Mercy, with some kind of Repentance, though they be Unconverted.

8. And the foolish said to the wise, Give us of your oyl for our lamps are out.

8. The unprepared unholy Souls, when Death and Judgment comes, would fain then be found in the State of holy Believers, and would die the death of the righteous, and wish for their preparations.

9. But the wise answered, saying, Not so: lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

9. These wishes then are vain: One man cannot be Saved by another mans Righteousness: It must be your own, or it will not save you. Go therefore and make your own preparation.

10. And while they went to buy, the bride-groom came, and they that were ready went in with him to the marriage, and the door was shut.

10. Death and Judgment will not stay for the unready: They that then are found unsanctified, onely under fears and wishes to be saved, will be shut out, when holy prepared Souls are all let in.

11. Afterwards came also the other virgins, saying, Lord, Lord, open to us.

11. Self-love and fear, will make the unholy Cry in vain, too late for Mercy.

12. But he answered and said, Verily I say unto you, I know you not.

12. But he will not own, or open to such seekers, but reject them. *N.* Not that true Conversion and Holiness is ever too late. But those fears and crys for Mercy, which in time might have been good preparations for a true Change, may be all lost, and come short of it at the last extremity.

13. Watch therefore, for ye know neither the day nor the hour, when the Son of man cometh.

13. God hath purposely concealed the time of Christs Coming from the knowledge of all Men, that all might be obliged to be in constant watchful readiness: yea, it is said, That Christ himself knew it not as man, They that say, The Year may be known, though not the Day, or Hour; distort the Text which meaneth, by *Day* and *Hour*, the *Time*: as if he had said, You are not sure (save by the Signes forementioned not Fulfilled) but it may be the next Day, or Hour: so that the Apostles themselves were uncertain, tho they rebuked them that pretended to know, that it was at hand, before *Jerusalem* was Destroyed. From their days till now, God hath kept the Church uncertain, but that it might quickly come. So that *Grotius* is mistaken, that thinks *Paul* believed it would be in his days; as if he had by a false Motive drawn men to godliness: But *Paul* knew not how soon it might have come. Ignorance of it is needful; but Error is hurtful: (of which before.)

14. For the kingdom of heaven is as a man travelling into a far countrey, who called his own servants, and delivered unto them his goods: 15. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straitway took his journey.

14. 15. Christ passing into the Heavens, committeth to his Servants the Word, means, and mercies of his Grace, that they may improve them till he come by Death and Judgment, to call them to account; Not giving the same degree of means and mercy to all, but to some more, and to some less.

16. Then he that had received the five talents, went and traded with the same, and made them other five talents. 17. And likewise he that had received two, he also gained other two.

16. 17. They that had the greater means and helps improved them, to their own increase of Grace, and the good of others, and the service and honour of their Lord.

18. But he that had received one, went and digged in the earth, and hid his lords money.

18. *N.*

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18. *Note*, Tho the leaſt helps ſhould be anſwerably improved, yet the leſs (ſuch as thoſe have, who have little more than the Light of Nature) excite not men ſo powerfully to an improvement.

19. After a long time, the Lord of thoſe ſervants cometh and reckoneth with them.

19. *Note*, Chriſt here intimateth that his coming to reckon with them would not be haſty.

20. And ſo he that had received five talents came and brought other five talents, ſaying, Lord, thou deliveredſt to me five talents, behold, I have gained beſides them five talents more.

20. I have uſed them to the increaſe of thy grace in me, and to the good of men, and to thy Glory.

21. His Lord ſaid to him, Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

21. His Lord who freely gave him his talents to uſe, yet rewarded his faithful uſage of them, and praiſed his fidelity, ſaying, I will give thee great things, becauſe thou haſt well and faithfully uſed the ſmaller mercies of this life which I gave thee.

22. He alſo that had received two talents came and ſaid, Lord, thou deliveredſt to me two talents, behold I have gained two other talents beſides them. 23. His Lord ſaid to him, Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy Lord.

22, 23. *N.* 1. The reward of Glory given for our diligent improvement of the mercies of this life, is conſiſtent with the freeneſs of the gift. 2. God himſelf will praiſe the fidelity of his Servants, as worthy of praiſe. 3. Great rewards will crown the Faithful for little things here ſincerely done. 4. It is our Lord's own joy that the faithful ſhall enter and partake of.

24. Then he which had received the one talent came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed: 25. And I was afraid and went and hid thy talent in the ground, Lo, there thou haſt that is thine.

24, 25. The fear of thy ſeverity made me think it ſafeſt to keep thy Money merely from being loſt.

N. Hard thoughts of God makes men backward to his ſervice, which is a work of Love; and ſinful fear is an enemy to holy diligence and fruitfulneſs.

26. His Lord anſwered and ſaid to him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where *I* have not ſtrewed. 27. Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received my own with uſury.

26, 27. *Note*, 1. God will take a ſlothful ſervant for a wicked ſervant: unprofitableneſs and omiſſion of duty, is damnable unfaithfulneſs in us that are but Stewards and Servants. To do no harm is a praiſe fit for a ſtone and not for a man. 2. To confeſs Gods holy Government, and yet to be unholy, is to be ſelf-condemning.

Qu. Doth this Text juſtifie uſury? *Anſ.* It ſpeaketh of that ſort of increaſe made by exchange and trading, without reproof, and with ſeeming approbation. Gain by Trading and Merchandize is one ſort of Uſury: all Uſury is unlawful which is againſt *Juſtice* or *Charity*. And all other is lawful; and ſome that is a work of Charity is to ſome a duty.

28. Take therefore the talent from him, and give it to him which hath ten talents. 29. For to every one that hath ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away, even that which he hath.

28, 29. He ſhall be deprived of the mercies of this life, who improved them not for a better life, when he that ſo improved them ſhall have an abundant reward, the mercies of this life and that to come.

30. And caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.

30. *N.* 1. Omiſſion and unprofitableneſs is damning ſin. 2. Hell is called *Fire* for pain, and *Darkneſs* for uncomfortableneſs.

31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory: 32. And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats. 33. And he ſhall ſet the ſheep on his right hand, and the goats on his left.

31, *&c.* The coming of Chriſt ſhall be in Glory, with all his holy Angels, who ſerved him here for the good of his Elect; and as Judge he ſhall ſit on his Throne of Glory: And all perſons and Nations ſhall be called by him to Judgment, and he ſhall ſeparate them as ſheep and goats, *&c.*

34. Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father,

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ther, inherit the kingdom prepared for you from the foundation of the world.

34. Then Christ shall pronounce this sentence on the Faithful, *Come, &c. N.* O comfortable words, [*Come,*] Whither? To Christ, to God, to Heaven! [*ye blessed of my Father,*] sure such shall be blessed indeed, [*inherit*] not only *use* [*the Kingdom,*] in participation with the King of Glory: [*prepared for you*] by eternal Love, and Decree.

35. For I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in: 36. Naked and ye cloathed me, I was sick, and ye visited me, I was in prison and ye came to me.

35, 36. *N.* 1. These works are noted as the effects of Faith and Love, without which they would have been but *dead works.* 2. The causal [*for*] signifieth not any merit by commutative Justice, as giving God any benefit; But their *moral qualification* and fitness to receive the Kingdom freely given, but on such conditions, that we signifie our thankful acceptance by true devotedness to Christ. And thus all are judged (that is, finally justified or condemned) according to their works, as judged by the Law of Grace and Faith, and not by *Moses* Law or that of Innocency. 3. Love to Christ is not sincere, if it will not cause us to prefer his interest in his poor Saints (much more in the whole Church) before our Ease, Wealth and safety.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? when saw we thee thirsty and gave thee drink? 38. When saw we thee a stranger and took thee in? or naked and cloathed thee? 39. Or when saw we thee sick or in prison and came unto thee?

37, *&c.* Christ doth more interest himself in his servants love and good works, than they thought or can easily believe; and valueth these more than we do our selves.

40. And the King shall answer and say to them, Verily I say to you, in as much as ye have done it to one of the least of these my brethren, ye have done it to me.

40. *Note,* 1. Those poor and weak Christians which the proud despise and scorn, Christ calleth his brethren: 2. And he taketh that as done to him that is done to them for his sake.

41. Then shall he say also to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels.

41. *N.* Every word unspeakably terrible. The cursed state is to depart from Christ into everlasting fire with Devils, who were first adjudged to it, and draw the wicked to be their Companions in torments by following them in sin. Wicked men are so like Devils, that they must dwell with them for ever in misery.

42, 43. For I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye cloathed me not, sick and in prison and ye visited me not.

42, 43. *Note,* That it is not only hating, hurting, persecuting, scorning or oppressing that men are damned for to hell fire with Devils, but also not loving, relieving, and helping Christs servants: for he trusted them with his gifts for that use and trial. If these must be in hell with Devils, where will oppressours, persecutors and murderers be?

44. Then shall they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee.

44. *Note,* Wicked men know not the greatness of their own sin, nor how much that is against Christ which is against his servants.

45. Then shall he answer them, saying, Verily I say to you, in as much as ye did it not to one of the least of these, ye did it not to me.

45. *N.* The wicked shall suffer not only for hurting, but for not helping the faithful, as if it had been Christ himself that they neglected. O what a motive is this to Charity?

Qu. Will it not be endless thus to convince and judge all the world? *Ans.* No: though this be spoken after the manner of Men, God can at once open every mans case to his own Conscience, and judge all the world in a moment, as the Sun doth at once enlighten all the eyes on earth.

46. And these shall go away into everlasting punishment, and the righteous into life eternal.

46. The Execution shall presently follow the Sentence. All that shewed not their faith in Christ, and love to him, by loving his servants above their worldly wealth and pleasure, shall go to everlasting punishment with devils that deceived them: And the faithful that loved Christ, and his interest and servants above their fleshly interests shall go into endless life and blessedness. But this doth not extend to condemn Infants or poor unable persons for not doing what they could not; nor to deprive them of a reward that had a will to do more than they were able.

CHAP. XXVI.

1. AND it came to pass when Jesus had finished all these sayings, he said to his disciples, 2. Ye know that after two days

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is the passover, and the Son of man is betrayed to be crucified.

1, 2. *N.* Christ went not ignorantly or constrained to his death, but willing and foreknowing it.

3. Then assembled together the chief priests, and the scribes, and the elders of the People, unto the palace of the high priest, who was called Caiaphas. 4. And consulted how they might take Jesus by subtilty, and kill him. 5. But they said, Not on the feast-day, lest there be an uproar among the people.

3, *&c. N.* 1. The chief Men, Priests and Rulers were the chief Murderers. 2. Its a wonder that the people were not destroyed as Seditious Rebels, rather than feared by such Rulers; when they would have resisted or stoned them that had assaulted Christ, or a Prophet.

6. Now when Jesus was in Bethany, in the house of Simon the leper. 7. There came to him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9. For this ointment might have been sold for much, and given to the poor.

6, *&c.* 1. It being usual at great feasts in the Country to anoint, she signified by this her great love and honour to Christ. 2. *Judas* was the chief murmurer, but perhaps some others might object.

10. When Jesus understood it, he said unto them, Why trouble ye the Woman? for she hath wrought a good work on me. 11. For ye have the poor always with you, but me ye have not always. 12. For in that she hath poured this ointment on my body, she did it to my burial.

10, *&c. N.* Tho works of Charity to the poor are highly esteemed by Christ, and preferred before many rites and smaller matters, yet some works of piety must be preferred before them. And that duty may in its season be greater, which is not so at another time.

13. Verily I say to you, Wheresoever this gospel shall be preached in the whole World, there shall also this, that this woman hath done, be told for a memorial of her.

13. *N.* 1. How highly Christ valueth the true love and costly piety of the meanest! 2. Christ knew and decreed that the Gospel or History of his Life, Death, and Burial, and Resurrection should be preached throughout the world, yea and written to: The words in *Matth.* 24. [*Let him that readeth understand*] seem to be Christs own words, and to imply that all those his words should be written; at least we may well answer them that ask, Where did Christ Command them to write the Scripture? that 1. His Spirit in them commanded it. 2. *Writing is but the most publike sort of Preaching.*

14. Then one of the twelve, called Judas Iscariot, went unto the chief Priests. 15. And said to them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16. And from that time he sought opportunity to betray him.

14, 15, 16. *N.* Christ knowingly permitted an Hypocrite in the Apostleship, and to betray him, to foretell us that Covetous falsehearted Hypocrites will be in the Visible Church; and will betray it. 2. Covetous love of Money is the root of treachery in Hypocrite Ministers and others. 3. *Judas*'s sin was not by a sudden Passion, but deliberate: contrived and contracted (for three pound fifteen Shillings.)

17. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying, where wilt thou that we prepare for thee to eat the passover?

17. On the fifth day of the week called now *Thursday* at eventide, *&c.*

18. And he said, Go into the City to such a man, and say to him, the Master saith, My time is at hand, I will keep the passover at thy house with my disciples.

18. *N.* As to the great controversies here, whether Christ and the Jews did eate the passover the same day, and whether Christ did eate the *Paschal Lamb*, or only the *unleavened bread* and *bitter herbs*; which was the beginning of the passover, being to have eaten the Lamb at the next evening, if he had not been Sacrificed himself. I leave the discussion of them to Commentators, who handle them at large, not troubling ordinary Readers with them.

19. And the disciples did as Jesus had appointed them, and made ready the passover. 20. Now when the even was come, he sat down with the twelve. 21. And as they did eat, he said, Verily I say to you, that one of you shall betray me. 22. And they were exceeding sorrowfull, and began every one of them to say to him, Lord, is it I? 23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

19, *&c. N.* 1 Christ being under the Law was to keep the Law of the Passover. 2. The innocent Disciples were troubled both at the tidings of the thing, and that they should be under suspicion.

24. The Son of man goeth as it is written

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ten of him: but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

24. *N.* Gods decree to bring good out of mens evil, extenuateth not mens sin or punishment; the escaping of a *Greater evil*, is here called [*Good*] not in itself, but *to that Man.*

25. Then Judas, answered and said, Master is it I? He said to him, Thou hast said.

25. *N. Judas* was before resolved and hardened; so that this notice did not stop him from the sin.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

26. *N.* 1. This *bread* was unleavened, and part of the Passover. 2. The *blessing* it, was the Separating it to this holy use, and praying God to bless it, and pronouncing it blest. 3. The *breaking* it, signified the breaking of Christs Body, represented hereby as the Sacrifice for sin. 4. The *giving* it, signifieth the giving himself, to believing receivers; with and for their spiritual and everlasting life. For the Sacrament as Administred hath these three parts. 1. The *Consecration*, 2. *The Commemoration*, or *Representation*, 3. *The Communication* 5. [*This is my Body*] meaneth [*This is my sacrificed body representative.*] When it is *Consecrated* it is not to be *called* [*Bread*] that is, mere bread, for it hath now another *form*, and *forma denominat*; *But it is* only a *Relative form*: If you ask what matter it hath, It is *Bread still*; If you ask *what form*, it is Christ Sacramental Body. As if you ask of the Kings *Coyne*, what is it, it is in General *Money*, particularly this or that piece of Money; The answer is not, it is *Silver* or *Gold*, for that speaketh not the *Form.* But if you ask what Metal it is made of, *it is Silver or Gold*, so is it here.

6. It is not Christs Body as Glorified in Heaven that is represented in the Sacrament, but as Crucified flesh. The second council of Nice with the foregoing General Council at *Constantinople*, agree that Christs body in Heaven is not *flesh*, (though they differ about Images.) Flesh and blood enter not there, but Spiritual bodies; it is not flesh if it consist not of fibrous Coagulated blood and Chyme made of food; which is not there.

7. But it is the *true body of Christ* that was first *offered to God* in sacrifice, and as such *Given to believing* receivers so far as to be theirs in Relation of Mystical union, and the Meritorious cause of their pardon, grace and glory.

8. What a novel monster the fiction of Transubstantiation is? I have fully opened in a little Treatise called [*full and easy Satisfaction what is the true Religion.*] 9. The Circumstances of Christs action are occasional and no Laws for us: As are 1. Giving it at a Passover, 2. At the end of a meal, 3. At supper, or at night, 4. In an Inn or Guest Chamber, 5. To none but his family, 6. To none but men, 7. To none but Ministers, 8. In an upper room, 9. Lying along in each others bosoms, 10. But once in his life, 11. Giving it to all at once and not one by one (tho that seem of more importance than the rest) 12. Delivering the bread before he gave thanks over the Cup, and not over both at once: (tho no doubt these may safely be imitated.

9. Whether *Judas* was present or not is uncertain, (and of no doctrinal moment) if he were, and Christ also washt his feet with the rest, it shewed his obduratenes that could go presently forth to betray him. Doubtless if wicked Hypocrites intrude, the sin and punishment is only their own, so be it we sin not by neglecting discipline; for the Keyes are given to the Pastors to keep out men proved uncapable by impenitence.

27. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of this. 28. For this is my blood of the new Testament, which is shed for many, for the remission of sins.

27, 28. *N.* Giving to one by one is not Necessary. 2. The evangelists speak not all the same words in reciting Christs administration. *Matthew* hath no more but [*This is my Body*] nor *Mark* neither; leaving out [*Which is given for you*] as *Luke* hath it, or [*Which is broken for you*] as *Paul* hath it [*Do this in Remembrance of me.*] And of the Cup, there are different words of *Matthew*, *Mark*, *Luke*, and *Paul*; and *Mark* mentioneth their drinking it before Christs words [*This is my blood of the New Testament*, &c.] But what is not spoken by one is by another, and the sence is the same; and it tells us that if such a difference be in our administration it nullifieth not the Sacrament.

28. [This wine is representatively or Sacramentally my blood shed (not as that of the Paschal Lamb, for Jews only to seal that Old Covenant of their peculiarity, but) for the Gentiles also or the world, to purchase and seal the Universal Covenant of Grace, which giveth free pardon and life to all true believing accepters.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Fathers kingdom.

29. Two difficulties here arise, 1. Did not Christ drink with them after his resurrection? *Ans.* 1. Some say, He drank no wine, but water which was their Ordinary drink. 2. Others answer, The Kingdom of his Father began at his Resurrection. 3. Others, say it meaneth [*Shortly I shall leave you, and drink no more with you.*] 4. Others probably think he meant [*I shall no more keep a Passover* or *Sacrament with you.*]

2. The other difficulty is, How he will drink of it in the Kingdom of his Father. 1. Some say, Literally after the Resurrection on Earth. 2. Some say, that a thousand years before the end of the World; all things shall be restored to the primitive Paradise state, and Christ raigning on Earth, shall drink of the fruit of the *Vine new*; or renewed. 3. Others say, This will be after the Resurrection in the *New Earth.* 4. But the usual and

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safest Exposition is, that the Metaphor signifieth onely mutual Joy in Heaven.

30. And when they had sung an hymn, they went out into the mount of Olives.

30. *N.* Whether this Hymn was that used by the *Jews*, (which were all the 113. 114. 115. 116. 117. 118. *Psalmes?*) or one made for that use by Christ is uncertain: But they all joyned, and tell us, how suitable Thanksgiving, and singing Psalmes or Hymns at Sacraments and Feasts is.

31. Then saith Jesus to them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheep of the flock shall be scattered abroad.

31. You will all be troubled at my Apprehension, and be affrighted away from me; as it is written, *&c.*

32. But after I am risen again, I will go before you into Galilee.

32. *N.* Christ oft fore-telling his Resurrection, proveth his Truth; why he would not appear in *Jerusalem*, and to all, but in *Galilee*, and to few; he gave us not the reason of it: But he fore-knew the *Jews* rejection, and would not force belief in them by sight.

33. Peter answered and said to him, Though all men shall be offended because of thee, yet will I never be offended.

33. Nothing shall affright me from thee. *N.* His resolution was good: But his self-confidence was bad.

34. Jesus said to him, Verily I say to thee, that this night before the cock crow, thou shalt deny me thrice.

34. Before the time called Cocks crowing be past *&c.*

Note, Christ knoweth before what mans free will will do.

35. Peter said to him, Though I should dye with thee, yet will I not deny thee: Likewise also said all the disciples.

35. *N.* When men are resolved, they are oft too insensible of their weakness and mutability.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith to the disciples, Sit ye here while I go and pray yonder. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

36. 37. *Q.* Why did not Christ use to pray with his Disciples, but by himself. *Answ.* 1. We know not whether he used it or not 2. He sang a Hymn with them at the Passover. But his Case so differed from all other mens, that (except in Thanksgivings, and Generals) the same Prayer would not suit him and them.

38. Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

38. *N.* Christ took our Nature, though not our Sin: And Nature is averse to Death, and sensible of its hurt: And the sence of Gods Enmity to Sin, (though not to him,) was the chief part of his Suffering.

39. And he went a little further, and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

39. *Note*, 1. Prostration was a humbling Posture but this Example binds us not to the same gesture.

2. The first act of Mans Will, is simple complacence in good, and averseness to evil, as such: According to this, as Christ was a Man, he was averse to Death and Suffering, as Man is, (else it would be no penalty;) And this is it that he expresseth, First, in his Prayer. But the Second Act of Mans Will is, about Ends and Means that stand in Competition, and is called, *Choosing*, or *Refusing*: when two things inconsistent stand in competition, the better is to be chosen: And according to this Christ formeth the Second Part of his Prayer, [*Not as I will,*] *q. d.* Thou hast given me a Nature, which doth, and must desire good, and not evil; which desireth, that I may not Suffer. But it is thy Will, and my Consent to Suffer: Therefore thy Will, and not my simple Volition be done.

40. 41. And he cometh to the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

40. 41. *Note*, Christ was to have no support from man, in his Sufferings. 2. Sleeping, when we should Watch and Pray is a fault, but such a one as may stand with Grace. 3. Watching and Praying is Gods means appointed to save men from, and in Temptation. 4. The spirit of the Faithful is willing to do more good than they are able. 5. The Flesh in Faithful Men, may prevail against the Spirit in sins of natural infirmity, for a time, though not in gross Sins, in the design and bent of heart and life. 6. Christ tenderly excuseth his Servants infirmities.

42. He went again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

42. I resign my will to submit to thine, and I desire to fulfil it, for which, I came in Flesh.

43. 44. And he came, and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

43. 44. Oft speaking the same things in Prayer, is meet for them that have the same causes and wants.

45. 46. 47. Then cometh he to his disciples, and saith to them, Sleep on now, and take

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take your rest, behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me. And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

45. 46. 47. *Note*, To be hunted to death by the Chief Priests and Rulers, to have a Multitude ready to serve them in it with armed Violence, to be betrayed by One of his Disciples, and forsaken by the rest, was the case of Christ Suffering, in which we must be prepared to follow him.

48. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast. 49. And forthwith he came to Jesus, and said, Hail master, and kissed him. 50. And Jesus said to him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

48, &c. *Note*, 1. Hypocrites cruelty is exercised under the name of Friendship. How many Thousand Persecute Christ, in his cause, and Servants, on pretences of Faith, Religion, Order, and Enmity to Sin? 2. Its a pitiful sight to see poor ignorant People, in obedience to Rulers, Persecuting Christ, to their own Destruction? as if it were he and his servants, that were their dangerous Enemies.

51. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

51. Natural inclination to defence, and Love to Christ, overcame *Peters* consideration and patience.

52. Then said Jesus to him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

52. Put up thy Sword, and let us patiently submit to Violence: For as none must use the Sword, without just Warrant and Authority; so usually they that fight for themselves, are destroyed, and suffer more than they that patiently endure Violence and Injustice.

Note, Christ doth not in these words make all self-defence, or War unlawful, but he doth more than forbid unwarrantable Fighting; meaning, that not onely unlawful resistance of Power, and Revenge, but even wars and fighting against injuries and Enemies usually hasten Death, and increase Mens Sufferings. And therefore they should forethink, whether War, or Patience, be like to do more hurt.

53. Thinkest thou, that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels?

53. *Note*, 1. Angels are ready to serve Christ, at his desire. 2. It should stop our impatient thonghts of rash, and unlawful self-defence, to think, that God can otherwise deliver us.

54. But how then shall the scriptures be fulfilled, that thus it must be?

54 *N.* We must not strive against Events which we foreknow will come to pass.

55. In the same hour, said Jesus to the multitude, Are ye come out as against a thief with swords and staves to take me? I sate daily with you teaching in the temple, and ye laid no hold on me.

55. Why did you not take me in the Temple, but thus in the Night like a Thief.

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

56. All this was foretold in Scripture. They let his Disciples go, and they fled away in fear.

57. And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58. But Peter followed him afar off, unto the high priests palace, and went in, and sate with the servants to see the end.

57. They brought him to their Arch-priest, as glorying in their success: And *Peter* went in where the Servants sate.

59. Now the chief priests and elders, and all the councel sought false witness against Jesus to put him to death. 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

59. &c. *N.* 1. As Hypocrites in Religion, are worse than Pagans, in that they father their wickedness on God, and Religion; so Hypocrite-Judges, and Lawyers are herein worse than lawless Murderers, that they abuse and disgrace Law, and Government, by using them to injustice, and bloodshed. 2. No man is so good or innocent, that false Witness may not Condemn.

62. And the high priest arose, and said unto him, Answerest thou nothing? What is it, which these witness against thee? 63. But Jesus held his peace.

62. 63. *N.* Christ was silent, to shew, 1. That he was not over solicitous for his Life. 2. When Malignant false Judges are resolved what to do against Innocence and Right, it is oft in vain to talk it out with them. And they watcht for words of his own to Accuse him of.

63. And the high priest answered, and said unto

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unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

63. *N.* 1. Once for all take notice, that [*answering*] was then among the Jews a common Phrase, for [*speaking in course*] though no question was askt. 2. It was the Malignant Policie of that Arch-priest, to make Christ his own Accuser, and Witness when they could get no other: For they knew that he that bound his Disciples to confess him, would not refuse to confess himself, when adjured by God: though he was silent as to his Defence against Personal Accusations. And so it is with Christs Enemies to this day, who put Christians, that dare neither lie, nor conceale necessary truth upon self-Accusation. As they could find nothing against *Daniel*, except about the Law of his God, which he durst not break to save his Life; so do the Devils Officers take advantage of good Mens Consciences, to destroy them.

64. Jesus saith to him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

64. I am he, and though I stand here to be judged by you, your Eyes shall see me coming in Glory, and in Power, to Judge you, and all the World: (or as some say, To Destroy you by the *Romans*.)

65. 66. Then the high priest rent his cloathes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

65. 66. Then the High Priest had that which he desired, and by rending his Cloathes, shewed his Abhorrence of the supposed Sin of Christ, and demanded the Sentence of the Court against him, as a Blasphemer. And they Voted him for it guilty of Death.

Note, 1. How foolish a thing is it to think, that any Law, or any mans Innocency, or Goodness, will preserve Justice, or Piety, while bad men are Judges. Can any Law be better than Gods? Or any Person better than Christ? The Devils Judges possessing the place that God instituted to defend Truth and Equity, will condemn God himself manifest in Flesh, by his own Law, and as sinning against himself. And they are since the same.

2. The very Murderers of Christ, would seem greater enemies to Blasphemy, and more zealous for Gods Honour, than God himself: So little are False Men to be believed.

67. Then did they spit in his face and buffeted him, and others smote him with the palmes of their hands. 68. Saying, prophecy to us, thou Christ, who is he that smote thee.

67. 68. *N.* It was God in Flesh, that submitted to all this scorn and abuse for our Sin. 1. O then, what doth Sin deserve? 2. And why should we look for better, and be over-tender of our Flesh or Reputation.

69. Now Peter sate without in the palace: and a damsel came to him, saying, Thou also wast with Jesus of Galilee. 70. But he denyed before them all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denyed with an oath, I do not know the man.

69. *&c. N.* 1. A man that is forwardest in professing Courage, and in drawing the Sword, and laying about him, is in greater danger basely Cowarded by silly Wenches. So uncertain a thing is Man. 2. Distrustful fear, and love of Life, may draw men into multiplyed heynous Sin.

73. And after a while came to him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

73. *Matthew* mentioneth but one Cock crowing; It being the middle or second that is meant. 2. To ask, what had become of *Peter*, if he had dyed in this Sin? and how far did he fall from Grace, is not so profitable, as to consider our own frailty and danger, and how to scape the like.

75. And Peter remembred the words of Jesus which said to him, Before the cock crow, thou shalt deny me thrice: And he went out, and wept bitterly.

75. *N.* Christ look'd on *Peter*, (as *John* saith,) and this began to melt him into Repentance, with the hearing of the Second Cock: Yet though he wept, he did not return, and openly Confess Christ, as he did after. Doubtless the Disciples had far more Grace, and were less lyable to Fall after the Holy Ghost came down on them at Pentecost, than before.

CHAP. XXVII.

1. WHen the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

1. *Note*, The *Romans* had taken from the *Jews* the power of putting men to Death: Therefore they consulted how to get the *Roman* Government to do it: Priests, and Rulers, all Conspire it.

2. And

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2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

2. When they had judged him to deserve Death after their Law, they bring him bound to *Pilate* the *Roman* Governour, to have him Condemn, and Crucifie him.

3. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that.

3, 4. N. 1. It is uncertain whether *Judas* was before emboldened to betray him for gain, by thinking that he would deliver himself by a miracle; or whether he was made senseless by the Devil, till now that God awakened his conscience. 2. O how differently doth sin appear in the hour of flattering temptation, and when conscience is throughly wakened? It seems not then the same thing, because conscience is not in the same case. 3. We see here what cold comfort companions in sin will give a man in misery or despair? *See thou to that*, is all that can be got then from them that tempted and hired him to sin. 4. O the stupidity of seared sleepy consciences! that these Arch-priests and Rulers should not be touched with *Judas*'s terror and repentance, but say, *What is that to us*, when it was they that hired him to sin, and sinned still.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

5. *N.* 1. Sinners gain will at last be like a hot iron, too hot to hold: Despair shall force restitution when true repentance will not do it. This will be all the comfort of unlawful gain at last. 2. That *Judas* strangled himself, and that he fell headlong and his bowels burst out, are both certain: But how he was strangled, whether by mere terror, or by a cord, and how he burst, whether by mere suffocation, or by the fall, and how he fell, whether by precipitation, or by breaking of the cord, *&c.* are things uncertain.

6. And the chief Priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of bloud.

6. *N.* Thus Arch-hypocrites make conscience of Ceremony, and make no conscience of Perjury, Persecution, and Murdering the Innocent. Bloud they thirst for and own; and they will give Money to procure it: but the price of bloud must not be consecrated.

7. And they took counsel, and bought with them the potters field to bury strangers in.

7. *N.* This was supposed to be a pious use, so holy and charitable would they be.

8, 9. Wherefore that field was called, The field of bloud to this day.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: 10. and gave them for the potters field as the Lord appointed me.

8, *&c.* *N.* How punctually was this foretold? But by whom is a doubt still. The Text here saith by *Jeremy*: the words are found only in *Zachary*, *Ch.* 11. 12. Some think that *Zachary* did but recite them from some Tradition from *Jeremy*: Others that *Matth.* forgot the names: Others that the Scribes since have mistaken: But Mr. *Mede* thinks that this and the rest of *Zachary* to the end, are truly part of *Jeremy*'s Book, mis-joyned with *Zach.* by old mistake.

11. And Jesus stood before the governour, and the governour asked him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest.

11. *N.* It's like *Pilate* ask'd in derision, but Christ affirmed it in earnest, that he was their King by Right.

12. And when he was accused of the chief priests and elders, he answered nothing. 13. Then saith Pilate to him, Hearest thou not how many things they witness against thee. 14. And he answered him to never a word; insomuch that the governour marvelled greatly.

12, *&c.* *N.* Christ knew the time to speak, and the time to be silent, when speaking would do no good.

15. Now at that feast the governour was wont to release to the people a prisoner, whom they would. 16. And they had then a notable prisoner called Barabbas. 17. Therefore when they were gathered together, Pilate said to them, Whom will you that I release to you? Barabbas, or Jesus which is called Christ? 18. For he knew that for envy they had delivered him?

15, *&c.* He knew that it was the doing of the Priests and Rulers to prosecute him, and thought that possibly the people might be for his life, rather than for such a one as *Barabbas*.

19. When he was set down on the Judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.

19. Women and dreams may be better Monitors to some Rulers, than Arch-priests: their wit and interest.

20. But

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20. But the chief priests and elders perswaded the multitude that they should ask Barabbas and destroy Jesus.

20. *N.* It is the Priests and Rulers that stir up the malignity of the rabble to do mischief.

21. Then the Governour answered and said to them, Whether of the two will ye that I release unto you? they said Barabbas.

21. N. The people were of two parties: One part were for Christ, and that so many that the Priests for fear of them durst not take him openly: But the other party were the malignant rabble, who were ready to call for innocent bloud, if Priests and Elders did but set them on.

22. Pilate said to them, What shall I do then with Jesus which is called Christ? They all said to him, Let him be crucified.

22. N. Nothing is so bad that ignorant wicked men may not do? nor any so good that they may not murder.

23. And the governour said, Why, what evil hath he done? but they cried out the more, saying, Let him be crucified.

23. N. Its in vain to call for reason or justice to an ignorant malignant rabble. A Heathen *Ruler* was less unjust, than the Priests and their blind followers.

24. When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the bloud of this just person, see ye to it.

24. N. Just Judges will do unjustly for the sake of any: But this hypocrite thought the rabble, and the Priests importunity would excuse him: and the guilt was only theirs.

25. Then answered all the people and said, His bloud be on us, and on our children.

25. N. And so it hath been to this day with a most dreadful Vengeance; they being killed with a most horrid slaughter, their City and Temple Burnt, and the unbelieving off-spring being Vagabounds over the earth, abhorred by all Nations where they come. O dreadful curse! What need any other than themselves to make ignorant wicked people miserable; They are the most direful enemies, yea Devils and a Hell unto themselves.

26. Then released he Barabbas to them, and when he had scourged Jesus he delivered him to be crucified.

26. N. He was scourged after he was sentenced to death: Yet *John* mentioneth it before.

27. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers.
28. And they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail king of the Jews. 30. And they spit upon him, and took the reed and smote him on the head.

27. *&c.* N. It was God in flesh that was thus made as a fool, the common sport and scorn for our sins: and shall we think to be saved in a life of fleshly pleasure; without partaking of the Cross? No wonder if the Cross was a stumbling block to the Jews, and foolishness to the Gentiles; to trust Life and Soul on one that was thus used; till the Holy Ghost by miracle and power conquered unbelief.

31. And after that they had mocked him they took the robe off from him, and put his own rayment on him, and led him away to crucifie him.

31. When they had done with derision, they proceed to his Execution. All this was suffered for us.

32. And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross.

32. *Note*, He that was compelled was innocent, but they that compelled him were the Murderers.

33. And when they were come to a place called Golgotha, that is to say, a place of a scull, 34. They gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink.

33. *N.* This called Gall, and by *Mark*, Myrrhe, is supposed to be a drink that was poysonous, commonly given to Malefactors to hasten death for their ease; which Christ refused.

35. And they crucified him, and parted his garments casting lots: that it might be fulfilled which was spoken by the Prophets, They parted my garments among them, and upon my vesture did they cast lots.

35. They divided his other Garments, and cast lots for his seamless coat.

36, 37. And sitting down, they watched him. And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

36, 37. So it was pretended *Treason* or *Usurpation* that he died for by the *Romans*, and *Blasphemy* by the *Jews*; To bear the imputation of such wickedness was not the least of Christs sufferings.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left:

38. *N.* Thus was he numbered with the transgressours, to expiate transgressions.

39. And

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39. And they that passed by reviled him, wagging their heads. 40. And saying, Thou that destroyest the temple and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking him, with the scribes and elders, said, 42. He saved others, himself he cannot save. If he be the king of Israel let him now come down from the cross, and we will believe him. 43. He trusted in God, let him deliver him, if he will have him: for he said, I am the Son of God.

39, &c. *Note*, Had these known him, and foreknown what would follow, this scorn had been forborn. 2. They make his own words the matter of their accusation, by perverting them. A way still used by such men. 3. They turn his profession of himself into scorn, little knowing that this derided King would judge them and all the world. 4. They turn his saving of others into his derision: Neither the Goodness nor the Greatness of his miraculous works will restrain them. 5. They turn his very relation to God, and trust in him, to his scorn. 6. Infidels will prescribe Christ the terms on which they will believe in him, or else they will not believe: But the faithful take Gods terms and cogent evidences, and presume not to prescribe terms unto him.

44. The thieves also who were crucified with him, cast the same in his teeth.

44. *Note*, 1. All conspire to reproach the Son of God. 2. When we are in suffering, all sorts take liberty to load him that is cast down: As in wars all talk against them that are conquered. 3. The thieves here are said to do that which only one of them did (a usual Phrase.)

45. Now from the sixth hour there was darkness over all the land till the ninth hour.

45. *N.* 1. It was extraordinary darkness; but not so great as to hinder converse: therefore it did not convince them. 2. The Sun must not shine on that odious fact, which yet the hardened agents glory in, and in darkness go on in the works of darkness.

46. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, Lama-sabacthani*, that is to say, *My God, my God, why hast thou forsaken me.*

46. *Note*, He either spake in the *Syriack* Tongue, *Psal.* 22. 1. (which was a Prophesie of him) or as some think the express *Hebrew* words, tho now variously written.

2. By *Gods forsaking* him, is not meant any abatement of Divine Love: but that God both exposed him to this death by wicked men, and withdrew from his Humane nature the sense of his complacence, and let out upon his Soul a deep afflicting sense of his displeasure against man for sin, which was his penalty as he was our surety, and suffered in our stead as a Sacrifice for our sin. 3. Christ was thus far forsaken for us, that we might never be quite forsaken.

47. Some of them that stood there, when they heard that, said, the man calleth for Elias.

47. N, It is uncertain whether they spake this in ignorance of the Language, whether Hebrew (which the Jews had forgotten) or Syriack (which the Roman Soldiers might not understand:) Or, (which is more probable) in mere prophane scorn.

48. And straitway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49. The rest said, Let be, let us see whether Elias will come to save him.

48, 49. N. In mere scorn.

50. Jesus when he had cried with a loud voice, yielded up the ghost.

50. N. *Luke* tells us his last words [Father into thy hand I commend my Spirit.]

51. And behold the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. 52. And the graves were opened, and many bodies of saints which slept, arose, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared to many.

51, &c. *N.* By the Vail some think is meant a Curtain hanged; others say, The stone wall that was built between the inner Sanctuary and the outer: This renting signified the ending of the Jewish Law and Sanctuary, and the opening to us an access to God by Christ. The Earthquake, and the rending of the Rocks, and opening of the Graves went sometime before his Resurrection: But the rising and appearing of them was after. It is not the Souls of Saints that slept, but those bodies that rose. *All this convinced not the hardened Jews.*

54. Now when the Centurion and they that were with him, watching Jesus, saw the earthquake, and those things which were done, they feared greatly, saying, Truly this was the Son of God.

54. *Note*, The Heathen Soldiers were not so obdurate as the hypocrite Priests and Rulers and their followers.

55. And many women were there beholding afar off, which followed Jesus from Galilee ministring to him. 56. Among which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedees children.

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55. *Note*, 56. These women stuck closer to Christ than his twelve chief disciples did.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. 58. He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

57, 58. *Note*, Christs death endeth not *Joseph's* love 2. *Pilate* was less malignant than the Jews.

59. And when Joseph had taken the body, he wrapped it in a clean linnen cloth: 60. And laid it in his own tomb, which he had hewed out of the rock; and he rolled a great stone to the door of the Sepulchre, and departed.

59. 60. *N.* Well might he lend him a grave, who would save him from the grave by a resurrection.

61. And there was Mary Magdalene, and the other Mary, sitting against the sepulchre.

61. *Note*, To follow him in love as far as they were able.

62. Now the next day that followed, the day of the preparation, the chief priests and Pharisees came together unto Pilate; 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three daies I will rise again. 64. Command therefore that the sepulchre be made sure untill the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last errour shall be worse than the first. 65. Pilate said to them, Ye have a watch, go your way, make it as sure as you can. 66. So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

62, &c. *Note*, God permitted and over-ruled their malignant suspicion, to prevent all such calumnies and objections against our faith, ever after.

CHAP. XXVIII.

1. IN the end of the sabbath, as it began to dawn, toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

1. *Note*, They came in love with spices to have embalmed his body.

2. And behold, there was a great earthquake, for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3. His countenance was like lightening, and his rayment white as snow. 4. And for fear of him the keepers did shake and became as dead men.

2, &c. *Note*, 1. Well might *Abraham* say, if one rose from the dead, they will not be perswaded, when all this would not convince men. 2. If an Angel be so dreadful, what will God be to the wicked?

5. And the angel answered and said to the women, Fear ye not: for I know that ye seek Jesus, who was crucified. 6. He is not here: for he is risen, as he said: Come, see the place where the LORD lay. 7. And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Gallilee, there shall ye see him: lo, I have told you.

5. *N.* Angels were the preachers of Christ birth to Shepheards, and they are the first preachers of his Resurrection to Women.

8. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

8. *N.* Women must be the first preachers of Christs resurrection to his Apostles.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

9. *N.* It was poor Women that had been sinners, that Christ honoured with his first apperance.

10. Then said Jesus to them, Be not afraid, Go, tell my brethren that I go into Gallilee, and there they shall see me.

10. *N.* 1. He would not shew himself so openly, to the malicious forsaken people at *Jerusalem*. 2. His disciples and kinsmen are called his Brethren. 3. No one evangelist mentioneth the whole of this History; but what one omitteth another hath (of which after.)

11. Now when they were going, Behold, some of the watch came into the city, and shewed to the chief priests all the things that were done. 12. And when they were assembled with the Elders, and had taken counsel, they gave large money to the soldiers. 13. Saying, say ye, His disciples came by night, and stole him away while we slept. 14. And if this come to the governours ears, we will perswade him and secure you.

11. *N.* What will convince hardned, forsaken men.

15. So they took the money, and did as they were taught. And this saying is commonly

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monly reported among the Jews to this day.

15. *N.* 1. Lying is the Devils great meanes against Faith; And the love of money is the meanes that subserveth it. 2. They that will not believe the truth, easily believe deceiving lies.

16. Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. 17. And when they saw him, they worshipped him: but some doubted.

17. *N.* Tho the evangelists say no more of Christs meeting them on this Mountain, and what he there said to them; and *Luke* and *John* say nothing of it, and there seem a strange difference in their Narratives of Christs appearances, it is but one saying what another had omitted; and no one of them saying all (of which after on *John* 20. and 21.)

18. And Jesus came, and spake to them, saying, All power is given to me in heaven and on Earth. 19. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

18. After these and other appearings to them, Jesus said, As I have dyed to redeem the World, in order to the ends of my undertaking, the Father hath given me an Universal Propiety and Governing power by the right of Redemption; as chief Administrator under him in Heaven and Earth. So that henceforth all the concerns of men in this World and the other, are at my dispose; and all men under my Government by Right and Obligation. By which authority I now commission you, to go, abroad the World and make all Nations (to the utmost of your power) my Disciples; taking them into my Church by Solemn Covenant, celebrated by Baptizing them, into the name of the Father, Son, and Holy Ghost.

N. 1. Christs Right of Dominion and Empire is founded in the Fathers Covenant with him as redeemer. 2. And being *Universal* Lord, *Redemption* is so far *universal* as to prove these and other common effects. *Rom.* 14. 9. To this end Christ dyed, rose, and revived, that he might be Lord both of the dead and of the living.

2. The word translated *Teach* signifieth [*Disciple to me*] or [*make* Nations *my Disciples.*]

3. All Christians should endeavour to make Christianity the *National Religion*, that the Kingdoms of the World may become the Kingdoms of the Lord and of his Christ; that is that they be [*Christian Kingdoms*] and not only Christians gathered out of Kingdoms.

4. This maketh not all to be Christians, who are in those Kingdoms, but only such as are Disciples.

5. Infants being parts of all Kingdoms, this text commandeth to Disciple and Baptize them, they are made Disciples by being justly dedicated to Christ, by those that have true Power to dispose of them, to learn of him, and obey him as they grow up and are Capable. As Christ was relatively, Head of the Church in his Infancy, when his humane nature was uncapable of the actual administration; so are Infants capable of being Disciples by Covenant, Dedication, (by those that have the dispose of them for their good, and can covenant for them with men) and by Relation and Obligation. God had never a Church on Earth, of which Infants were not Infant-members since there were Infants in the World.

6. To be baptized into the name of the Father Son and Holy Ghost; is no less than by solemn Covenant to give up ones self to God the Father, as our Father reconciled by Christ; our chief owner and ruler, and our chief Benefactor, even as our God; and to Christ as our Saviour, and the Holy Ghost as our Sanctifier. And meerly to consent to learn of Christ, makes none a baptizable disciple.

7. Baptism is Christening, and is the badge of those that must love and take each other for Christians, and the terms of Church Unity; till it be nullified by verbal or actual apostacy.

And it is Church tyranny and Schism, to make Canons which shall exclude those from the Church of Christ, whom he taketh in by baptism; before they impenitently nullify that Covenant in whole or in some essential part, *viz.* by proved denying essentials of Faith, or forsaking some essential part of obedience.

8. Baptism making us Christians, is our state of Regeneration by which we may know our right to Justification and Salvation; that is, He that consenteth heartily and unfeignedly to the Baptismal Covenant, is *Regenerate* and justified, and shall be saved. And he that doth consent but with the mouth and outward signe, or leaveth out some essential part in his heart consent, is regenerate only sacramentally and a visible member of the Church, but is not justified nor shall be saved.

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, to the end of the World.

20. And when you have Baptized them, and so united them to me and my universal Church, upon their understanding professed faith and repentance, (and dedication of their seed to me) then congregate them in order under faithful Pastors. And as you as general Teachers to all the Churches, must deliver to them all the commands which I have committed to your trust (by word and writing) so these Pastors must further instruct them that they may grow up in knowledge, of all these my commands: And in the performance of this charge, I shall by the help of my Spirit and protection, be present with you and such pastors in their course, to the end of this World, (or age) till I shall come in glory to the final judgment. Tho you see me not, I shall be as really assisting to you and regardful of you, even in all your labours and sufferings, as if you saw me.

Note, 1. This general command of teaching all Nations Christs commands, includeth writing the Scriptures, without which they could not teach posterity in all Nations his commands.

2. It maketh them his intrusted Apostles, from

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whose fidelity we may believingly receive his commands: And therefore implyeth the promise of his Spirit to make them true and credible reporters.

3. It implyeth that his commands are the universal Laws for his Catholick Church. And no man or men have authority to make Laws for the universal Church on Earth but he; and to undertake it, is to undertake the prerogative of Christ, and to be Vice-christ by usurpation; be it Pope or Councils.

4. Yet the precept of observing his commands, forbids not the observing of the commands of any lawful limited local rulers under him, not crossing his commands; Parents, Masters, Pastors, Princes must be obeyed in their Provinces and Places; even about Gods worship. If men make subordinate Laws, according to Christs General Laws of Love, Concord, Edification, Order, they must be obeyed (as e. g.) what translations of Scripture to use, what Psalms, Meters, Tunes, Gestures, Time, Place, and abundance such like.

The Gospel according to St. MARK.

Note, 1. *That this is the same* Mark *against whom as not fit to be taken with them,* St. Paul *sharply contended with* Barnabas, *even to parting a sunder. But it was not as charging him with any crime, but as unfit to be taken with them in so long and hard a work, which he before deserted.* 2. *It is said by some to be a tradition, that* Mark *wrote this from the Mouth of* Peter; *but that is uncertain.* 3. *It is questioned, seeing, it is only the eleven Apostles, to whom Christ promised the Eminent help of the Spirit to bring all his Doctrine to their remembrance, and lead them into all Truth; How can we be sure that* Mark *and* Luke *who were no Apostles, and had not this promise did never mistake in their writing the Gospel?* Ans. *The Christ promised not Infallibility to all Preachers then, he promised and gave the Eminent Miraculous gifts of the Spirit to others, as well as to the Apostles, as appeared in* Stephen, Philip, *and others. And this spirit was to fit them for the work to which they were called, which his miracles by them attested.* 2. *And the Apostles that then lived, approved these writings of* Mark *and* Luke, *and so did the Churches where the gifts of the Spirit did then most abound; who also delivered them down to us.*

Whether this Mark *was Bishop of* Alexandria, *or only a transient Evangelist there a while, is an Historical controversie of no great Moment. When* Antioch *had at once so many great Apostles, Prophets, and Teachers, and no one of them then a Bishop to rule the rest as their Pastor, we may well conjecture that the case of* Alexandria *did not much differ from that of* Antioch (*and* Jerusalem *where neither* James *nor any one was Governour of the Apostles.*)

The Reader must not expect that I repeat at large the Paraphrases or Notes which are written on Matthew, *when the same History and words are by* Mark *repeated.*

CHAP. I.

1. THE beginning of the gospel of Jesus Christ the Son of God. 2. As it is written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee. 3. The voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his paths straight.

1. *&c.* The publick entrance of Christ on his Ministry, and Preaching the glad tydings of Salvation, was by the preparation of *Johns* Ministry Preaching Repentance, to fit men for the Kingdom of the *Messiah* at hand; which the Prophets had foretold.

Note, Whether by the Prophets be here meant *Isay* and *Malachi*; or onely *Isay*, is a Controversie of small moment.

4. John did Baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

4. *John* told the *Jews*, that the *Messiah* was now come, and brought Pardon and Salvation to all that received him; and therefore perswaded them all to Repent, that they might be Pardoned, and fit Members of his Kingdom: and Baptized those that Professed this.

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

5. The

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5. The generality of the people (longing for the promised *Messiah*,) were glad of this News, that he was Come, and thronged to *John*, Confessing their Sins, and Professing Repentance, and were Baptized by him.

6. And John was clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild honey.

6. *N.* This kind of Eremetical Life, and Abstinence, is overvalued by them who place Merit, or Perfection in it; and is unjustly vilifyed by some, who know not of how great use it is to some persons, to withdraw from worldly Vanities, and Temptations.

7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

7. *N.* Christ and his Servants are patterns of Humility: But Satan and his servants are known by Pride.

8. I indeed have baptized you with water; but he shall baptize you with the holy Ghost.

8. My Baptism doth but prepare you; but his shall power out the Spirit on the Baptized.

9. And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

9. *N. Qu.* Did Christ Profess Repentance for the Remission of Sins? If not, how was he capable of *Johns* Baptisme? *Answ.* He was not Baptized to the same uses, as other men, but as owning *Johns* Baptisme, and the Coming of the Kingdom of God. As a General will wear the same Colours with his Soldiers, though theirs signifie subjection to him.

10. And straitway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

10. See on *Matt.* 3.

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

11. *N.* God from Heaven Preached the Gospel at Christs Baptisme.

12. And immediately the spirit driveth him into the wilderness. 13. And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministred to him.

12.13. *N.* 1. To conquer Temptations, is to conquer Satan. 2. Angels brought him meat at the end of the Forty days.

14. Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God.

14. That the Kingdom of God was coming.

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

15. The promised time of the *Messiahs* appearing is Come: Repent: and believe this glad-tidings.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: for they were fishers. 17. And Jesus said to them, Come ye after me, and I will make you to become fishers of men. 18. And straitway they forsook their nets and followed him.

16. *&c.* See on *John* 1. 40. and *Matt.* 4. 18.

19. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20. And straitway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him.

19. 20. *N.* He spake to their hearts.

21. And they went into Capernaum, and straitway on the sabbath day he entred into the Synagogue, and taught. 22. And they were astonished at his Doctrine; for he taught them as one that had authority, and not as the scribes.

21. 22. He spake, as Authorized by God to speak in his name, and not as an ordinary Expositor of the Law.

23. And there was in their Synagogue a man with an unclean spirit, and he cryed out, 24. Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the holy One of God. 25. And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26. And when the unclean spirit had torn him, and cryed with a loud voice, he came out of him. 27. And they were all amazed, insomuch, that they questioned among themselves, saying, What thing is this? what new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

23. *&c. N.* 1. By an *Unclean Spirit*, he meant the Devil as such. 2. Forced Obedience is common to Devils; Willing and Loving Obedience belongeth to Children.

28. And immediately his fame spread abroad throughout all the region round about Galilee. 29. And forthwith, when they were come out of the synagogue, they entred into the house of Simon, and Andrew, with James and John.

28. 29. *N.*

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29. *N.* Christs Chief Apostles dwelt in *Capernaum.*

30. But Simons wives mother lay sick of a fever: and anon they tell him of her. 31. And he came and took her by the hand, and lift her up, and immediately the fever left her, and she ministred to them.

30. 31. She was persently so cured, that she served them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33. And all the city was gathered together at the door. 34. And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak because they knew him.

32. *&c.* He needed not the Devils Testimony.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

35. *N.* Have not we Sinners more need to break our sleep for secret Prayer? He prayed not with his Disciples, because the same Confessions and Prayers were not fit for him, and them.

36. And Simon, and they that were with him, followed after him. 37. And when they had found him, they said unto him, All men seek for thee. 38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

36. 37. 38. I must Preach in more places than one.

39. And he preached in their Synagogues throughout all Galilee, and cast out devils. 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean. 42. And assoon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

39. 40. Believing his Power, he found, that he was willing,

43. And he straitway charged him, and forthwith sent him away; 44. And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

43. *N.* Christ required the Legal Duties to the unlawfully-called, and bad Priests.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

45. Publication raised Envy, and caused Christ to withdraw into the Wilderness: what wonder if our Hearers indiscretion hurt us?

CHAP. II.

1. AND again he entred into Capernaum, after some days, and it was noised that he was in the house. 2. And straightway many were gathered together; insomuch that there was no room to receive them, no not so much as about the door: and he preached the Word unto them.

1. 2. He Preached to them that were within the house, and without the door, not fearing the Reproach of a Conventicle.

3. And they came unto him, bringing one sick of the palsie, which was born of four. 4. And when they could not come nigh unto him for press, they uncovered the roof where he was, and when they had broken it up, they let down the bed, wherein the sick of the palsie lay. 5. When Jesus saw their faith, he said to the sick of the palsie, Son thy sins be forgiven thee.

5. The Sin for which thou art thus Afflicted, is forgiven thee.

6. But there were certain of the Scribes sitting there, and reasoning in their hearts. 7. Why doth this man thus speak blasphemies? who can forgive sins but God onely?

7. None but God can forgive any wrong done to God: But 1. Christ was God. 2. A Minister of God may declare Gods forgiveness.

8. And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said to them, Why reason ye these things in your hearts? 9. Whether is it easier to say to the sick of the palsie, Thy sins be forgiven thee: or to say, Arise, take up thy bed and walk? 10. But that ye may know, that the Son of man hath power on earth, to forgive sins, (he saith to the

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the sick of the palsie,) 11. I say to thee Arise, and take up thy bed, and go thy way into thy house. 12. And immediately he arose, took up the bed, and went forth before them all; insomuch, that they were all amazed, and glorified God, saying, We never saw it on this fashion.

8, &c. Is it not all one to forgive the Sin, and to forgive the Punishment. We never saw such Works before.

13. And he went forth again by the sea-side, and all the multitude resorted to him, and he taught them.

13. *N.* In Field-Meetings, House-Meetings, Mountain-Meetings, Ship-Meetings, Synagogue-Meetings, and Temple-Meetings, he Taught the People, and Preached the Gospel.

14. And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

14. *N.* He called Publicans.

15. And it came to pass, that as Jesus sate at meat in his house, many publicans and sinners sate also together with Jesus and his disciples: for there were many, and they followed him. 16. And when the scribes and pharisees saw him eat with publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. When Jesus heard it, he said to them, They that are whole, have no need of the physitian, but they that are sick: I came not to call the righteous, but sinners to repentance.

15. &c. *N.* 1. The Hypocrite Pharisees will be more strict and holy than Christ, if separating from others, and aggravating other mens Sins, and justifying themselves were Holiness. 2. I came to be a Saviour to Sinners, by calling them to Repentance, that they may be Converted, and Forgiven. If you are no Sinners, I am no Saviour for you.

18. And the disciples of John, and the Pharisees used to fast: and they come and say to him, Why do the disciples of John, and the Pharisees fast, but thy disciples fast not? 19. And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20. But the dayes will come, when the bridegroom shall be taken from them, and then they shall fast in those dayes.

18. Why do you think you merit by your fasting? Which is to be used only in its season. You use not to fast but feast at your Marriages; my presence is more joyful to them, than a Marriaged feast; when I am ascended, and they are exposed to the scorn and persecution of men, they shall fast. Humiliation will be more suitable to their outward state, tho they inwardly rejoyce.

21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse. 22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

21. 22. They are not yet fit for austerities.

23. And it came to pass, that he went through the corn fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn. 24. And the Pharisees said to him, Behold, why do they on the sabbath-day that which is not lawful?

23. 24. Ceremonious Hypocrites will be still stricter then Christ in the Ceremonious part, while they violate morals.

25. And he said to them, Have ye never read what David did, when he had need, and was hungry, he, and they that were with him. 26. How he went into the house of God, in the daies of Abiathar the high Priest, and eat the shew-bread, which is not lawful to eat, but for the Priests, and gave also to them which were with him?

25. &c. Do you not know that precepts of rites and ceremonies, give place to necessity and precepts of Charity, and self preservation? And that *Davids* instance proveth this, in the daies of *Abiathar*, a little before he was High Priest, even in his father *Abimelechs* Priest-hood, he and his company did eate the hallowed bread, which without necessity had not been lawful.

27. And he said to them, The sabbath is made for man, and not man for the sabbath. 28. Therefore the son of man is LORD also of the Sabbath.

27. 28. The Sabbath is appointed to be a meanes of the good of Man, and not man a meanes of it: And no meanes is to be used against its end, but for it; even the good of Man. And therefore, I that come to settle the Laws of grace, as conducing to the recovery and good of man, have power of dispensation or alteration of the Sabbath, as shall tend to the ends of mans good and Salvation.

CHAP

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CHAP. III.

1. AND he entred again into the synagogues, and there was a man there which had a withered hand. 2. And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

1. 2. *N.* Malignity is not restrained by Miracles.

3. And he saith to the man that had the withered hand, Stand forth. 4. And he saith to them, Is it lawful to do good on the sabbath-day, or to do evil? to save life, or to kill? but they held their peace.

3. 4. Do yon ceremonious murderers that lay wait for my life now, keep the sabbath; and do I break it by saving mens lives.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

5. *N.* 1. Anger and grief for mens sin, were justified by Christs example. 2. A hard heart can sin against Miracles and Mercy.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

6. *N.* Its folly to doubt whether there be Devils, while Devils incarnate dwell among us; what else but Devils sure, could make ceremonious hypocrites, consult with Politike Royalists to destroy the Son of God for saving mens health and lives by Miracle. *Quer.* Whether if this withered hand had been their own, they would have plotted to kill him, that would have cured them by a Miracle, as a sabbath Breaker? And whether their successours would silence and imprison Godly Ministers, if they could cure them of all their sicknesses, and help them to preferment, and give them money to feed their lusts?

7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea.

7. *N.* They that will drive away mercy from them, shall be without it; and speed as they choose, and those that follow after Christ and mercy sincerely, shall have their desires.

8. And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great Multitude, when they heard what great things he did, came unto him. 9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. 10. For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

9. 10. Were men but as regardful of their Souls as of their bodies, how universally and joyfully would Christianity and Godliness be received.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12. And he straightly charged them, that they should not make him known.

11. 12. *N.* He would not have the Devil preach the Gospel, lest it should bring it under supicion.

13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14. And he ordained twelve, that they should be with him, and that he might send them forth to preach.

13. 14. *N.* Apostles were witnesses and preachers, but not Lords nor Silencers, nor Persecutors.

15. And to have power to heal sicknesses and to cast out devils.

15. N. But not to do mischief, and promote the Devils Kingdom, by fighting against love and Godliness.

16. And Simon he surnamed Peter, 17. And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder. 18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alpheus, and Thaddeus, and Simon the Canaanite. 19. And Judas Iscariot who also betrayed him: and they went into an house.

16 &c. N. He suited the number to the twelve tribes, till the Church was to be made Catholike, and then he increased the number.

20. And the multitude cometh together again, so that they could not so much as eat bread. 21. And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself.

20. 21. His kindred thought that all this ado, did signifie some extasie, and would have got him home. But one very old Greek Copy (Bezas) readeth it thus, [*When the scribes and the rest heard of it, they came to apprehend him; for they said, that he made men mad.*

22. And the Scribes who came down from Jerusalem, said, He hath Beelzebub, and

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and by the prince of the devils caſteth he out devils.

22. They denied not the matter of fact of his Miracles, but ſaid that he did it by the Prince of the Devils.

23. And he called them to him, and ſaid to them in parables, How can Satan caſt out Satan. 24. And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand. 25. And if a houſe be divided againſt it ſelf, that houſe cannot ſtand. 26. And if Satan riſe up againſt himſelf and be divided, he cannot ſtand, but hath an end. 27. No man can enter into a ſtrong mans houſe, and ſpoil his goods, unleſs he firſt bind the ſtrong man, and then he will ſpoil his houſe.

23. *&c.* It is not by the Devils own conſent that he is caſt out, but by overcoming him.

28. Verily I ſay to you, All ſins ſhall be forgiven to the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme: 29. But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation: 30. Becauſe they ſaid, He hath an unclean ſpirit.

28, *&c.* All other ſin and blaſphemy is curable and pardonable, but if men will take all the miracles, gifts, and graces of the holy Ghoſt, by which I and my ſervants prove me to be ſent from God, to be all done by the Devil to deceive them, there is no greater evidence of Gods atteſtation left to convince them, and therefore their blaſphemous unbelief is uncurable and unpardonable.

31. There came then his brethren and his mother, and ſtanding without, ſent unto him, calling him. 32. And the multitude ſate about him, and they ſaid to him, Behold thy mother and thy brethren without ſeek thee. 33. And he anſwered ſaying, Who is my mother or my brethren. 34. And he looked round about on them that ſate about him, and ſaid, Behold my mother and my brethren. 35. For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and my mother.

31, *&c.* If you would know me, you muſt look beyond my fleſhly Kindred and Relations: As I am of an higher off-ſpring, ſo I have higher works to do than to pleaſe natural kindred. (I draw you not from due regard to your natural kindred: God commandeth you to honour Parents.) But Spiritual Relations to me as ſuch, are more amiable and happy than meer Natural Relations as ſuch. It is a more amiable thing to be a Lover of God and to obey him, than to be my Mother. Siſter or Brother: If they had no better, they would periſh for ever. But all that love God and obey him ſhall be ſaved;) This is great comfort to every true Chriſtian, that they are dearer to Chriſt than Mother, Brother or Siſter as ſuch, would have been, had they not been holy.)

CHAP. IV.

1. AND he began again to teach by the ſea ſide, and there was gathered to him a great multitude, ſo that he entred into a ſhip, and ſate in the ſea: and the whole multitude was by the ſea on the land. 2. And he taught them many things by parables, and ſaid to them in his doctrine. 3. Hearken, behold, there went out a ſower to ſow: 4. And it came to paſs as he ſowed, that ſome fell by the way ſide, and the fowls of the air came and devoured it up. 5. And ſome fell on ſtony ground where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth. 6. But when the ſun was up, it was ſcorched, and becauſe it had no root it withered away. 7. And ſome fell among thorns, and the thorns grew up and choaked it, and it yielded no fruit. 8. And other fell on good ground, and did yield fruit, that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred. 9. And he ſaid to them, He that hath ears to hear let him hear.

See Paraphraſe on *Matth.* 13.

10. And when he was alone, they that were about him with the twelve, aſked him the parable.

10. He is ſaid to be alone when the multitude were gone.

11. And he ſaid to them, To you it is given to know the myſtery of the kingdom of God, but to them that are without, all theſe things are done in parables: 12. That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them.

See *Matth.* 13. 12, 13. God hath vouchſafed you greater help and light than to thoſe without, that are not my Diſciples: Parables are fitted to their ignorant ſtate, who wilfully neglect inſtruction, and are never the better for what they hear, ſo that it doth not convert and heal them. Did they enquire and diligently

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ſearch for truth, it ſhould be fullier opened to them.

13. And he ſaith to them, Know ye not this parable? and how then will ye know all parables.

13. If ye underſtand not this plain ſimilitude, how will ye underſtand many more which you muſt hear.

14. The ſower ſoweth the word. 15. And theſe are they by the way ſide where the word is ſown, but when they have heard, Satan cometh immediately and taketh away the word that was ſown in their hearts. 16. And theſe are they likewiſe which are ſown in ſtony ground, who when they have heard the word, immediately receive it with gladneſs: 17. And have no root in themſelves, and ſo endure but for a time, afterward when perſecution or affliction ariſeth for the words ſake, immediately they are offended. 18. And theſe are they which are ſown among thorns, ſuch as hear the word. 19. And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things, entring in, choak the word, and it becometh unfruitful.

See *Matth.* 13. The ſeveral Writers of Chriſts words give us the ſame in ſence, tho there be ſome ſmall difference in the words.

20. And theſe are they which are ſown on good ground, ſuch as hear the word and receive it, and bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred.

20. *N.* All ſound Chriſtians are not equally fruitful. 2. The quality of the hearts of the hearers, cauſeth the differing ſucceſs of the ſame Doctrine or Sermons on different perſons.

21. And he ſaid to them, Is a candle brought to be put under a buſhel, or under a bed, and not to be ſet on a candleſtick.

21. God doth not give you more light than others, to hide it, but to uſe it for the good of many.

22. For there is nothing hid which ſhall not be manifeſted, neither was any thing kept ſecret, but that it ſhould come abroad.

22. Light is for the manifeſting of all things, and it will manifeſt all things, how dark or ſecret ſoever they ſeem.

23. If any man have ears to hear, let him hear.

23. Let him that hath ears and underſtanding ſee that he hear Gods word regardfully, with all the ſerious attention of his heart: for it is of greateſt concernment to his ſoul.

24. And he ſaid to them, Take heed what you hear: with what meaſure ye mete, it ſhall be meaſured to you: and to you that hear ſhall more be given. 25. For he that hath to him ſhall be given, and he that hath not, from him ſhall be taken even that which he hath.

24, 25. See that you ſet your hearts to the word you hear: For as you uſe Gods word, he will uſe you: Learn faithfully and you ſhall be taught more: but if you ſtifle or neglect the truth, your knowledge will be as none, or worſe than none to you, and God may forſake your underſtandings.

26. And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground. 27. And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how.

26, 27. N. Man ſoweth but God bleſſeth it; and we ſee it not grow, but ſee that it hath grown. Who then ſhall exact of another an account juſt when or how he was converted.

28. For the earth bringeth forth fruit of her ſelf, firſt the blade, then the ear, and after that the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

28. Do your part in ſowing, and God will proſper it: And tho you ſee not preſent fruit, it will ripen and ſhew it ſelf laſt, and be rewarded and fully bleſt.

30. And he ſaid, Whereunto ſhall I liken the kingdom of God, or with what compariſon ſhall we compare it. 31. It is like a grain of muſtard-ſeed, which when it is ſown in the earth is leſs than all the ſeeds that be in the earth. 32. But when it is ſowed, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

30, *&c.* You all look for the Kingdom of the Meſſiah, but you miſtake in expecting a ſudden viſible pompous appearance of it: It is the Catholick Church for which now I am ſowing the ſeed of the Goſpel, and ſeemeth like a grain of Muſtard-ſeed, a ſmall inconſiderable thing, one of the contemptibleſt Societies on Earth: But God will proſper this ſeed ſo that my Church ſhall become ſo conſpicuous and eminent that Princes and Nations and worldly men, ſhall be glad for their intereſt to have the name of Chriſtians, and to be under the protection of the Chriſtian Powers.

33. And with many ſuch parables ſpake he the word to them, as they were able to bear it. 34. And without a parable ſpake he not to them, and when they were alone he expounded all things to his diſciples.

33, 34. He

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33, 34. He spake to them according to their low capacities, as to Children by familiar comparisons, further teaching the sence of all to those that as Scholars came to learn of him.

35. And the same day when even was come, he saith to them, Let us pass over unto the other side. 36. And when they had sent away the multitude, they took him even as he was in the ship; and there were also with him many other little ships. 37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full, 38. And he was in the hinder part of the ship asleep on a pillow, and they awake him and say to him, Master, carest thou not that we perish?

35, &c. *N.* God raiseth dangers to shew us our weakness, and his power in our deliverance. 2. They are safe who are in the same ship with Christ. 3. Yet Christ seemeth for a time to neglect us in our dangers, as if he cared not what became of us.

39. And he arose and rebuked the wind, and said to the sea, *Peace, be still:* and the wind ceased, and there was a great calm. 4. And he said to them, Why are ye so fearful? How is it that ye have no faith? 41. And they feared exceedingly, and said one another, What manner of man is this, that even the wind and the sea obey him.

39, &c. *N.* All things obey Christ save voluntary sinners. 2. It is but a word of his that is needful to allay all our dangers. 3. Too much fear, sheweth too little faith. Trusting Christ is the cure of such fear. 4. How greatly should he be reverenced and obeyed by man, whom wind and seas, and all creatures must obey?

CHAP. V.

1. AND they came over to the other side of the sea into the Countrey of the Gadarenes. 2. And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, 3. Who had his dwelling among the tombs, and no man could bind him, no not with chains. 4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him. 5. And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Matth. 8. 28. tells us, that they were two: which *Mark* denieth not, tho he mention but one.

6. But when he saw Jesus afar off, he ran and worshipped him:

6. Devils worship is but a constrained confession of Christs power over them.

7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not.

7. *N.* It is no wonder if malicious hypocrites abuse the name of God by Excommunications and reproaching of his truest servants, when the Devil durst use Gods name to adjure Christ himself.

8. For he said to him, Come out of the man thou unclean spirit.

8. *N.* It appeareth that Devils are not always just in the same condition, but when they are restrained from going about to do mischief, it is to them an imprisonment and torment; as it is to a Wolf to be tysd up from killing sheep.

9. And he asked him, What is thy name? and he answered him saying, My name is Legion, for we are many.

9. *N.* Spirits lose not their individuation by falling into one common soul. 2. Seeing the greatest multiplicity is among the least of beings (there are more Boughs and Sprigs than Trunks of Trees, more Flies than men, &c.) It seems that the very nature of Devils is debased with their quality, and they are not now of so light a spiritual nature as they were before their fall; if there were so great a number to afflict one man.

10. And he besought him much, that he would not send them away out of the countrey. 11. Now there were nigh to the mountains a great herd of swine feeding. 12. And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13. And forthwith Jesus gave them leave. And the unclean spirits went out and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and they were choaked in the sea.

10, &c. Let us play a small game rather than none: It will somewhat abate our pain, to do some mischief tho a less, and not to be imprisoned in the deep. *N.* The reason why Devils hurt us no more, is because God will not give them leave.

14. And they that fed the swine fled, and told it in the city and in the countrey. And they went out to see what it was that was done. 15. And they come to Jesus, and see him that was possessed with the devil, and had the Legion, sitting and cloathed, and in

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his right mind, and they were afraid. 16. and they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine. 17. And they began to pray him to depart out of their coasts.

14. *&c. N.* When they were healed by Christ, they followed him. But when they lost their Swine by him, they would be rid of him.

18. And when he was come into the ship, he that had been possessed with the devil, prayed him, that he might be with him. 19. Howbeit, Jesus suffered him not, but saith to him, Go home to thy friends, and tell them, how great things the Lord hath done for thee, and hath had compassion on thee. 20. And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

18. *&c. N.* All must honour God in their places; but not all in one place and station.

21. And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. 22. And behold, there cometh one of the rulers of the synagogue Jairus by name, and when he saw him, he fell at his feet. 23. And besought him greatly, saying, My little daughter lyeth at the point of death, I pray thee come and lay thy hands on her that she may be healed, and she shall live. 24. And Jesus went with him, and much people followed him, and thronged him.

21. *N.* Each Synagogue had more than one Ruler. 2. It was then a great mercy to be Afflicted: For such came to Christ for help: while others maligned him.

25. And a certain woman which had an issue of Blood twelve years, 26. And had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. 27. When she had heard of Jesus, came in the press behind, and touched his garment: 28. For she said, If I may but touch his clothes, I shall be whole. 29. And straightway the fountain of her blood was dryed up: and she felt in her body that she was healed of that plague.

25, *&c. N.* Her strong Faith prepared her for a speedy cure.

30. And Jesus immediately knowing in himself, that vertue was gone out of him, turned him about in the press, and said, Who touched my cloathes? 31. And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32. And he looked round about to see her that had done this thing. 33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34. And he said to her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

31. *&c. N.* Many touched his cloathes that were never the better; so many use his name, when they that use it in Faith are healed. 2. She feared Christ was angry with her, when he healed her.

35. While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead; why troublest thou the master any further. 36. As soon as Jesus heard the word that was spoken, he saith to the ruler of the Synagogue, Be not afraid, onely believe.

35. *&c.* Take heed lest distrust deprive thee of thy desire.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40. And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying. 41. And he took the damsel by the hand, and said to her *Talitha Cumi*, which is, being interpreted, Damsel (I say unto thee) arise: 42. And straitway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment. 43. And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

37, *&c. N.* It was needful that he, on whom all must trust for Life Everlasting, should shew, that he hath the power of Life, and Death: Yet would not have it divulged, to avoid untimely Persecution.

CHAP.

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CHAP. VI.

1. AND he went out from thence, and came into his own country, and his disciples followed him. 2. And when the sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands.

3. Is not this the carpenter, the Son of Mary, the brother of James and Joses, and of Judas and Simon? and are not his sisters here with us? and they were offended at him.

2. Because they knew his visible Original, and Education, and Kindred to be like other of their Neighbours, they were by this, made backward to believe, him to be the Son of God.

4. And Jesus said to them, A prophet is not without honour but in his own country, and among his own kindred, and in his own house.

4. It is usual for Prophets to be least set by at home, where men that see their Natural Original, yet see not the Spirit of God in them, nor know his operations.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. 6. And he marvelled because of their unbelief, And he went round about the villages, teaching.

5. It was not for want of Power in Christ; but because they were uncapable receivers. Thus Sin goes on from bad to worse: Unbelief deprived them of the Miracles that should have cured it.

7. And he called to him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits.

7. He assigned not to any one, a singular Province, but set them by Two's, of which no one was Ruler of another.

8. And commanded them, that they should take nothing for their journey, save a staff onely: no scrip, no bread, no money in their purse: 9. But be shod with sandals: and not put on two coats. 10. And he said to them, In what place soever ye enter into an house, there abide till ye depart from that place.

8. &c. N. This is no binding Example to all Preachers.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them: verily I say to you, It shall be more tollerable for Sodom and Gomorrah in the day of Judgment, then for that city.

11. N. Rejecting the greatest Mercy, and Gospel-light, deserveth the greatest punishment in Hell: What then will become of Persecutors?

12. And they went out and preached, that men should repent.

12. N. Repentance is as real a part of the Gospel, as Faith: And repenting of Unbelief as it signifyeth Conversion, is Faith it self. Alas, that so reasonable a duty as Repenting, should be so hardly obtained.

13. And they cast out many devils, and anointed with oyl many that were sick, and healed them.

13. And when the Miraculous Power ceaseth, the ceremony of Anointing ceaseth.

14. And king Herod heard of him, (for his name was spread abroad) and he said, that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

14. N. *Herod* believed, the Immortality of the Soul; else he could not have believed the Resurrection.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16. But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

15. 16. His Conscience put him in fear of *John.*

17. For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife; for he had married her.

17. N. He could bear the guilt, but not the reproofe. But God will make the proudest bear more.

18. For John had said to Herod, It is not lawful for thee to have thy brothers wife.

18. N. He that hath a call, to tell Kings of their Sin, must do it faithfully.

19. Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

19. N. See the bloody mind of a wicked Queen? The cause of *Johns* Death, is but fore-telling a Sinner of his Sin.

20. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

20. His

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20. His Conscience telling him, that *John* was a Just and Holy man, made him reverence him; and do many things which *John* Preached to him, and hear him with some pleasure; but could not leave his Sin.

21. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee: 22. And when the daughter of the said Herodias came and danced, and pleased Herod, and them that sate with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

21, *&c. N.* 1. Yet will such wretches lose the Kingdom of Heaven, rather than let go a base lust for God; so much more liberal are they to their Flesh and fellow-Sinners.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

24.25. *N.* Blood and Revenge is by a Lustful Woman, preferred before half a Kingdom: such are the Enemies of holy men.

26. And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sate with him, he would not reject her.

26. All unwillingness and sorrow for Sin, is not true Repentance; but that which is more effectual against Sin, than the temptation is for it.

27. And immediately the king sent an executioner, and commanded his head to be brought, and he went, and beheaded him in the prison. 28. And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

27. 28. This wicked, bloody King wanted not an Executioner to do his Will, in the most heynous Sin.

29. And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30. And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

29. 30. Of their Doctrine and Miracles.

31. And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32. And they departed into a desert place by ship privately. 33. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

33. *N.* Fervent desire is very diligent and laborious.

34. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 35. And when the day was now far spent, his disciples came to him, and said, This is a desert place, and now the time is far passed, 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37. He answered and said to them, give ye them to eat. And they say to him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

34. Their Penny was Seven pence. half penny. *Beza* reckoneth the 200 pence, to 35 pound Frank of Tours. *Note.* The Luxurious Bellys of this Land would have taken bread but for a dry Feast, though *they had the Fishes also.*

38. He saith to them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39. And he commanded them to make all sit down by companies upon the green grass. 40. And they sate down in ranks by hundreds, and by fifties. 41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves and gave them to his disciples to set before them, and the two fishes divided he among them all. 42. And they did all eat, and were filled. 43. And they took up twelve baskets full of the fragments, and of the fishes. 44. And they that did eat of the loaves, were about five thousand men.

38. *&c. N.* 1. This Miracle had Witnesses enough. 2. Though God do not now feed his Servants by Miracle, he doth perform his Promise, and provide for them, nevertheless; and is no less to be trusted. 3. Even Miraculous Food is to be Sanctified by Heavenly benediction.

45. And

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45. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46. And when he had sent them away, he departed into a mountain to pray. 47. And when the even was come, the ship was in the midst of the sea, and he alone on the land. 48. And he saw them toyling in rowing, for the wind was contrary to them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cryed out. 50. For they all saw him, and were troubled, and immediately he talked with them, and said to them, Be of good cheer, it is I, be not afraid. 51. And he went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves, beyond measure, and wondered.

45. *&c. N.* 1. If Christ must pray so much, what need we? 2. If Christ say, it is I, be not afraid, it should quiet timerous souls. 3. Even the appearance of Christ himself in a strange way, may amaze the faithful.

52. For they considered not the miracle of the loaves, for their heart was hardened.

52. Had they duely considered the miracle of feeding, no further miracle would have seemed so strange to them. *N.* They that have not hearts hardened as the wicked, may be hardened as to some particular thing.

53. And when they had passed over, they came into the land of Genesareth, and drew to the shore. 54. And when they were come out of the ship, straightway they knew him. 55. And ran through the whole region round about, and began to carry about in beds, those that were sick, where they heard he was. 56. And whithersoever he entered into villages: or cities, or country, they laid the sick in the street, and besought him, that they might touch if it were but the border of his garment: and as many as touched him were made whole.

53. *N.* O that we were as earnest followers of Christ for Salvation, as they were for their Bodies! And that we could as boldly believe and trust him for our soul, as common experience of success caused them to do for their health.

CHAP. VII.

1. THen came together unto him the Pharisees, and certain of the scribes, who came from Jerusalem. 2. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. 3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4. And when they come from the market, except they wash, they eat not: many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and tables.

If these hypocrites had not *Ceremony* and *Tradition*, and *Obedience* to their *Councils* to make Religion of, how could they quiet their Consciences in their wordly wicked lives? And what pretence could they have had to persecute Christ and his Apostles, had not *disobedience* to their masterships, and *councils*, and *Traditions* in *Ceremony*, served their malignity for a pretense. The Devil will be religious to destroy Religion.

5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

5. Why observe you not the Cannons.

6. He answered and said to them, Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7. How be it in vain do they worship me teaching for doctrines the traditions of men.

6. *&c.* Well doth I say describe you Hypocrites, *This people*, &c. give me an outside ceremonious Worship, but their hearts are void of true holiness, Religion, and spiritual worship. But all their Hypocrital worship of me is in vain, while they make doctrines and Laws of Religion of the injunctions of men, and the traditions or cannons of their Councils or elders.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such things ye do.

8. God commands one to preach and obey his word, and to live in love and shew mercy, *&c.* These you lay aside, and hinder the preaching of his word, and persecute his Servants, and then you are zealous for your ceremonies. *N.* It is not *washing for cleanliness*, but

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but for *Ceremony* that Christ speaketh against.

9. And he said to them, Full well ye reject the commandment of God, that ye may keep your own tradition.

9. You think it very well done, to set against Godliness and Gods own Laws; or make nothing of them, that you may keep your own presumptious Canons or traditions. *N.* By [*Full well,*] is meant [*Full ill.*] Christ sheweth us that all use of Ironies or derisions is not unlawful.

10 For Moses said, Honour thy father and thy mother: and [*who so curseth*] father or mother, let him dye the death.

10. Who so revileth.

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free.

11. If he say, it is devoted to God. *N.* God accepteth not any thing vowed to him for worship, which he before bound us by his command to employ any other way.

12. And ye suffer him no more to do ought for his father or mother. 13. Making the word of God of none effect through your tradition, which ye have delivered: and many such things ye do.

13. *N.* They thought that their cannons could loose men from Gods commands. As if a cannon should forbid men to give to the poor, or to preach the Gospel, or worship God; who is bound to it by Gods Law.

14. And when he had called all the people unto him, He said to them, Hearken to me every one of you, and understand. 15. There is nothing from without a man, that entring into him can defile him: but things which come out of him, those are they which defile a man. 16. If any man hath ears to hear, let him hear.

14, *&c. N.* He speaketh of defiling by Guilt.

17. And when he was entred into the house from the people, his disciples asked him concerning the parable. 18. And he saith to them, Are ye so without understanding also? do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him. 19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

17. *&c.* Meat maketh not a sinful heart or will as such.

20. And he said, That which cometh out of the man, that defileth a man. 21. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders. 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. 23. All these evil things come from within and defile the man.

23. These make him a sinner and guilty. And so do gluttony and drunkenness, but not as Meat and Drink, but as sinful excess.

24. And from thence he arose and went into the borders of Tyre and Sidon, and entred into a house, and would have no man know it, but could not be hid. 25. For a certain woman whose young daughter had an unclean Spirit, heard of him, and came and fell at his feet. 26. The woman was a Greek, a Syrophenician by nation, and she besought him that he would cast forth the devil out of her daughter. 27. But Jesus said to her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

26. *N. Phenice* and *Canaan* were one place, 27. I am sent first to the *Israelites*, Gods peculiar people, to whom you *Canaanites* go for dogs, and must not have their part.

28. And she answered and said to him, Yes Lord, yet the dogs under the table eat of the childrens crumbs. 29. And he said to her, For this saying, go thy way, the devil is gone out of thy daughter. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

28. *&c.* N. Not for the wittiness of her saying, but for the *Faith* and *Importunity*. They that will take no denyal of Christ, shall have no denyal.

31. And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32. And they bring unto him, one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. 34. And looking up to heaven, he sighed, and saith to him, Ephphata, that is, Be opened. 35. And straightway his ears were opened, and the string of his tongue loosed, and he spake plain. 36. And he charged them that they should tell no man

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man: but the more he charged them, so much the more a great deal they published it. 37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

33. Christs looking up to heaven and sighing, implyeth some more than ordinary difficulty in the cure. Bodily mercies are magnified by all.

CHAP. VIII.

1. IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples to him, and saith to them, 2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. 3. And if I send them away fasting, to their own houses, they will faint by the way, for divers of them came from far.

2. Christs compassion is our great consolation and ground of trust.

4. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? 5. And he asked them, How many loaves have ye? and they said, seven. 6. And he commanded the people to sit down on the ground, and he took the seven loaves and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7. And they had a few small fishes, and he blessed, and commanded to set them also before them. 8. So they did eat, and were filled; and they took up of the broken meat that was left, seven baskets. 9. And they that had eaten were about four thousand, and he sent them away.

N. Its like their loaves then were but like our cakes, by the custom of breaking them.

10. And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha. 11. And the Pharisees came forth and began to question with him, seeking of him a sign from heaven, tempting him.

10, 11. They would trie whether he were the Son of God, by a sign from heaven of their own choosing.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say to you, there shall no sign be given this generation.

12. He deeply groaned in grief for their obduratenes, and said, Have not this kind of men had signs enough to convince them? Must they further chuse what Miracles they shall have? Verily no such desire of these perverse men, shall be satisfied (the miracle of my resurrection they shall have.

13. And he left them, and entring into the ship again, departed unto the other side. 14. Now the Disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15. And he charged them saying, Take heed, beware of the leven of the Pharisees, and of the leven of Herod.

15. The dangerous enemies of the Gospel are the Ceremonious Pharisees, and the King *Herod* a jealous *Roman* Governour. Take special heed that the Pharisees seduce you not by their deceits, nor the King and his Officers affright you not from the Faith by his cruelty.

16. And they reasoned among themselves saying, It is because we have no bread. 17. And when Jesus knew it, he saith to them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18. Having eyes see ye not? and having ears, hear ye not? and do ye not remember? 19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? and they said, Twelve. 20. And when the seven among four thousand, how many baskets of fragments took ye up? and they said, Seven. 21. And he said to them, How is it that ye do not understand.

18. *N.* It is a great sin to have a power of understanding and considering, and not to use it. 2. And a great sin quickly to forget Miracles, or marvellous providences, and to fall into new distrustful reasonings in our next wants.

22. And he cometh to Bethsaida, and they bring a blind man unto him and besought him to touch him: 23. And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought? 24. And he looked up and said, I see men as trees, walking.

24. *&c.* I discern not Men from Trees by their shape, but suppose them men, because they walk.

25. After that he put his hands again on his eyes, and made him look up; and he was restored, and saw every man clearly. 26. And he sent him away to his house, saying,

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ing, Neither go into the town, nor tell it to any man in the town.

25, 26. To avoid ostentation and envy.

27. And Jesus went out, and his disciples into the towns of Cesarea Philippi, and by the way, he asked his disciples, saying to them, Whom do men say that I am?

27. Not but that he knew: but his question was to occasion their confession.

28. And they answered, John the Baptist: but some say Elias, and others, One of the Prophets. 29. And he said to them, But whom say ye that I am? and Peter answered and saith to him, Thou art the Christ. 30. And he charged them that they should tell no man of him.

29. Men were to discern who he was by his works: and he would not have it commonly proclaimed, till his Resurrection and Spirit had compleated those works and evidences by which it was to be proved.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. 32. And he spake that saying openly: and Peter took him, and began to rebuke him. 33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

N 1. Christ made them know that he designed not a Worldly Kingdom, when he tells them of his death and resurrection. 2. *Peter* in his fleshly wisdom thought Christ was not so wise as he. No wonder if Novices now think themselves wiser than their wisest teachers: and specially if such are censured as imprudent for not avoiding suffering. 3. Even a *Peter* by such carnal wisdom may so far serve Satan as to deserve so sharp a rebuke as to be called a Satan. 4. Savouring the things of men and flesh more than of God, is the great sin that we are all in danger of, and deserveth sharp rebuke.

34. And when he had called the people unto him, with his disciples also, he said to them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. 35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

34. This case of *Peter* occasioned Christ to call off all his Disciples from worldly expectations, and to tell them what they must trust to; and that they are no Disciples for him if they cannot trust him with their lives; and if they believe not that they shall gain more by him than their lives are worth: *N.* To *deny* a mans self is to forsake his life rather than forsake Christ. As to deny *Christ* was to forsake him to save life or any thing else. He that will save his life by denying Christ, shall lose it and his salvation: And he that denieth his life for Christ and the hope of Salvation shall save it for ever.

36. For what shall it profit a man if he shall gain the whole world, and lose his own soul? 37. Or what shall a man give in exchange for his soul?

36. How poor a price is all the profit and pleasure of this life, to hire a man by sin to lose his salvation, or what can make up that mans loss? *N.* And will pride, revenge, gluttony, drunkenness, or fornication, then make him a saver that loseth his soul by them? or will preferment, Lordship, and pomp, and power recompence him.

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father and the holy angels.

38. If men be so far ashamed of a crucified, a scorned, a persecuted Christ, as to deny him to escape shame or suffering, a glorified Christ in Judgment before Angels and Men will disown them, and say, I know you not. It is not a Popedom, or a Cardinalship, nor a Lordship that nominal Christians are ashamed of, but it is poor persecuted Christianity.

CHAP. IX.

1 AND he said, Verily I say to you, there be some of them that stand here, who shall not taste of death, till they have seen the kingdom of God come with power.

1. Till they see a glimpse of that glorious or powerful appearance of the King of the Church in which he shall come at the last.

2. And after six days Jesus took with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, and he was transfigured before them. 3. And his raiment became shining exceeding white as snow, so as no fuller on earth can white them.

4. And there appeared to them Elias with Moses, and they were talking with Jesus. 5. And Peter answered and said to Jesus, Master, it is good for us to be here, let us make three tabernacles, one for thee, and one for Moses, and one for Elias. 6. For he wist not what to say, for they were sore afraid.

2. This

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2. This was the performance of the fore-going Promise.

See on *Matt.* 17.

Note, For Glorified Saints from Heaven to wait on Christ in his own splendor, was a glympse resembling his Last Coming. 2. If the sight of Christ, *Moses*, and *Elias*, in glorious Splendor made the Three Apostles, through the strangeness of it, *sore afraid*; no wonder, if even the thought of what we shall see after Death, possess us with dread, though it be our hope, and joy.

7. And there was a cloud that overshaddowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

7. Hear, and obey him, as the chief Messenger of my will, of whom I give you this Testimony from Heaven.

8. And suddenly when they had looked round about; they saw no man any more, save Jesus onely with themselves. 9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10. And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

10. *&c.* Though he had oft told them of his Resurrection, they understood him not.

11. And they asked him, saying, Why say the Scribes, that Elias must first come? 12. And he answered, and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

11. *&c.* *John Baptist* was *Elias*; (not the Soul of *Elias* reincorporate, but he that was meant in *Malachi*:) And they have used him, as they will do me; as *Elias* was Persecuted by *Ahab*.

14. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And straightway all the people when they beheld him, were greatly amazed, and running to him, saluted him. 16. And he asked the Scribes, What question ye with them? 17. And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit: 18. And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

14. *&c.* See on *Matt.* 17. 14. *N.* The Disciples yet had not the full Power that they had after Christs Resurrection.

19. He answered him and saith, O faithless generation, how long shall I be with you, how long shall I suffer you? bring him unto me.

19. The want of Faith in you, did more to your frustration, than the want of Power in my Disciples.

20. And they brought him to him: and when he saw him, straightway the spirit tare him, and he fell to the ground, and wallowed foming.

20. Here is the perfect description of an Epilepsie: And the folly of Atheists tells them, That Natural Diseases are not to be imputed to Devils: That is, Because an Axe, or a Halter Kills a man; therefore the Law, the Judges, or the Executioner are no causes of it.

21. And he asked his Father, How long is it ago, since this came to him? And he said, Of a child. 22. And oft times it hath cast him into the fire, and into the waters to destroy him: But if thou canst do any thing, have compassion on us, and help us.

21. *N.* It appeareth this mans Faith was weak, in saying, [If thou canst do any thing,] Yet he had some hope.

23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

23. If thy Faith make thee a capable receiver, thou shalt find that I want not Power.

24. And straitway the father of the child cryed out, and said with tears, Lord, I believe, help thou mine unbelief.

24. He was afraid of losing the Cure of his Child for want of Faith, and yet his Faith was weak, and wavering, and therefore he said, If I had no belief in thee, I had not come to thee, but I am weak and timerous, and therefore pray thee to strengthen my Faith, and make up in thy mercy what is wanting in my Belief. This is alas the Case of most Christians.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. 26. And the spirit cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

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25. 26. *N.* Christs cures seem sometimes to the Flesh to put men into a worse condition than they were before.

27. But Jesus took him by the hand, and lifted him up, and he arose. 28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29. And he said unto them. This kind can come forth by nothing but by prayer and fasting.

27. *&c. N.* 1. Even Miraculous Cures may require the use of means, and the same means may serve for one, that will not for another. 2. A double qualification may be necessary, one in the Minister, and another in the Patient.

30. And they departed thence, and passed through Galilee, and he would not that any man should know it. 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. 32. But they understood not that saying, and were afraid to ask him.

30, *&c. N.* Christ saw it necessary often to foretel his Sufferings, and Resurrection; which is a great argument for our Faith.

33. And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your selves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. 35. And he sate down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

33. 34. *&c.* N. They were ashamed to own their Ambition.

The Pre-eminence among my Ministers consisteth in being the most Humble, and the most Serviceable.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

36, 37. Humble and harmless Christians are so dear to me, that he that in Love and Mercy receiveth and sheweth Kindness to one of these, I will take it, as if he did it to my Self; and my Father will take that which is done, in Love and Obedience to me, to be done as to himself. If you will be great in my Kingdom, and dear to me, be Humble, and harmless.

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followeth not us.

38. *N.* Had *John* been now as full of Love, as he was afterwards, he would not have forbad this man to do good.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40. For he that is not against us, is on our part.

39. *N.* Men that Preach in Christs Name, therefore are not to be silenced, though faulty; if they do more good than harm. Dreadful then is the Case of them that Silence Christs faithful Ministers.

40. In point of Service to the Church, He that is not *against* it, is someway for it: as Souldiers say of Countreymen that are not against them: But as to their own Salvation, He that is not for Christ above all the World, is against him, and no sincere Christian; As Captains say of their listed Soldiers: *Fight, or be Cashiered.*

41. For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

41. He that doth the least good to a Christian, from a true Love to Christ, would do more, were it in his Power: And he that doth good but from common Principles, though he be not Saved, shall have some Reward, and shall be no loser, but a gainer, by all the good that he doth.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

42, *N.* O then, what will become of Tempters, Persecutors, and malignant Enemies. By [*offending*] is meant, [*hindring*] from Faith and a holy Life. And by [*better*] is meant, [*Its a smaller hurt.*].

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched: 44. Where the worm dieth not, and the fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet to be cast into hell, into the fire that never shall be quenched. 46. Where the worm dieth not, and the fire is not quenched. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having

two

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two eyes to be cast into hell fire. 48. Where their worm dieth not, and the fire is not quenched.

43. *&c.* So great is the difference between the welfare of this Flesh and the Life to come, that you cannot get Heaven, and escape Hell fire at too dear a rate: If a Hand, or Foot, or Eye, were so strong a hindrance as that you had no other way to avoid Sin and Hell, it is a far less evil to lose such a Member, than to lie in Hell. *N.* The meaning is not, that any man is in such a Case, that he hath no better way to avoid sin, and Hell: But if he had no better, he should choose this: Nor doth it mean, that maimed Persons are maimed in Heaven: but if it were so, it were a less evil.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50. Salt is good: but if the salt hath lost its saltness, wherewith will ye season it? Have salt in your selves, and have peace one with another.

49. And be sure, that the fire of Affliction shall be as Salt to you all, that now are thinking of Pre-eminence: and those of you that are sound, it shall make fitter to be pure Sacrifices to God. 50. And you that are Preachers, and Professors of Christianity, being thus salted, your selves must be the salt of the Earth, to season others, by holy Doctrine and Practice. But if you should lose sound Doctrine, and Christianity, what then shall season you? Keep up sound Truth (that seasoneth, though it cause some smart) in your selves, and instead of seeking Superiority, live in peace, and gentle Meekness with one another.

CHAP. X.

1. AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort to him again; and as he was wont, he taught them again. 2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3. And he answered and said unto them, What did Moses command you? 4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

1. *N.* These Hypocrites seemed by putting cases of Conscience, to be afraid of Sinning.

5. And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept. 6. But from the beginning of the creation God made them male and female. 7. For this cause shall a man leave his father and mother, and cleave to his wife. 8. And they twain shall be one flesh: so then they are no more twain, but one flesh. 9. What therefore God hath joyned together, let no man put asunder.

5. This Law was good in it self, because it was fitted to your condition: But it was the badness, and hardness of your Hearts that made such a Tolleration needful to you to keep you from worse; so it was not a full approbation of the thing: For the perfect Law of Innocency so united Man and Wife, that no man should Separate them, for his own pleasure, without Gods licence.

10. And in the house his disciples asked him again of the same matter. 11. And he saith unto them, Whosoever shall put away his wife, and marry another; committeth adultery against her. 12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

10. *&c.* N. Though *Mark* mention not the exception of the case of *Adultery*, mentioned by other Evangelists, it is implyed.

2. *Quest.* Doth *Adultery* dissolve Marriage? *Ans.* It giveth cause of a dissolution, by divorce, or desertion: But in some cases, it is Lawful for the injured Person to forgive the wrong, and continue in the relation, without being Married over again.

3. *Quest.* May the Woman put away her Husband for *Adultery*? *Answ.* They that deny it, because onely the Man hath Governing Power, say nothing: For the man doth it not as a Governour, but as an injured Contractor, seeketh it as Justice from the Magistrate; or righteth himself, if permitted by the Magistrate; or if unjustly forbidden. And the Woman may be an injured Contractor, as well as the Man, and may seek to the Magistrate for a Divorce; and in some cases, if denyed by the Magistrate, may right her self by Desertion. But whether that Desertion shall be called, *A putting away*, is but a controversie about the *Name*, and not the Thing. In what cases it is Lawful to Marry again is a different Controversie.

13. And they brought young children to him that he should touch them, and his disciples rebuked those that brought them. 14. But when Jesus saw it, he was much displeased, and said to them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

13, 14. *N.* Tho they brought them not to be baptized (Christian Baptism being not fully instituted till after Christs Resurrection) yet they are offered to Christ for his acceptance and benediction. 2. He gave them such acceptance and blessing, and declared them to be such as the Kingdom (or Church) of God consisteth of: He could not mean only [of adult persons that are like these Infants in the Kingdom of God:] else he might have taken up a Lamb or a Dove, and blessed them and said [of such harmless creatures is the Kingdom of God.]

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God.] But he must mean [*of them and such as them,*] or of such both in age, and also in humble teachable receptivity] is the kingdom of God: else it would be no reason to bless them. Which can be nothing lower than acceptance as Visible-Infant-Church-Members.

2. He that in all ages from the beginning took Infants to be Infant-Members of his Church, and came not to destroy but to enlarge mercies to the faithful and their seed, and saith, *They are holy*; and was much displeased with his erroneous Apostles for forbidding them to be brought for his benediction, sure will not be well pleased with those that now forbid them to be dedicated in the Baptismal Covenant to him. But yet if any man will say, I deny not the interest of the Infants of the Faithful in the Church and Covenant, but only think (that Baptism was appointed only for the solemn reception of the adult, and so will be Baptized at age, after (or without) Infant Baptism, merely to satisfie Conscience, and then live in Love and Peace with those of another mind, I should gladly live in Love and Peace with such.

15. Verily I say to you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. 16. And he took them up in his arms, put his hands upon them and blessed them.

N. 1. These words plainly intimate that he received them as capable of the Kingdom of God, that is the Church on Earth, and in Heaven. Christ doth not thus bless unbelievers and their seed, but those that 1 *Cor.* 7. 14. are called Holy.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master what shall I do that I may inherit everlasting life?

17. *N.* It hence appeareth that the Jews (except the Sadducees) then believed an everlasting life. 2. And that we should do whatever God would have us do to attain it.

18. And Jesus said to him, Why callest thou me good? there is none good but one, that is God,

18. Good indeed in the prime sence is a high title, none being more proper to God himself, and none perfectly and primarily and essentially good but God: Its a greater matter to be good than thou deemest.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

19. *N.* Defraud not is the sence of the Tenth Commandment, that is, Love thy Neighbour as thy self, so as not to desire from him any thing to his hurt. *Qu.* Why doth Christ mention none of the Commandments of the first Table? *Answ.* The man is supposed to confess God, and consequently his duty to him, and to mean in his question, What good works must I do towards others? *Qu.* 2. Why doth not Christ recite the Commandments in their true order? *Ans.* When the matter alone is intended, the order is not necessary. 2. The Evangelists recite not all Christs words in the same order that he spake them, as is evident in the difference of their recitals. These very words are otherwise recited by *Matth.* 19. 18, 19. [*Thou* shalt do no Murther,] is first, and, Thou shalt love thy Neighbour as thy self, is last, and instead of [*Defraud not.*]

20. And he answered and said to him, Master, all these have I observed from my youth.

20. *N.* He meant that he had not directly in the outward act broken any of these; not knowing how far the Law reacheth.

21. Then Jesus beholding him, loved him, and said to him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me.

21. Jesus beheld him with kindness, approving in him what was good, and said, So far thou hast done well: But there is more than this necessary to obtain everlasting life, even to prefer it before all the wealth and pleasure of this world, and life it self; and to trie thee herein; Go and sell all and give to the poor, and take heaven for thy treasure instead of all, and follow me in self-denial unto suffering. *N.* Not that all are bound to sell all; but all are bound so to prefer heaven, as will make them forsake all that stands against it.

22. And he was sad at that saying, and went away grieved; for he had great possessions.

22. Carnal men may be sorry that they cannot bring down God to their terms: Good and bad would be as well as they can both *here* and *hereafter*: But when they see they cannot have both *Earth* and *Heaven*, the *Faithful* chuse heaven (tho sensible of earthly sufferings) and the *worldly chuse* the world; and most to keep off sorrow and despair, do force on themselves a hope that they shall have both, and that God will save them on their own terms.

23. And Jesus looked about and saith to his disciples, How hardly shall they that have riches enter into the kingdom of God?

23. How hard is it to perswade rich men to love heaven better than earth, and to yield to the conditions of salvation.

24. And the disciples were astonished at his words: but Jesus answered again, and saith to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God. 25. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

24. So

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24. So bad is the heart of man, that it is exceeding hard to have riches and not to place mens trust in them, and such as do so cannot be true Christians and be saved.

N. To trust in riches is to take them for our best, and to take and expect more comfort from them than from Christ and Heaven.

26. And they were astonished out of measure, saying among themselves, Who then can be saved? 27. And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

27. N. Sure the inordinate desire to be rich must needs signifie unbelief: Can men seek that which they believe maketh their salvation almost impossible? The same I say of murmuring poverty.

28. Then Peter began to say to him, Behold we have left all and followed thee; 29. And Jesus answered and said, Verily I say to you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels. 30. But he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions: and in the world to come, eternal life. 31. But many that are first, shall be last, and the last first.

29. *&c.* N. To forsake them for Christ is rather to displease them or part with them than with Christ and our Duty; when they stand in Competition, as comforts, or in opposition as adversaries; It is not to forsake them in Passion, or for want of due Love to them; nor to go into a Monastery, or as rebellious Prodigals, or on any unjust cause.

2. A hundred fold in this life, is *in value*: God will here do better for them, in things of greater worth. And all Christians shall be endeared to them in Love and Communion.

32. And they were in the way going up to Jerusalem: and Jesus went before them, and they were amaz'd, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen to him. 33. Saying, Behold, we go up to Jerusalem, and the son of man shall be delivered up to the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles. 34. And they shall mock him, and shall scourge him, and shall spit on him, and shall kill him, and the third day he shall rise again.

32. When they were before put in fear of going to *Jerusalem*, he told them again plainly what and how he must suffer, and rise again. N. Of all Prophecies this is the most confirming.

35. And James and John the sons of Zebedee come unto him saying, Master, we would that thou shouldest do for us whatever we shall desire. 36. And he said to them, What would ye that I should do for you? 37. They said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left hand in thy glory.

35. *&c.* They came with their Mother: N. Tho this might shew a strong belief of his Resurrection and Kingdom, if it were spoken as here placed, next his telling them of his Death and Resurrection: yet afterward this Faith seemeth to be almost forgotten. And they were far from perfect, while they were so selfish, ambitious and presumptuous in their request.

38. But Jesus said to them, Ye know not what ye ask: Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?

38. It is meeter for you to consider whether you can suffer with and for me.

39. And they said, We can? And Jesus said to them, Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with. 40. But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

39. N. Their purpose was good, but not their self-confidence. 40. It is to be given by way of reward to the most excellent and meet, according to my Fathers Decree, and not by me now by way of partial favour, as Courtiers obtain of Princes.

41. And when the ten heard it, they began to be much displeased with James and John.

41. N. Christs own followers and Apostles had their great displeasures at each other, and indignation: no wonder then if such arise in the Church now. 2. It was then the aspiring Ambition of two that would have been above the rest, that caused this breach and indignation: No wonder if the same Cause, have the same Effects, and worse, when it is in worse Men, and in very many.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. 43. But so shall it not be among you: but whosoever will be great among you, shall be your Minister: 44. And whosoever of you will be the chiefest, shall be servant of all.

42. *&c.*

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42. *&c.* Jesus purposely thus decided the controversie: You are not called to an Empire, or Dominion; The Rulers of the Nations exercise Lordship and Command on them. But your Pre-eminence shall be Moral, and he that is the worthiest in Humility, and Serviceableness to the rest, and in that Light and Love that fits them for it, shall have the Chief Authority with you: For his Wisdom, and Service, Reason and Love, shall most prevail with Christians for respect in Church Affairs.

45. For even the son of man came not to be ministred unto, but to Minister, and to give his life a ransom for many.

45. Why should you set up a higher Dominion over one another, than I have exercised over you? Have not I been more a Servant to you, in Teaching and Guiding you, than you have been to me, by any Service you have done me: Have not I stooped to you all, and will do even to Death.

46. And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sate by the high-way side, begging. 47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me. 48. And many charged him that he should hold his peace; but he cryed the more a great deal, Thou Son of David have mercy on me. 49. And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee. 50. And he casting away his garment, rose, and came to Jesus. 51. And Jesus answered and said to him, What wilt thou that I should do to thee? The blind man said unto him, Lord, that I might receive my sight. 52. And Jesus said unto him, Go thy way, thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.

46. *&c.* See on, *Mat.* 20. 30. N. 1. It's great comfort to be called to Christ. 2. Christ maketh whole efficiently but Faith, by moral receptive qualification, of a free gift.

CHAP. XI.

1. AND when they came nigh to Jerusalem unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples. 2. And saith to them, Go your way into the Village over against you, and as soon as ye be entred into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him. 3. And if any man say to you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither. 4. And they went their way, and found the colt tyed by the door without, in a place where two ways met: and they loose him. 5. And certain of them that stood there, said to them, What do ye loosing the colt. 6. And they said to them even as Jesus had commanded: and they let them go.

1. N. Christ knew things distant, and what men would say and do. Though mans Acts be free, God accomplisheth his will, by mans freest Acts. 2. It was an Ass with her Colt; though *Mark* name but the Colt.

7. And they brought the colt to Jesus, and cast their garments on him, and he sat upon him. 8. And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. 9. And they that went before, and they that followed, cryed, saying, *Hosanna*, blessed is he that cometh in the name of the Lord. 10. Blessed be the kingdom of our father David, that cometh in the name of the Lord, *Hosanna* in the highest.

7. We receive with all joyful Applause the *Messiah* that is come from God; Blessed be He, and blessed be his Kingdom; Let the Heavens applaud and bless it.

11. And Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. 12. And on the morrow when they were come from Bethany, he was hungry. 13. And seeing a figtree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

11. *&c.* N. Its not likely that Christ was ignorant, that Figgs bit not that year, and that this Tree was fruitless: But by this Miracle he shewed, The Destruction of Fruitless Jews and Hypocrites. 2. Its like he lay out of Door at *Bethany*, as he used to do by night in the Garden where he was taken, because he would not burden poor mens Houses with all his followers: Else sure he would not have come away hungry.

14. And

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14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

14. *Note*, 1. This Phrase of *answering* to a fig-tree, must be expounded by the use of the word in those times, when to [answer] signified but [to say] 2. The Curse hurteth not the Tree, but to instruct Men.

15. And they come to Jerusalem, d Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.. 16. And would not suffer that any man should carry any vessel through the temple.

15. *N.* He Shewed that he had the authority of a King, tho he would not set up a temporal Kingdom 16. Christ now seemed to be more ceremonious than the Pharisees: But he was made under the Law, and would not abrogate our little till all were fulfilled by him: He was to keep it to save men from it. 3. He yet teacheth us to Reverence the place of solemn worship for the worship sake.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

17. The Temple was dedicated for Holy worship for *Jews* and *Proselites* of all Nations; but these use Merchandize here and rob men by deceit.

Quest. May places now be temples dedicated to Holy worship? *Answ.* No doubt of it, but that the reverence of Gods name and worship, not only alloweth but requireth us when we can, to separate comely places, to Holy worship from common use; And why they may not be called *Temples* I know not.

18. And the Scribes and chief priests heard it, and sought how they might destroy him, for they feared him, because all the people were astonished at his doctrine.

18. The one would think Christs zeal for the Temple should have pleased them that cryed it up as their Glory, and accused *Christ*, and *Stephen* and *Paul* for dishonouring it, yet because Christ did it as he did, by the peoples countenance, they feared the wrath of the *Romans*, left they would take it for Sedition, and so they should suffer by it.

19. And when even was come, he went out of the city.

19. Lest they should surprize him in the Night, as they did at last.

20. And in the morning, as they passed by, they saw the fig-tree dried up from the root. 21. And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. 22. And Jesus answering, saith unto them, Have faith in God. 23. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye recieve them, and ye shall have them.

23. No difficulty shall hinder you from obtaining what God hath promised, and is fit to be done, if you firmly trust his Love and promise.

25. And when ye stand praying, forgive if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

25. And forgiving and Charity is necessary to success as well as Believing: Believing supposeth other requisites.

26. But if you do not forgive, neither will your Father which is in heaven forgive you your trespass.

26. *Note*, This sheweth that the promise of granting believers Prayers, meaneth *caeteris paribus*, other requisites being answerable.

27. And they come again to Jerusalem, and as he was walking in the temple, there come to him the chief priests, and the Scribes and the elders. 28. And say to him, By what authority dost thou these things, and who gave thee this authority to do these things.

27. *Note*, They judged truly that they were not to be done without authority: But knew not his authority from God.

29. And Jesus answered and said to them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30. The baptism of John, was it from heaven, or of men? answer me.

30. *Note*, Had they confest *John* to be of God, he would have produced his testimony: Had they denyed it, they had gainsayed themselves and the peoples voice: For the generality of them were baptized by *John*, in hope that their Messiah and his Kingdome, and their deliverance were at hand.

31. And they reasoned with themselves, saying, if we shall say, From heaven, he will say, Why then did ye not believe him? 32. But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed. 33. And

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they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

31. N. It was well that they considered what might be said against them, which now most Christians do not in their disputes. 2. Their Persecutors and the Romans had some Charity and consideration, in that they were restrained by the fear of the People, and did not accuse and fine them as for Routs, Ryots and Seditions. 3. They that deny necessary premises are not to be disputed with.

CHAP. XII.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far countrey. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3. And they caught him, and beat him, and sent him away empty. 4. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5. And again he sent another, and him they killed: and many others, beating some, and killing some.

1. See on Matth. 21. *Note*, Who did this: Answer, The only national Church on Earth. 2. Did they cease upon this warning of Christ. Ans. No but do worse. 3. Why did they do it. Ans. Through folly and wickedness. 4. The things that have bin are: This is no strange thing yet on Earth.

6. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7. But those husbandmen said amongst themselves, This is the heir, come let us kill him, and the inheritance shall be ours. 8. And they took him, and killed him and cast him out of the vineyard.

8. *Note*, No wonder that no innocency, or worth can preserve his Ministers from their rage, and from being cast out of the *Vineyard*.

9. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

9. He will destroy these *Jewes*, and call the *Gentiles* to become his Church.

10. And have ye not read this scripture? The stone which the builders rejected is become the head of the corner. 11. This was the Lords doing, and it is marvellous in our eyes.

10. *Psal.* 118. *Isa.* 28. 16.

12. And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

12. *N.* That which is spoken against bad men enrageth them, be it never so true and necessary.

13. And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words. 14. And when they were come, they say unto him, Master, we know that thou art right, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

13. They send those that thought *Cæsar* an Usurper, or at least had no right to that sort of tribute, alienated from the Sanctuary, and the *Herodians* that were for *Cæsars* right. *Note*, They give Christ a flattering Character to ensnare him.

15. Shall we give, or shall we not give? 16. But he knowing their hypocrisie, said to them, Why tempt ye me? bring me a penny that I may see it. And they brought it, and he said to them, Whose is this Image and superscription? and they said to him Cæsars. 17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsars: and to God the things that are Gods. And they marvelled at him.

15. See on *Matth.* 21. *Note*, We are not bound to answer directly to all such insnaring questions, nor to satisfy the Tempters.

18. There came unto him the Sadducees who say there is no Resurrection, and asked him saying. 19. Master Moses wrote to us, If a mans Brother die and leave his wife behind and have no Children, that his brother should take his wife, and raise up seed to his brother. 20. Now there were seven brethren, the first took a wife and dying left no seed.

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seed. 21. And the second took her, and dying left no seed, and the third likewise. 22. And the seven had her and left no seed, Last of all the woman dyed also. 23. In the Resurrection therefore when they shall rise, whose wife shall she be of them: for the seven had her to wife.

23. **Erroneous Men from one false supposition, infer many that are worse.**

24. And Jesus answering said to them, Do ye not therfore err, because ye know not the Scriptures neither the power of God. 25. For when they shall rise from the dead they neither marry nor are given in marriage, but are as the Angels of God which are in heaven.

24. **Carnal Men think Carnally of things Heavenly: Spiritual Glorified bodies are like Angels, and as they die not, so they generate not any more than they (nor eat and drink as here.)**

26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

See on *Matth.* 22.

28. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all. 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31. And the second is like, namely this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.

Note, **Love is the most full and final act of the Soul. It is the total inclination, and adherence of the will to God as God, the infinite good, and to Man for his sake as far as his Conformity to God hath made him amiable. It fervently riseth towards God here by desire and seeking; and fully delighteth in him hereafter.**

32. And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he. 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. 34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

34. *Note*, **If the confession of these two great commands, was a matter so greatly esteemed both of Christ and by this Scribe, how greatly do they differ from Christ, who besides the profession of the whole Baptismal faith and Covenant, require abundance of unnecessary or uncertain things to Church Communion and concord, if not to Salvation.**

35. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? 36. For David himself said by the holy Ghost, The Lord said to my Lord, Sit thou on my right-hand, till I make thine enemies thy footstool. 37. David therefore himself calleth him Lord, and whence is he then his son?

37. **He is the Lord in his Divine Nature, and his Son in his human Nature.**

37. And the common people heard him gladly. 38. And he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places. 39. And the chief seats in the synagogues, and the uppermost rooms at feasts: 40. Who devour widdows houses, and for a pretence make long prayers: these shall receive greater damnation.

37. **Let not these proud Hypocrites deceive you, who by their long Liturgies, and Ceremonies, and claim of Superiority, do but cloak their Worldliness, Pride and Oppression, and are Religious to their greater Damnation.**

41. And Jesus sate over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42. And there came a certain poor widow, and she threw in two mites, which make a farthing. 43. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, then all they which have cast into the treasury. 44. For all they did cast in of their abundance; but

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she of her want did cast in all that she had, even all her living.

41. It is no note of self-denying piety, to serve God so Liberally of that which the flesh can spare, and which costeth the flesh no denial of its desires, but to serve it with the first, and God with its leavings. 2. God accepteth a willing mind, where wrath and power is wanting.

CHAP. XIII.

AND as he went out of the Temple, one of his Disciples saith unto him, Master, see what manner of stones, and buildings are here. 2. And Jesus answering said unto him, seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3. And as he sat upon the mount of Olives, over against the Temple, Peter, and James, and Andrew asked him privately. 4. Tell us when all these things shall be, and what shall be the sign when all these things shall be fulfilled.

See in *Matth.* 24. *Note,* Nature would foreknow even the evil to come.

5. And Jesus answering them, began to say, Take heed lest any man deceive you. 6. For many shall come in my name, saying, I am Christ, and shall deceive many.

6. Many shall pretend that they are sent to restore the Jewish Kingdom, and draw in people to their destruction.

7. And when ye shall hear of Wars, and and rumors of Wars, be ye not troubled: for such things must needs be, but the end shall not be yet. 8. For nation shall rise against nation, and Kingdom against Kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.

8. Many commotions must go before the destruction.

9. But take heed to your selves: for they shall deliver you up to counsels, and in the Synagogues ye shall be beaten; and ye shall be brought before Rulers and Kings for my sake for a testimony against them.

9. I allow you by lawful means to keep your selves out of their hands; but I foretel you that their Councils will condemn you, and in their Synagogues they will scourge you like Malefactors, and cast you out, and you shall be brought before such as *Herod, Agrippa,* and the *Roman* Procurators, to answer for being Christians. That your testimony may evince against them, that they heard the Gospel, and did not obey it.

10. And the Gospel must first be published among all nations.

10. Before their destruction, the Gospel must be spread and published abroad, both to *Jews* and *Gentiles.*

11. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatever shall be given you in that hour that speak ye, for it is not ye that speak, but the Holy Ghost.

11. Tho you may be discouraged for want of matter, boldness or utterance, let not this trouble you; for I promise you the present help of my Spirit.

12. Now the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death. 13. And ye shall be hated of all men for my name sake: but he that shall endure unto the end, the same shall be saved.

12. 13. Your kindred themselves shall be your enemies, and shall not spare your very lives: And the vulgar of all sorts shall be seduced to take you for the plagues of the World, and commonly mention you as a hateful sort of men: But bear all this patiently: Trust God, and hold out to the end, and you shall be saved from all this and more.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the Prophet standing where it ought not (let them that readeth understand) then let them who be in Judea flee to the mountains. 15. And let him that is on the house top not go down into the house, neither enter therein to take any thing out of his house. 16. And let him that is in the field, not turn back again to take up his garment.

14. But when you shall see the *Roman* Ensigns set up against *Jerusalem,* like *Antiochus*'s desolating abomination, mentioned by *Daniel,* (expect not that I should speak more plainly to you, to enrage the *Roman* power), then speedily be gone, and shift for your selves, and be glad, tho you lose your goods, if you save your lives.

17. But woe to them that are with child, and to them that give suck in those days. 18. And pray ye that your flight be not in the winter. 19. For in those days shall be affliction,

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fliction, such as was not from the beginning of the creation, which God created to this day, neither shall be.

17. It will be an increase of misery to all that are hindred in flight: For the affliction of those days will be unparallel'd.

20. And except the Lord had shortned those days, no flesh should be saved: but for the elects sake whom he hath chosen he hath shortned the days.

20. Those calamities shall not destroy all; but God hath some chosen ones whom he will preserve.

21. And then if any man say to you, Lo here is Christ, and lo he is there, believe him not. 22. For false Christs, and false Prophets shall rise and shall shew signs and wonders, to seduce, if it were possible, the very elect. 23. But take ye heed: behold, I have foretold you all things.

21. The miserable *Jews* will follow divers that will pretend they are sent to be their Saviours: But I warn you, Trust none such.

24. But in those days, after that tribulation, the Sun shall be darkned, and the Moon shall not not give her light. 25. And the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken. 26. And then shall they see the Son of man coming in the clouds, with great power and glory.

See *Matth.* 24. 29, 30.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

See *Matth.* 24. 31.

28. Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is near. 29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh even at the doors. 30. Verily I say to you that this generation shall not pass till all these thiugs be done. 31. Heaven and earth shall pass away, but my words shall not pass away.

29. 30. Expect the destruction of *Jerusalem* when ye see these signs: And doubt not of my Word: Some now alive shall live to see it. (It was not 40 years.)

32. But of that day and that hour knoweth no man no not the angels which are in heaven, neither the Son, but the Father.

32. But these things not coming discernibly, as effects of natural causes, neither Angels, nor Christ as man can foretel just the day and hour, because they depend on the meer will of God.

33. Take you heed, watch and pray: for ye know not when the time is.

33. It is kept unknown to you, that you may watch and pray, and be still prepared.

34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore (for ye know not when the master of the house cometh, at even or at midnight, or at the cock crowing, or in the morning.) 36. Lest coming suddenly he find you sleeping. 37. And what I say to you, I say to all, Watch.

34. So long shall Christ be out of sight that he will seem to men as one in a far Country: But see that you do the work he set you, and watch for his coming in a wakeful prepared state continually. This is my charge to you and to all.

Note, It occasioneth great perplexity to the Readers here and *Matth.* 24. that the destruction of *Jerusalem*, and the final coming of Christ, seem to be set so near together, as if the latter were to come soon after the former. *V.* 24. [*In those days*] or [*Immediately*]; which causeth them to expound the latter part allegorically, as meaning only the great commotions in *Judea*: Which seemeth a very hard exposition of Christs coming with his Angels visibly in the Clouds, and gathering his Elect from the four ends of Heaven, *&c.* The apparition to *Constantine*, and the powerful deliverance of the Christians from Heathen rage is less harsh than this. But 1. things of greatest distance may be quickly set together in Writing; and the questions may occasion the Conjunction. 2. Christ spake for all Ages as well as for them. 3. A thousand years with the Lord is as one day. 4. And it is undeniable that the Writers gave us not just all the words that Christ spake. For 1. he spake in *Caldee*, and they translate them into *Greek*. 2. In this and other instances, their words oft differ among themselves. 3. They profess to omit much that Christ said. 4. They place his words oft in divers orders. Therefore we must not gather any thing from a *word*, or from the omission of a clause, which contradicteth the scope of the Text, and the certain truth.

CHAP. XIII.

1. AFter two days was the feast of the passover and of unleavened bread: and

and the Chief Priests and the Scribes sought how they might take him by craft and put him to death. 2. But they said, not on the feast day, lest there be an uproar of the people.

2. They feared the peoples rescuing him.

3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an Alablaster box of ointment of spikenard, very precious, and she break the box and poured it on his head.

3. *Note*, This *Simon*, it is most like, having been cured by him of a Leprosie, shewed his thankfulness in entertaining him. 2. *Bethany* like the Villages near *London*, contained a large circuit of ground, it being usual for Citizens so to set their Country-houses, and for such grounds to be so populous. 3. It was a Cruise of precious Spike Oyl, shaken and poured out.

4. And there were some that had indignation among themselves and said, why was this waste of the oinment made. 5. For it might have bin sold for more then three hundred pence and, have been given to the poor: and they murmured against her.

4. *Note*, Whether it was any beside *Judas* is doubtful. Mans wit is apt to be censorious against good works; on pretence of some good which they more value. 2. Three huudred pence of theirs, is, as *Budeus* and *Beza* calculate, fifty two *French* Crowns and a half. A Crown is *6 s.* 8 *d.* our Noble.

6. And Jesus said, let her alone: Why trouble ye her; she hath wrought a good work on me. 7. For ye have the poor with you always, and when soever ye will ye may do them good, but me ye have not always.

6. *Note*, That is not best at one time, that is best at another; but every thing in its season.

8. She hath done what she could: she is come aforehand to anoint my body to the burying. 9. Verily I say to you, Whereso ever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

9. *Note*, The greatest honouring of Christ tendeth to our own greatest honour, (tho despised at present by the prophane.)

10. And Judas Iscariot one of the twelve, went unto the chief priests to betray him to them.

10. *Note*, The Devil draweth sinners to be the seekers of their own temptation, sin and misery.

11. And when they heard of it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

11. *Note*, 1. The wicked are glad to be assisted in sin. 2. Money is the bait of wickedness and blood. 3. When the heart once consenteth to sin, men study how to accomplish it.

12. And the first day of unleavened bread, when they killed the passover his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover. 13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14. And whereso ever he shall go in, say to the goodman of the house, The Master saith, where is the guest chamber; where I shall eat the passover with my disciples. 15. And he will show you a large upper room furnished and prepared: there make ready for us. 16. And his disciples went forth and came into the city, and found as he had said unto them, and they made ready the passover.

16. *Note*, Christ knew what was future and unseen, even voluntary acts.

17. And in the evening he cometh with the twelve. 18. And as they sat and did eat Jesus said, Verily, I say to you, one of you which eateth with me, shall betray me. 19. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, is it I? 20. And he answered and said unto them; It is one of the twelve that dippeth with me in the dish.

19. *Note*, They feared themselves and his suspicion, and were troubled at the Prognostick. 2. Christs giving *Judas* the Sop is here past by.

21. The Son of man indeed goeth as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it or that man if he had never been born.

21. *Note* 1. Gods foreknowledge or decrees excuse not mans sin. 2. By [*Good*] is meant [*A less evil.*]

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: this is my body.

22. *Note*, Here it is called at once *Bread* and his *Body*: *Bread* Naturally, and *His Body* Sacramentally, that is, Representatively and Significantly, For [*It*] is the Relative, and [*Bread*] is the Antecedent: What did Christ take? *Bread*: What did he *Bless*? *It*: What did he *Break*? [*It.*] What is [*It*] but that before-named? Bread. Yet by so doing he made it his *Body*?

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Body? How? As the King maketh a piece of Wax to become his Great Seal, by which he conveyeth Land, Liberty and Life. Or a piece of Silver to be Money.

23. And he took the cup, and when he had given thanks he gave it to them: and and they all drank of it. 24. And he said unto them, this is my blood of the new testament, which is shed for many:

23. By the Cup is meant the Wine.

Note, It is strange that men who find that Christ throughout the Gospel still taught by Parables or Similitudes, (saying, *This is such a thing*, and *That is such a thing*; as the *Seed* is *the Word*, the *Field* is *the World*, the *Reapers are the Angels*, &c.) should force themselves to believe that there is no similitude used here. The Lord deliver his Church from those who turn men that believe not that *Bread* is *no Bread*, but made *Christ himself*; while themselves believe not that Christ himself is Christ indeed, but are Infidels.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. 26. And when they had sung an hymn, they went out into the mount of Olives.

25. See *Matth.* 24. It's more than probable that this Hymn was a form.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, for I will smite the shepherd and the sheep shall be scattered.

27. Your Faith shall stagger, and you shall forsake me, and fly in fear.

28. But after that I am risen: I will go before you into Galilee.

28. See *Joh.* 21. 1, 2, 3.

29. But Peter said unto him: Although all shall be offended, yet will not I. 30. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

30. *Note*, This is not contrary to other Evangelists that say [*Before the Cock crow.*] For 1. They mean before Cocks crowing time be past, or before the second Cocks crowing.] 2. The Writers spake the sense of Christs words, and not always the precise words themselves.

31. But he spake the more vehemently if I should die with thee, I will not deny thee in any wise. Likewise also said they all.

31. *Note*, If the Apostles so little know themselves, what wonder if most Christians, know not how bad they are.

32. And they came to a place which was named Gethsemani, and he saith unto his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter, and James, and John, and began to be sore amazed and to be very heavy. 34. And saith to them, my soul is exceeding sorrowful unto death: tarry ye here and watch. 35. And he went forward a little and fell on the ground and prayed, that if it were possible the hour might pass from him. 36. And he said, Abba, Father, All things are possible to thee, take away this cup from me, not what I will, but what thou wilt.

34. *Note*, It is an error that Christs God-head was instead of a human Soul: For his Soul was sorrowful and suffered, but so could not his Godhead. 2. His nature in the first instant had a sinless averseness to suffering as such, but his Reason and Will submit to it in the second instant, because it is according to Gods Will, for greater benefit.

37. And he cometh, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? couldest thou not watch one hour? 38. Watch ye and pray lest ye enter into temptation? The Spirit truly is ready, but the flesh is weak.

37. Hast thou strength to die with me, who canst not watch one hour with me. Watching and Praying is the means to avoid temptation, and consequently sinning and suffering for sin. The Mind and Will, sanctified by Gods Spirit is inclined to duty, but it hath not *an absolute Despotical power* over the fleshly weakness and backwardness, but a political only.

39. And again he went away and prayed, and said the same words. 40. And when he returned he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. 41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.

40. They were ashamed: 41. Now I have no more use for your watching with me: Take your own course or rest: My apprehenders are at hand.

42. Rise up, let us go, lo, he that betrayeth me is at hand. 43. And immediately while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the Scribes, and the elders. 44. And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he take him, and lead him away. 45. And as soon as he was come, he goeth straitway

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way unto him and saith Master, master, and kissed him.

44. *Note*, Thus Satans servants that wear Christs Livery, both Priests and Magistrates, betray Christ, by his own Titles, and by pretence of Love and Honour.

46. And they laid their hands on him and took him. 47. And one of them that stood by drew a sword, and smote a servant of the high priests and cut off his ear.

47. *Note*, Had but one *Peter* done this rash unwarrantable act against Papists, when they are killing true Christians as Butchers do Sheep, they would publish to the World, that the whole party are seditious Rebles: yea, if any do but speak against their Murders. I mean they have done thus.

48. And Jesus answered and said to them, Are ye come out as against a thief with swords and with staves, to take me. 49. I was daily with you in the temple teaching, and ye took me not: but the scripture must be fulfilled.

49. The Scripture foretold all this usage.

50. And they all forsook him and fled. 51. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him. 52. And he left the linen cloth and fled from them naked.

50. All the Disciples locally forsook him to save themselves, though not so as totally to desert him with their heart. 51. Being in the night, some young man, either undrest, or rais'd out of bed, was come thither.

53. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the Scribes.

53. They led Christ as Prisoner to those that sent them to take him; which was the *Jews* Church-representative, or Council.

54. And Peter followed him a far off, even into the place of the high priest: and he sat with the servants, and warmed himself by the fire. 55. And the chief priests and all the council sought for witness against Jesus, to put him to death. 56. For many bare false witness against him, but their witness agreed not together.

55. They first resolve of his Death, and after search for some pretended cause: But their suborned witness spake no crime enough for Death.

57. And there arose certain, and bare false witness against him, saying, 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59. But neither so did their witness agree together.

58. *Note*, We have men seemingly wise now, that would say, Why did Christ speak so unadvisedly as to give occasion to such accusers? But what can be spoken so well, from whence such men will not take occasion of Calumny.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

60. *Note*, The Arch-priest (who was relatively and by profession the honest man of that Nation, and of the whole World) was the Arch-enemy and persecuter of Christ, and the greatest plague of his whole Country.

61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the son of the blessed. 62. And Jesus said I am: And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

61. When the subtil Priest could prove nothing against him, he craftily puts a question to him (equal to an *ex officio oath*) which he knew he would answer, that he might out of his own words accuse him.

63. Then the high priest rent his cloths and sayeth, what need we any further witness. 64. Ye have heard his blasphemy, what think ye? And they all condemned him to be guilty of death.

63. *Note*, He had been better have rent his heart for his wickedness: Here is Diabolism it self cloathed with the highest pretence of holy zeal, by the holy Prelate, and his confederates? No wonder if the whole Convocation condemn Christ, when such an High Priest leads them.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: And the servants did strike him with the palms of their hands.

65. *Note*, This the Son of God endured for our sins: And doth it beseem us to be tender of suffering abuse.

66. And as Peter was beneath in the palace: there cometh one of the maids of the high-priest. 67. And when she saw Peter warming himself, she looked upon him, and said,

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said, And thou also wast with Jesus of Nazareth. 68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

66. Note, It is dangerous among persecuters to be a friend to Christ. 2. Wonderful that the first Cock did not waken *Peters* conscience, having bin so warned. But what will we not do if God leave us to our selves.

69. And a maid saw him again, and began to say to them that stood by, This is one of them. 70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. 71. But he began to curse and to swear, saying, I know not this man of whom ye speak. 72. And the second time the cock crew:

70. Note, No man is long safe in the mouth of great temptation, if extraordinary mercy save him not.

72. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

72. Note, Before the love of life, and fear of death, prevailed (in act) But now the Love of Christ beginneth to prevail again, and greive, and shame him for his sin.

CHAP. XV.

1. AND straitway in the morning the chief priests held a consultation with the elders and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

1. To be put to death.

2. And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

2. I am.

3. And the chief priests accused him of many things; but he answered nothing. 4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5. But Jesus yet answered nothing, so that Pilate marvelled.

3. He would not strive against calumniators, nor against the death which he came to undergo.

6. Now at that feast he released unto them one prisoner, whomsoever they desired. 7. And there was one named Barabbas, who lay bound with them that had made insurrection with him, who had committed murther in the insurrection. 8. And the multitude crying aloud, began to desire him to do as he had ever done unto them. 9. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? 10. (For he knew that the chief priests had delivered him for envy).

9. *Note,* He called him their King in scorn.

11. But the chief priests moved the people, that he should rather release Barabbas unto them. 12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? 13. And they cried out again, Crucifie him.

12. *Note,* The people are but the mouth of the Priests.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. 15. And so Pilate willing to content the people, released Barabbas unto them: and delivered Jesus, when he had scourged him, to be crucified.

4. *Pilate* to please the People, and they to please the Priests, all please the Devils, displease God, and undo themselves. And yet by all this God is saving the World.

16. And the soldiers led him away into the hall, called Pretorium, and they call together the whole band. 17. And they clothed him with purple, and platted a crown of thorns, and put it about his head. 18. And began to salute him, Hail King of the Jews. 19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. 20. And when they had mocked him, they took off the purple from him and put his own clothes on him, and led him out to crucifie him.

16. As the Priests are the chief contrivers of the Murder, the Souldiers are fittest for execution; such usually being hardened by blood and wickedness into a

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destroying inclination, the great executioners of the Devil for the ruine of the World. Alas, mad Sinners, little know you whom you scorn, and how your sport will end at last. Reader, see here what sin is. And what thou and I have deserved, that needed such a Sacrifice.

21. And they compelled one Simon a Cyrenian who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross. 22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. 23. And they gave him to drink wine mingled with myrrh: but he received it not. 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25. And it was the third hour, and they crucified him. 26. And the superscription of his accusation was written over, The King of the Jews.

See on *Mat.* 27.

24. See on *Joh.* 19. 24.

26. Meaning that they put him to death, for proclaiming his Kingdom (though it was a spiritual one.)

27. And with him they crucified two thieves, the one on his right hand, and the other on his left. 28. And the scripture was fulfilled which saith, And he was numbred with the transgressors.

27. *Note*, Men imputed sin it self to him: God only reputed him a Sacrifice for our sins.

29. And they that passed by, railed on him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest it in three days. 30. Save thy self, and come down from the cross. 31. Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save. 32. Let Christ the King of Israel descend now from the cross, that we may see and believe: and they that were crucified with him, reviled him

29. *Note*, All this tells us what sin is? And when his servants follow him in sufferings, *Priests*, *Souldiers* and Rabble will insult with scorns.

33. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. 34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani, which is, being interpreted, My God, my God, why hast thou forsaken me?

33. *Note*, Christ was forsaken so far as to be left to the power of Satans Servants, and deprived of life, and to have the sense of Gods Justice against Mans sin: And this to shew that we deserved to be forsaken, and to keep us from being utterly forsaken. But Gods Love and esteem of him was not abated, but his suffering was meritorious.

35. And some of them that stood by when they heard it said, Behold he calleth for Elias. 36. And one ran and filled a spunge full of vineger and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take take him down.

36. In scorn they still insult.

37. And Jesus cryed with aloud voice, and gave up the Ghost.

37. Saying Father, into thy hand I commend my Spirit.

38. And the vail of the temple rent in twain, from the top to the bottom. 39. And when the Centurion who stood over against him saw, he so cryed and gave up the Ghost, he said, Truly this man was the Son of God.

39. That he dyed not as other men in that case do.

40. There were also women looking afar off, among whom was Mary Magdalen and Mary the Mother of James the less, and of Joses and Salome. 41. Who also when he was in Galilee followed him and ministred unto him, and many other women who came up with him to Jerusalem.

42. And now when the even was come, because it was the preparation, that is, the day before the Sabbath.

40. *Note*, It is likely that it's *James* thats called the Brother of Christ, that is, he that is called *James* the *less*: for *Joses* and *James*, are called brethren, as here, so *Math.* 13. 55. But whether Littleness of *Stature* or *Dignity* be meant it is uncertain.

43. Joseph of Arimathea, an honourable Counceller, who also waited for the Kingdome of God, came and went in boldly unto Pilate, and craved the body of Jesus. 44. And Pilate marvelled if he were already dead, and calling unto him the Centurion he asked him whether he had bin any while dead. 45. And when he knew it of the Centurion, he gave the body to Joseph.

45. *Note*, He feared lest he should seem dead and be taken down alive, till inquiry resolved the doubt.

46. And he bought fine linen, and took him

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him down, and wrapped him in the linen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the door of the sepulchre. 47. And Mary Magdalen, and Mary the mother of Joses, beheld where he was laid.

46. *Note, Joseph* shewed great boldness and faith, in owning Christ so openly when he was dead: and so did *Nicodemus* who joyned with him. 2. As *Ahabs* Court had one *Obadiah*, so even the *Jewish* Rulers had a *Joseph* and a *Nicodemus*? And there were Saints in *Nero's* house. 3. Christs being buried in fine Linnen maketh it not our duty; nor a sin to be buried in woollen; yea tho it had bin the greatest enemy of Christ that in opposition to him, had made the new Law which doth command it.

The Grave was also sealed and Watcht.

Christs Buryal hath in some sort Sanctified the Grave, to true believers. We may boldly there lay down these bodies, as still in his power and care that was buryed for us

CHAP. XVI.

1. AND when the sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. 3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4. (And when they looked, they saw that the stone was rolled away) for it was very great.

4. The Angel had before done it and frighted away the Souldiers.

5. And entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. 6. And he saith unto them, Be not affrighted, ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

See on *Joh.* 20. The reconciling of the seeming differences of the Evengelists, about the Apparitions.

7. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.

See *Joh.* 21. 1, 2.

8. And they went out quickly, and fled from the sepulchre, for they trembled and were amazed; neither said they any thing to any man: for they were afraid.

8. Fear made them silent.

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

9. The rest were near her.

10. And she went and told them that had bin with him, as they mourned and wept.

10. She was the first messengar of Joy, to the morning weeping Disciples.

11. And they, when they had heard that he was alive, and had been seen of her believed not.

11. *Note*, Christs Disciples found a great difficulty to believe his Resurrection: and he took them not at the worst.

12. After that he appeared in another form to two of them, as they walked and went into the countrey. 13. And they went and told it unto the residue: neither believed they them. 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

12. *Mark* doth but give us a brief touch of some of Christs appearances, and leave much recorded by others. *Note, unbelief* and *Hardness of heart*, are radical sins in us, and of difficult cure. *Note*, Christ findeth so much of these in us, as to *upbraid* us with them, as our fault and shame; and directeth us what to blame and resist in our selves.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.

15. To all men as far as ye are able. 16. He that upon your Preaching believeth the Gospel, and sincerely giveth up himself in the Baptismal Covenant to God the Father, the Son and the Holy Ghost, by a practical and obedient Trust and dedication, shall be forgiven and be saved from sin, from the curse of the Law, from Satan, and from Hell; But those to whom you Preach who will not believe, and take me for their Saviour, and God for their God, shall be condemned to Hell as refusers of Salvation.

17. And

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17. And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues: 18. They shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover.

17. And because it cannot be expected that all people believe things so strange and unlikely to nature upon your bare affirmation, I will by sending down the Holy Ghost, attest your word by these miraculous signs: They that believe, and specially you my Apostles shall in my name cast out Devils from the Possessed; and make them obey me and confess me: You shall speak in various Languages, which you never learnt. Poyson shall not hurt you, either Serpents outwardly, or taken inwardly: And you shall pray and lay your hands on the sick in my name, and they shall recover, *Note*, 1. That not every one shall have all these gifts, but some one and some another; not that you shall use them, when, and how you will, but as pleaseth the Holy Ghost that giveth them.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

19. *Note*, His Ascension they beheld, and his Glorification they believed by the Spirits revelation.

20. And they went forth, and preached every where: the Lord working with them and confirming the word with signs following. Amen.

20. And accordingly they began in *Judah*, and thence went abroad through the Gentile World, every where Preaching the Gospel of Christ (his Person, Life, Doctrine, Sufferings, Resurrection, Ascension, Kingdome, Judgment, Glory and Blessing to his Church) The Lord by his Grace making their teaching successful, and assisting, and confirming it by the promised Miracles.

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CHAP. I.

1. FOrasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us, 2. Even as they delivered them unto us, which from the beginning were eye-wit-nesses, and ministers of the word:

1. Divers having published the declaration or History in order, of those matters of Fact and Doctrine, which have been done and are fully believed among us Christians, 2. Even as those men did faithfully deliver them to us, who from the beginning were eye-witnesses of the works of Jesus, and Ministers who attended him, and have preached his word.

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

3. I also thought good to write the like history in order to thee, most excellent *Theophilus*, both to confirm what is by others written, and to add especially of the beginning of the history, what in others is omitted; having my self, by very diligent search, got full notice of these matters from the very first, which others mention not.

4. That thou mightest know the certainty of those things wherein thou hast been instructed,

4. That I may contribute my endeavour, to encrease thy knowledge, and confirm thy belief of those things concerning Jesus Christ, which thou hast already learned among us.

5. THere was in the days of Herod the King of Judea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

5. *Note*, The Families of the Priests officiated in their courses, and *Abia's* course was the 8th of old, 1 *Chron.* 24. 10. After it was the 12th *Nehem.* 12. 1. And after that the eleventh, *Neh.* 12. 17.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

6. They were both sincere godly persons, living in true obedience to all the Commandments and ordinances of God, according to the Law and light which they were under, without the blot of any gross or scandalous Sin.

7. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. 8. And it came to pass, that while he executed the priests office before God in the order of his course, 9. According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without at the time of incense.

7, 8, 9, 10. *Note*, The Priest went into the sanctuary to offer, and the people that while prayed without the Sanctuary, not without the Temple. In imitation of which our Temples usually are built in three parts, The Chancel for the Clergy, the body of the Church for the Laity, and all below the Font for the Catechumens, and suspended, who are no communicants; (as the outward Court was for Gentiles.)

11. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. 12. And when Zacharias saw him, he was troubled, and fear fell upon him. 13. But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shall call his name John. 14. And thou shall have joy and gladness, and many shall rejoyce at his birth:

11, 12, 13, 14. He was born to an austere life, and and to martyrdom, yet his birth was joyful, though to such a painful life anddeath, for the Churches service:

15. For he shall be great in the sight of the Lord, and shall drink, neither wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mothers womb.

15. *Note*, 1. The best men and most useful are greatest in Gods sight. 2. Extraordinary denying the flesh agreeth well with the extraordinary gift of the Spirit. 3. Infants may have the Holy-Ghost, before it appeareth.

16. And many of the children of Israel shall he turn the Lord their God.

6. *Note*, To turn many by repentance to God, was the effect of the Holy-Ghost, and of *Johns* extraordinary worth and work.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the dis-

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obedient to the wiſdom of the juſt, to make ready a people, prepared for the Lord.

17. He ſhall be poſſeſſed with ſuch fulneſs of Spirit and Power to prepare the way for Chriſt, as *Elias* had, as is propheci'd in *Mal.* 4. 6. *Note*, By [*turning the hearts of the Fathers to the Children*] ſome think is meant [turning the tyrannical oppreſſion of Rulers, to fatherly love and lenity to inferiours] But Dr. *H.* more probably tranſlateth it [*with the Children*;] That is, he ſhall turn Fathers and Children old and young. Others ſay it is but to turn mens minds to the Love of one another, and thoſe that diſobey God, to the true wiſdom of juſt men who obey and truſt him.

18. And Zacharias ſaid unto the angel, Whereby ſhall I know this, for I am an old man, and my wife well ſtricken in years. 19. And the angel anſwering, ſaid unto him, I am Gabriel that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings. 20. And behold, thou ſhalt be dumb, and not able to ſpeak, untill the day that theſe things ſhall be performed; becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

18, 19, 20. I am one of the many Angels that ſtand before God, and am ſent to tell thee this; And to reprove thy unbelief; And to convince thee, for a ſign, thou ſhalt be dumb, *&c.*

21. And the people waited for Zacharias, and marvelled that he tarried ſo long in the [temple.] 22. And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen [a viſion] in the temple: for he beckned unto them, and remained ſpeechleſs.

21, 22. Sanctuary. 22. Some Revelation.

23. And it came to paſs, that aſſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

23. That Ceremonious ſervice might be done by a dumb man; but ſo cannot the Goſpel Miniſtration.

24. And after thoſe days, his wife Elizabeth conceived, and hid her ſelf five months, ſaying, 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

24, 25. She retired from Peoples obſervation and diſcourſe, ſaying, the Lord hath ſhewed me mercy in taking away my reproach.

26. And in the ſixth month the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth, 27. To a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David, and the the virgins name was Mary.

26, 27. Not married but betrothed.

28. And the angel came in unto her, and ſaid, Hail, *thou that art* highly favoured, the Lord is with thee: Bleſſed art thou among women.

28. Rejoice, for thou art highly favoured of the Lord, who maketh thee bleſſed above all women.

29. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. 30. And the angel ſaid unto her, Fear not, Mary, for thou haſt found favour with God. 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus, 32. He ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

29, 30, 31, 32. She underſtood it not. That Glorious Kingdom meant in the promiſe to *David's* ſeed, of which his Kingdom was but a type.

33. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end:

33. His Kingdom over the Faithful *Iſrael* of God, begun in grace, ſhall be Everlaſting in Glory.

34. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? 35. And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. Therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.

34, 35. This ſhall be done without Man by the Holy Ghoſt, and the overſhaddowing power of God, and therefore he ſhall be properly called *the Son of God.*

N. 1. Though this give us the *moſt known* reaſon, why Chriſt is called the *Son of God* in Scripture, it is not ſaid to be the *only reaſon*, excluding his eternal Generation. 2. Yet Chriſt oft calleth himſelf, the *Son of Man*, which ſignifieth no more, but that he was truly a Man, and born of a woman.

36. And behold thy couſin Elizabeth, ſhe hath alſo conceived a ſon in her old age, and this is the ſixth moneth with her who was called barren. 37. For with God nothing ſhall be unpoſſible.

36, 37. *Note*, 1. Though *Elizabeth* was of the Tribe of *Aaron*, and *Mary* of the Tribe of *Judah*, they were a kin by *Elizabeths* Mother marrying a *Levite.*

2. Nothing

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2. Nothing ſhould ſeem difficult to faith, when it is known to be Gods will and word.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word:

38. *Amen.* Let thy word come to paſs: (They are the expreſſion of *Maries* faith and hope.)

38. And the angel departed from her. 39. And Mary aroſe in thoſe days, and went into the hill countrey with haſt, into a city of Judea. 40. And entered into the houſe of Zacharias, and ſaluted Elizabeth.

38, 39, 40. The Angels words made her go ſee how it was with *Elizabeth.*

41. And it came to paſs, that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the holy Ghoſt. 42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. 43. And whence is this to me, that the mother of my Lord ſhould come to me? 44. For lo, aſſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy. 45. And bleſſed is ſhe that believed, for there ſhall be a performance of thoſe things which were told her from the Lord.

41, 42, 43, 44, 45. The Holy-Ghoſt filled her to ſpeak out theſe word prophetically, *&c.*

46. And Mary ſaid, My ſoul doth magnifie the Lord, 47. And my ſpirit hath rejoyced in God my Saviour. 48. For he hath regarded the low eſtate of his hand-maiden: for behold, from henceforth all generations ſhall call me bleſſed.

46, 47, 48. *Mary* alſo filled with the Spirit, ſpeaks theſe words of praiſe to God; My Soul, *&c.* 48. He hath raiſed me higheſt who was one of the loweſt.

49. For he that is mighty hath done to me great things and holy is his name. 50. And his mercy is on them that fear him, from generation to generation.

49, 50. Mercy to all that fear God and their poſterity, is the great name or notification of the moſt Holy God to man.

51. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts. 52. He hath put down the mighty from their ſeats, and exalted them of low degree. 53. He hath filled the hungry with good things, and the rich he hath ſent empty away;

51, 52, 33. He hath ſhewed that it is he that is Almighty, by ſcattering the proud in their own vain imaginations; And by caſting down the high and exalting the low; And by ſatisfying the needy, and bringing the proſperous to diſtreſs.

54. He hath holpen his ſervant Iſrael, in remembrance of his mercy, 55. As he ſpake to our fathers, and to Abraham, and to his ſeed for ever.

54, 55. The promiſes which he made to *Abraham* and his ſeed, he is now performing in their proper ſenſe, for the ſaving of all the believing ſeed: The mercy which promiſed it, is now performing it.

56. And Mary abode with her about three months, and returned to her own houſe.

56. *Note,* It was many months between *Maries* eſpouſal to *Joſeph*, and their marriage.

57. Now Elizabeths full time came, that ſhe ſhould be delivered, and ſhe brought forth a ſon. 58. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her.

57, 58. In giving a ſon to one ſo old.

59. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. 60. And his mother anſwered and ſaid, Not ſo, but he ſhall be called John. 61. And they ſaid unto her, There is none of thy kindred that is called by this name. 62. And they made ſigns to his father, how he would have him called. 63. And he [asked] for a writing table, and wrote, ſaying, His name is John: and they marvelled all.

59, 60, 61, 62. *Note,* They would have the name, keep the memorial of Anceſtors. 63. By ſigns.

64. And his mouth was opened immediately, and his tongue *looſed,* and he ſpake, and praiſed God. 65. And fear came on all that dwelt round about them, and all theſe ſayings were noiſed abroad thoroughout all the hill-countrey of Judea. 66. And all they that had heard them, laid them up in their hearts, ſaying, What manner of Child ſhall this be? And the hand of the Lord was with him.

64, 65, 66. It raiſed in all the Countrey great expectations, what this Child would prove: And God did extraordinarily bleſs him.

67. And his father Zacharias was filled

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with the Holy Ghost, and prophesied, saying, 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, 69. And hath raised up an horn of salvation for us in the house of his servant David. 70. As he spake by the mouth of his holy prophets, which have been since the world began: 71. That we should be saved from our enemies, and from the hand of all that hate us.

67,68,69,70,71. Spake by inspiration. *Note*, Christ was prophecyed of from the beginning of the World, after *Adams* Fall: *N.* The Gods Spirit in him understood just what manner of Saviour Christ would be, and what sort of deliverance from enemies he would bring (by the destruction of the *Jews* and calling the *Gentiles*) we know, not that *Zachary*, *Elizabeth* and *Mary* understood this while they thus prophecyed,

72. To perform the mercy promised to our fathers, and to remember his holy covenant, 73. The oath which he sware to our father Abraham, 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, 75. In holyness and righteousness before him, all the days of our life.

72, 73, 74, 75. That the *Messiah* delivering us from all our enemies spiritual and corporal, we may serve him in safety, not terrified by them.

Note, *Holiness* and *Righteousness* are the sum of Gods acceptable service.

Note, The chief benefit of deliverance from cruel enemies, is that we freely and peaceably serve God.

76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 77. To give knowledge of salvation unto his people, by the remission of their sins,

76, 77. Thou shalt be a Prophet of God, to go before Christ, to prepare men to receive him, by calling them to repentance, proclaiming that a Saviour is come to save his people by pardoning their sins.

78. Through the tender mercy of our God, whereby the day-spring from on high hath visited us, 79. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace,

78, 79. The tender mercy of God, having given us from Heaven, the sum of heavenly Light to visit us, 79. even to them that lived in the darkness of sin and misery, and to guide us into the way of life and happiness.

80. And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

80. And *John*, with his increase of age and strength, shewed great strength of the Spirit of God in him, and he dwelt in the wilderness, (or, say some, in the hill Country of *Judæa*,) (bred up in a life of holiness, and mortification) till the time that he sett upon his publick ministry, of preaching the Kingdom of the *Messiah* and repentance, and baptizing.

CHAP. II.

1. AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2. (And this taxing was first made when Cyrenius was governor of Syria) 3. And all went to be taxed, every one into his own city.

1, 2, 3. *Augustus* decreed that all the Empire, called the *Roman* world, should be enrolled in their several Families and Cities: That he might know the state of his Empire, and how to tax them.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) 5. To be taxed with Mary his espoused wife, being great with child.

4, 5. She was now married, though called espoused.

6. And so it was, that while they were there, the days were accomplished that she should be delivered. 7. And she brought forth her first-born Son, and wrapped him in swadling cloths, and laid them in a manger, because there was no room for them in the inn.

6, 7. *Note*, It should be rather [*in the stables*] than [*in the manger*.] Had *Joseph* been a rich man its like he would have found better room.

8. And there were in the same countrey shepherds abiding in the field; keeping watch over their flock by night.

8. Some one part of the night, and some another, by turns (as is most likely.)

9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. 10. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy which shall be to all people.

11. For

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11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. 12. And this shall be a sign unto you: ye shall find the babe wrapped in swadling cloths, lying a [manger.]

9, 10. Glory is Light. Christs birth is cause of universal joy. 12. stable.

13. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 14. Glory to God in the highest, and on earth peace, good will towards men.

13, 14. *Note*, Angels are the heavenly host. *Note*, Gods praise and Glory is the end of all his works. *Note*, Angels rejoiced at Christs birth, and for mans redemption.

14. In Christ the Redeemer *God will be glorified in Heaven, Peace will be made on Earth, by this great Reconciler, and Gods Love or Benevolence will be towards men.*

Or [*Glory be to God in the Heavens through the Redeemer, and Reconciliation, or Peace, on Earth to men that are the objects of Gods good will.*]

Q. Is it necessary or lawful to keep a day as holy in remembrance of Christs birth? *Ans.* 1. If any should appoint a weekly day for it, it would be an usurping of the same power, that hath already separated a weekly day for it, it would be an usurping of the same power that hath already separateh a weekly, day for commemorating the work of Redemption, though specially for Christs Resurrection: And it would seem an accusing Christs Law of insufficiency. 2. And if any should make a yearly days observation necessary to the universal Church. 1. They would usurp a power, not given to any, (to make Laws for all the Church.) 2. And they would accuse Christs Law as imperfect.

But if particular Christians, Churches, or Countries, voluntarily agree to celebrate yearly, the memorial of Christs birth, it is but what almost all the Churches on earth do, and have done at least 1300 years; And it is lawful to keep a yearly day of remembrance for any great deliverance, or mercy to the Church, even in an Apostle. But if any Christian think that it is an unlawful addition to the institution of the Lords day, which God set a part for our commemorating the whole work of Redemption, such should not be forced to keep it against their Consciences; but must avoid affronting them that do.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, 16. And they came with haste and found Mary and Joseph, and the babe lying in a manger, 17. And when they had seen it, they made known abroad the saying which was told them concerning this child. 18. And all they that heard it wondred at those things which were told them by the shepherds. 19. But Mary kept all these things, and pondered them in her heart. 20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them,

15, 16, 17, 18. In a Stable. 19. Regarded them as tending to what was promised her. 20. Angel are not first sent to Princes, but to poor Shepherds, who must preach Christ.

21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, who was so named of the angel before he was conceived in the womb.

21. *Jesus* is [a Saviour.] He was circumcised as bound to keep the Law of *Moses*, not as a seal of pardon of sin to him.

22. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.

22. To the Priest, as in *Numb.* 3. 12. 46.

23. (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord,) 24. And to offer a sacrifice, according to that which is said in the law of the Lord; A pair of turtle doves, or two young pidgeons.

23, 24. See *Levit.* 12. 6. 8.

25. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. 26. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord Christ.

25. *Note*; The Messiah was much expected at that time.

Note; It is Just and Devout men that God specially favoureth by extraordinary gifts of his Spirit.

27. And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28. Then took he him up in his arms, and blessed God, and said, 29. Lord, now lettest thou thy servant depart in peace, according to thy word: 30. For mine eyes have seen thy salvation, 31. Which thou hast prepared before the face of all people. 32. A light to lighten the

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the Gentiles, and the glory of thy people Israel.

27, 28, 29, 30, 31, 32. Praised God saying, now thou hast performed thy word, by letting me live to see Christ, let me die in Peace as soon as it pleaseth thee: For I have seen the Saviour, whom thou hast appointed to be a light to the gentile World, to lead them into the way of Faith and Righteousness to thee, and to be the honour of the *Jews*, of whom he is born after the flesh; but the special glory of all that by Faith receive him.

33. And Joseph and his mother marvelled at those things that were spoken of him. 34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against.

33, 34. He shall prove eventually, a stumbling block, on which many *Israelites* shall fall to their destruction, and the chief Corner Stone, on which Believers shall be built up to Salvation; and the talk and obloquy of Men.

35. (Yea, a sword shall pierce thorow thy own soul also) that the thoughts of many hearts may be revealed.

35. Yea thou also shalt bear a deep part in sufferings by grief of heart, and Men, in these Tryals, shall shew what they are, even the different State of their secret Thoughts.

36. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer, ſhe was of a great age, & had lived with an husband ſeven years from her virginity. 37. And ſhe was a widdow of about fourſcore and four years, which departed not from the temple, but ſerved *God* with faſtings and prayers, night and day.

37, 36. She kept close to the Temple Worship, and was constant in the duties of Fasting, Mortification and Prayer.

Note. It is not proved that she deserted all outward calling or labour in the World, on pretence of Religion, while she was able for it: And if it be done but when age or sickness disableth one, it is lawful, and well.

Note. Some think Fasting unfit for age and weakness: But digestion being then weakest, and most dying by that suffocation of crudities, and not by mere defect of nutrimental matter, moderate Fasting may be fit for the aged, as well as for the young.

Note; She was not of the sick mind of the prophane nominal Christians, that cannot abide long Prayers, and Religious strictness.

38. And ſhe coming in at that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

38. She was inspired then to come in, and to Prophecy of Christ, and declare him to the People, that lookt for the Messiah.

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the Grace of God was upon him.

39, 40. *Q.* What increase of Spiritual strength was Christ capable of, and what greater *futures of Wisdom* and Grace? *Anſ.* His Divine nature was capable of no increase: But the humane was capable, 1. Of increase of bodily stature and strength. 2. Of *seeing* more objects, then he saw at first. 3. Of actual knowing them by that sight. 4. Of improving them to holy uses as known, which he did not in Infancy. 5. Of doing many good works, which he could not do in Infancy. 6. And of the increase of such habits, by all these acts as are acquired by them. As *Adam* when new Created had perfect faculties; but not perfect knowledge of all the Creatures before he saw them, nor the fullest improvement of them, nor the perfect habit of such use, as it is distinct from the faculties perfection.

41. Now his parents went to Jeruſalem every year at the feaſt of the paſſover. 42. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. 43. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. 44. But they ſuppoſing him to have been in the company, went a days journey, and they ſought him among their kinsfolks and acquaintance.

41, 42, 43, 44. *Note*; It may seem an unnatural neglect of a Child: But they had found him so manlike in all other matters, that they trusted him with himself.

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him. 46. And it came to paſs, that after three days, they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and asking them queſtions.

45, 46. *Note*; Christ himself disdained not to hear the *Jewish* Doctors, and to ask them Questions.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers. 48. And when they ſaw him, they were amazed; and his mother ſaid unto him, Son, Why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

47, 48. *Note*; If Christs Holy Mother blamed him, as dealing ill with his Parents, by mistake, for want of true knowledge of the inside of the case, what wonder if the best Person do, by the like ignorance of the case, by mistake

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mistake, blame and censure one another, and misreport accordingly.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? 50. And they understood not the saying, which he spake unto them.

49, 50. Where should I be but in my Fathers House, about his work? your ignorance maketh you blame me.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

51. *Note*; Christ, who submitted in his Humanity, to a state of Infancy, (sanctifying that state, and shewing, that as an Infant was yet in title, King and Head of the Church; so Infants may be Members of him, and it) did also in his Childhood subject himself to his supposed Father, and to his Mother, reverencing them, and obeying them, both as part of his meritorious Humiliation, and to sanctifie a state of subjection, and become a Pattern thereof to us all: And it will greatly condemn proud, rebellious Children, and Youth, who will not obey the just government of Parents, (but their fleshly appetites and lusts,) when the Son of God Incarnate, condescended to subjection.

Mary's laying up all these sayings, was the working of her Faith and Hope, perceiving that God was going on to fulfil the Promises made to her.

52. And Jesus increased in wisdom, and stature, and in favour with God and man.

52. His Humane Nature increased, as in stature, so in actual Humane Knowledge, and its habits, knowing more than he knew in Infancy as Man: And God, that by way of approbation and complacence, loveth all things, so far as they are lovely, so approved and loved his Humanity more, as it grew more in act and habit toward perfection.

CHAP. III.

1. NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2. Annas and Caiaphas being the high-priests, the word of God came unto John the son of Zacharias in the wilderness.

1,2. *Note*; A Terrarch is the Governour of the fourth part of a Province, or large Country. Whether *Annas* and *Caiaphas* were both High Priests (by corruption,) at once, or exercised it by turns; or being yearly chosen, one had it one part of the year, and the other succeeded him; or whether *Annas* is so called for his power with, or over the High Priest by affinity and interest, or whether *Annas*, though so called, had another sort of Government distinct from the Priesthood, Expositors are not agreed. But it's certain, that the High Priesthood was greatly corrupted, and usually bought of the *Romans*.

3. And he came into all the countrey about Jordan, preaching the baptism of repentance for the remission of sins,

3. Preaching Pardon to all true Penitents, and telling them that publick deliverance from their National Calamity was at hand to be offered them, if they would prepare for it by Repentance.

4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, 6. And all flesh shall see the salvation of God.

4,5,6. Prepare your selves for the Kingdom of God, in which he will raise the humble and the oppressed, and take down the proud and the oppressors, and will bring in Justice and Reformation into an unrighteous, wicked World; and the Saviour of the World shall appear, and his Salvation be proclaimed and wrought throughout the Earth.

7. Then said he to the multitude, that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth therefore fruits worthy of repentance, and begin not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

7, 8. Do you think to scape the wrath that is coming on you, by an hypocritical Repentance, and the Ceremony of Baptism? Shew that you truly repent by your reformed lives, and presume not on your being *Abraham*'s Seed: For God, that can make Man of Stones, can of the Gentiles raise a Seed of Believers to *Abraham*.

9. And now also the ax is laid unto the root of the tree: every tree therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

9. God is entring into Judgment with you, and will cut down wicked and fruitless Hypocrites for the fire.

10. And the people asked him, saying, what shall we do then? 11. He answereth and saith unto them, he that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

10, 11.

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10, 11. Love others as your ſelves, and ſee them not ſuffer in want, while you have ſupply for them, and can ſpare it from your plenty: Prefer their neceſſity before your fulneſs or ſuperfluity.

12. Then came alſo Publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? 13. And he ſaid unto them, Exact no more than that which is appointed you.

12, 13. Exciſe, or Tax-gatherers.

14. And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſly, and be content with your wages.

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15, 16. See on *Matth.* 3. *Note*; The great and peculiar work and notification of Chriſt, was his ſending the Holy Ghoſt on his Diſciples.

17. Whoſe fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. 18. And many other things in his exhortation preached he unto the people.

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19, 20. *Note*; *John* would not forbear the faithful diſcharge of his office in reproving a wicked King to ſave his liberty or life. 2. To impriſon and perſecute his reprover, was wicked in *Herod* above all his former wickedneſs.

21. Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened: 22. And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

21, 22. *Note*, Baptiſm, with his own Prayer, were the means thus miraculouſly approved by God, in which he will bear witneſs to his Son from Heaven.

Note, The deſcent of the Holy-Ghoſt on Chriſt, with Gods vocal Teſtimony, was a fit inveſtiture of him in the office, of the Captain of our Salvation, who was to mark out his Soldiers with the ſame gift of the Holy-Ghoſt, and his adopting word.

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CHAP. IIII.

1. AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, 2. Being forty dayes tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterwards hungred. 3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. 5. And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. 7. If thou therefore wilt worship me, all shall be thine. 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written thou shalt worship the Lord thy God, and him only shalt thou serve.

1, 2, 3, 4, 5, 6, 7, 8. See on *Matth.* 4. strongly inspired by the Holy-Ghost, was led by him, *&c.*

6. Though Satan lyed in part, yet he hath great power over the Kingdoms and Glory of the World, partly as a Tempter, and partly as Gods executioner, but all under Gods absolute will: The success sheweth that too many receive them from him, that they may serve him by them, as enemies to the Church of Christ.

Note, Blasphemous temptations must be answered with rejecting hatred.

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of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, 19. To preach the acceptable year of the Lord.

17, 18, 19. *Note*; He choſe a Text that deſcribed his own Office, and applied it.

20. And he cloſed the book, and he gave it again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogues were faſtened on him. 21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

20, 21. *Note*; This Inſtance proveth it not neceſſary to ſit in Preaching; but lawful, where cuſtom or circumſtances forbid it not.

22. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

22. They applauded his Preaching, but undervalued him for being known to be their Neighbours Son.

23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy countrey.

23. As a Phyſician muſt firſt heal himſelf, ſo do thou do thy Miracles here among thy Kindred and Neighbours.

24. And he ſaid, Verily I ſay unto you, No prophet is accepted in his own countrey.

24. God can cauſe him to be accepted; but as he worketh ordinarily by means: familiarity breeds contempt.

25. But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was thoroughout all the land: 26. But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a woman that was a widow. 27. And many lepers were in Iſrael in the time of Elizeus the prophet; and none of them was cleanſed, ſaving Naaman the Syrian.

25, 26, 27. Prophets cure not all that are diſeaſed: You ſhall not ſee Miracles, nor be ſaved, for being my Neighbours, if you be not Believers: And familiarity and prejudice maketh fewer of you believe, than of others.

28. And all they in the ſynagogue, when they heard theſe things, were filled with wrath. 29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong:

28, 29. *Note*; They that applauded his Preaching, when the Application grated on them would have killed him; even the *Nazarite* Neighbours that hated him not heretofore.

30. But he paſſing thorow the mids of them, went his way; 31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days. 32. And they were aſtoniſhed at his doctrine; for his word was with power.

30, 31, 32. By Miracle unhurt.

33. And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice; 34. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy One of God.

33, 34. Chriſt's Power over Devils forced this confeſſion.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not. 36. And they were all amazed, and ſpake among themſelves, ſaying, What a word is this? for with authority and power he commandeth the unclean ſpirits, and they come out; 37. And the fame of him went out into every place of the countrey round about.

35, 36, 37. Chriſt ſpecially cured the diſeaſes, that the Devils cauſed, to ſhew that he came to conquer Satan, and ſave men from his power.

38. And he aroſe out of the ſynagogue, and entred into Simons houſe; and Simons wives mother was taken with a great fever, and they beſought him for her. 39. And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe, and miniſtred unto them.

38, 39. *Note*; We have ſtill the ſame Phyſician.

40. Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, & healed them. 41. And devils alſo came out of many, crying

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crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak; for they knew that he was Christ.

40, 41. Experience made them believe that he could heal them.

42. And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

42, 43. *Note*; Preaching the Gospel was his great business, to the belief of which, his Miracles were but means subservient.

CHAP. V.

1. AND it came to pass that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth. 2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.

1, 2, 3. That he might not be crowded.

4. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your netts for a draught. 5. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothink: nevertheless at thy word I will let down the net. 6. And when they had this done, they enclosed a great multitude of fishes; and their net brake. 7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

4, 5, 6, 7. *Note*; The Sea, and Earth, and all therein are at Christ's command.

8. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. 9. For he was astonished, and all that were with him, at the draught of fishes which they had taken: 10. And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

8, 9, 10. *Note*; The miracle and danger made him afraid.

11. And when they had brought their ships to land, they forsook all and followed him.

11. *Note*; It was not only by his bare Command [*Follow me,*] but by this Miracle that they were moved.

12. And it came to pass, when he was in a certain city, behold, a man full of leprosie; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13. And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosie departed from him. 14. And he charged him to tell no man: but go and shew thy self to the priest, and offer for thy clensing, according as Moses commanded, for a testimony unto them.

12, 13, 14. *Note*; A Miracle that the Priests themselves were to have notice of. *See Matth.* 8.

15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16. And he withdrew himself into the wilderness, and prayed. 17. And it came to pass on a certain day, as he was teaching, that there were pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. 18. And behold, men brought in a bed a man which was taken with a palsie; and they sought means to bring him in, and to lay *him* before him. 19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

15, 16, 17, 18, 19. *Note*; O that we were all as diligent and believing for the healing of our Souls!

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21. And the scribes and the pharisees be-

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gan to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23. Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?

20, 21, 22, 23. To forgive the punishment, is to forgive the sin; which you shall see I have power to do.

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsie) I say unto thee, Arise and take up thy couch, and go into thine house. 25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

24, 25, 26. The Glory of all great things, is due only to God, whoever is the Agent.

27. And after these things he went forth and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28. And he left all, rose up, and followed him.

27, 28. *Levi* is *Matthew*.

29. And Levi made him a great feast in his own house: and there was a great company of Publicans, and of others that sat down with them. 30. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners? 31. And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

29, 30, 31. *Note*; It is none of the meaning of God's Law, to be against Charity, or man's good, but to keep us from encouraging evil.

32. I came not to call the righteous, but sinners to repentance.

32. It is sinners that need me for a Saviour, and the unconverted that need conversion.

33. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

33. The Disciples of *John*, and the Pharisees, used more strictness in tasks of fasting, and making prayers, and in bodily austerities, than Christ's Disciples did.

34. And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? 35. But the days will come, when the bridegroom shall be taken away from them, and then they fast in those days.

34, 35. Then shall they have days of sadness.

36. And he spake also a parable unto them, No man putteth a piece of new garment upon an old: if otherwise, then the new maketh a rent, and the piece, that was *taken* out of the new, agreeth not with the old. 37. And no man putteth new wine into old bottles, else the wine will burst the Bottles and be spilled, and the bottles shall perish. 38. But new wine must be put into new bottles, and both are preserved.

36, 37, 38. Doctrines and Precepts must be suited to mens capacity. See *Matth.* 9.

39. No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

39. They that have been used to a freer life, will not suddenly like austerities.

CHAP. VI.

1. AND it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2. And certain of the Pharisees said unto them, Why do ye that which is not lawfull to do on the sabbath-days?

1, 2. The reason of the name of the second Sabbath, after the first, is doubtful to us that live at this distance: Many conjectures there be. Some, that it is the last day of unleavened Bread; others, that it is the day of *Pentecost*, &c.

3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, & they which were with him: 4. How he went into the house of God, and did take and eat of the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

3, 4. Hypocrites will be stricter than Christ, but it is when they err, or are strict in evil, or in shadows against the greater things.

5. And he said unto them, That the Son of man is Lord also of the sabbath.

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5. I have power to use all Ceremonies to the ends of Redemption, for the good of Man.

6. And it came to pass also on another sabbath, that he entred into the synagogue and taught: and there was a man whose right hand was withered, 7. And the scribes and pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. 8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids: And he arose and stood forth. 9. Then said Jesus to them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

6, 7, 8, 9. See *Matth.* 12. What better work for the Sabbath-day, than to save life? And he that will not do that when he may, is guilty of murder.

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so, & his hand was restored whole as the other. 11. And they were filled with madness, and communed one with another what they might do to Jesus.

10, 11. *Note*; Nothing so enrageth the Devil and his Servants, as doing the greatest good: This is to them the greatest crime.

12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

12. *Note*; What need then have we to pray?

13. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles:

13. *Note*; His Prayer seemeth to be in order to the choice of his Apostles, that is, Deputed Commissioned Messengers, next under him, to gather and guide his Church.

14. Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, 16. And Judas *the brother* of James, and Judas Iscariot, which also was the traitour. 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him, and to be healed of their diseases. 18. And they that were vexed with unclean spirits: and they were healed. 19. And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

14, 15, 16, 17, 18, 19. O the wonderful mercy of our Saviour to Bodies and Souls!

20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.

20. Ye my Disciples, though poor in the World.

Note; *Matthew* more fully repeateth this Sermon than *Luke*.

21. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

21. See *Matth.* 5.

22. Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of mans sake.

22. Blessed are ye though you now hunger, weep, are hated, &c. because it is for Righteousness sake.

23. Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in like manner did their fathers unto the Prophets.

23. *Note*, But we must see that the cause be good, and that our hearts be sound with God in the main, and in all other Cases.

24. But wo unto you that are rich, for ye have received your consolation. 25. Wo to you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep. 26. Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

24, 25, 26. Wo to you ungodly unbelievers, though you be now rich, and full, and merry, and well spoken of: (Not *because* you are rich and full. &c.) But *though* you are so, because you have no better: For mans welfare is to be judged of, by what he shall have hereafter, and not by what he hath here.

Note, *Luke* omitteth divers of the beatitudes, but reciteth the *woes* which *Matthew* omitteth: Whether this Sermon was twice spoken by Christ, or (which is liker) but once, is uncertain.

27. But I say unto you which hear, Love your enemies, do good to them which hate you. 28. Bless them that curse you, and pray for them which despitefully use you. 29. And unto him that smiteth thee on the *one* cheek, offer also the other: and him that taketh away thy cloak forbid not to take thy coat also. 30. Give to every man that

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that asketh of thee; and of him that taketh away thy goods, ask them not again.

27, 28, 29, 30. See on *Matth.* 5. prefer charity and peace before thy right; and right not thy self to thy neighbours greater hurt.

31. And as ye would that men should do to you, do ye also to them likewise.

31. Love your neighbours as your selves, and make not too great a difference betwen their interest and your own: For justice will not be maintained without Love.

32. For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

32, 33, 34. All this is but the exercise of self-love, and is not so much as vertue; much less that charity in which you must excell all wicked men.

35. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful, and to the evil. 36. Be ye therefore merciful, as your Father also is merciful.

35, 36. Let your Love and good works be in imitation of God your Father, taking his approbation for your full reward.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

37, 38. God's rewards are sure and full.

Note; The word [*men*] *v.* 38. is not in the Text; but [*They shall give,*] signifieth [*It shall be given,*] as *Luke* 16. 9 [*They shall receive you into the everlasting habitations,*] is, [*That ye may be received:*] And Angels are liker to be the Instruments than Men, from whom we cannot expect to be measured to, as we measure to them. Yet the Promise may extend to this, that when God seeth it good, he will make Men, yea Enemies, the Instruments of his reward.

39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

39. He that will be a Teacher of others, must himself first understand what he teacheth. Teaching-ignorance is the calamity of the Church, the deceiver of Souls, and the condemnation of the Teachers.

40. The disciple is not above his master: but every one that is perfect shall be as his master.

40. You must look to speed no better than I that am your Master; but it will be your perfection to imitate me; Learn of me, and suffer with me, and you shall be blessed with me.

But some expound it [you cannot expect that the Disciples of ignorant Teachers should attain to any higher perfection than their Masters] which they gather from the context: But *Luke* useth oft to conjoin various sayings and subjects. See *Matth.* 10. 24.

41. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thy own eye? 42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam that is in thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

41, 42. It is of great necessity for Teachers and Reprovers, to know themselves, and be free from scandals, and the crimes which they reprove, and not as Pharisees, to be loose in Morals, and cruel to others, while they are zealous for their Ceremonies; else their Hypocrisie will aggravate their Iniquity.

43. For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. 44. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

43, 44. If thou be a bad man thy self, and guilty of worse than thou preachest against, who will believe thee, or expect good fruit from so bad a man?

Note; But *Matthew* otherwise connecteth these sayings.

45. A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

45. As the man is, so usually will his words and actions be (for hypocritical force is usually short liv'd.)

46. And why call ye me Lord, Lord, and do not the things which I say?

46. All the good words and praises of God and Religion, from disobedient men, do but aggravate their sin.

47. Who

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47. Whosoever cometh to me, and heareth my sayings and doeth them, I will shew you to whom he is like. 48. He is like a man which built a house, and digged deep and laid the foundation on a rock and when the floud arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

47,48. As a building on a Rock will stand in Storms; so he that obeyeth my Word, will stand in Tryal. *Q.* How is our Obedience made the Rock that we build on? Is not Christ the Rock? *Ans.* Similitudes must not be stretched beyond their intent. It's only the stability of the obedient that is meant.

49. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

49. Hypocritical, disobedient Hearers, and Professors, have no firm foundation and stability, trusting to a barren Opinion instead of true Faith, and so fall by woful ruin in their Tryals.

CHAP. VII.

1. NOw when he had ended all his sayings in the audience of the people, he entred into Capernaum. 2. And a certain centurions servant, who was dear unto him, was sick and ready to die. 3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this. 5. For he loveth our nation, and he hath build us a synagogue.

1, 2, 3, 4, 5. See *Matth.* 8. 9.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof. 7. Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed. 8. For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

6, 7, 8. *Note*; The Devotion of this man in building a Synagogue, and his great Humility, shew that he was better prepared for Faith than many others.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no; not in Israel.

9. As Man, he marvelled; as God, he foreknew it. *Note*; Whether he took Christ for his Saviour, is uncertain; but the hearing of his works had caused him strongly to believe his power to heal.

10. And they that were sent, returning to the house, found the servant whole that had been sick. 11. And it came to pass the day after, that he went into a city called Naim; and many of his disciples went with him, and much people. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13. And when the Lord saw her, he had compassion on her, and said unto her, weep not. 14. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. 15. And he that was dead, sat up, and began to speak: and he delivered him to his mother. 16. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us; and that God hath visited his people.

10, 11, 12, 13, 14, 15, 16. *Note*; This Saviour hath still the same Love and Pity, though he use not Miracles so much. He is still Lord of Life and Death.

17. And this rumour of him went forth throughout all Judea, and throughout all the region round about. 18. And the disciples of John shewed him of all these things. 19. And John, calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

7, 18, 19. *Note*; It's like *John* did it to convince his Disciples.

20. When the men were come unto him, they said, John Baptist hath sent us unto

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unto thee, saying, Art thou he that should come, or look we for another?

20. See *Matth.* 11.

21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. 22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. 23. And blessed is he whosoever shall not be offended in me.

21,22,23. Tell *John* what is done, and let him judge by the works. But mens great danger is, of being scandalized at my visible meanness, and my sufferings.

24. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind? 25. But what went ye out for to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts. 26. But what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet. 27. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

24, 25, 26, 27, 28. The least true Believer in my Church hath a more honourable state and work, See *Matth.* 11.

29. And all the people that heard *him*, and the publicans justified God, being baptized with the baptism of John.

29. All the People that heard Christ speak so highly of *John*, were pleased at it and justified God that sent him; for they had been baptized by him. Or, as others expound it, [all the People that heard *John*, and the publicans received his Message from God, *&c.*]

30. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptised of him.

30. [Rejected Gods Message sent by *John*] or [rejected Christs Testimony of *John*.]

31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. 33. For John the Baptist came neither eating nor drinking wine, and ye say, He hath devil.

31, 32, 33. See *Matth.* 11. 32. That he is distracted.

34. The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. 35. But wisdom is justified of all her children.

34, 35. Neither his austerity, nor my free conversation, do escape your censure. But the wise will justifie Wisdom.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meat, 37. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster box of ointment. 38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

36,37,38. A Woman who had been of a bad life.

39. Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him; for she is a sinner.

39. Christ and the Pharisees agreed that sin is hateful.

40. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. 41. There was a certain creditor, which had two debtors; the one ought five hundred pence, and the other fifty. 42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

40, 41, 42, 43. *Note*; When God forgiveth great sins, it is that we may love him much.

44. And

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44. And he turned unto the woman, and ſaid unto Simon, ſeeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. 45. Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. 46. Mine head with oyl thou didſt not anoint: but this woman hath anointed my feet with ointment.

44, 45, 46. She hath ſhewed more Love than thou.

47. Wherefore I ſay unto thee, her ſins, which are many, are forgiven, for ſhe loved much: but to whom little is forgiven, the ſame loveth little.

47. Her great Love ſheweth that her great ſins are forgiven, for it is her grateful return: But they that think they need but little pardon, will return but little thankfulneſs for it.

48. And he ſaid unto her, Thy ſins are forgiven.

48. *Note*, No doubt they were truly repented of, hated, and forſaken.

49. And they that ſat at meat with him, began to ſay within themſelves, who is this that forgiveth ſins alſo? 50. And he ſaid unto the woman, thy faith hath ſaved thee, go in peace.

49. *Note*, None can forgive ſins againſt God but God; and man after (not before him) by declaring and delivering Gods pardon.

50. God pardoneth and ſaveth all true believers; And thou haſt ſhewed that thou art a believer. Though God freely give pardon and Salvation, thy faith maketh thee a qualified receiver, and ſo ſaveth thee.

CHAP. VIII.

1. AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him. 2. And certain women which had been healed of evil ſpirits, and infirmities, Mary called Magdalene, out of whom went ſeven devils, 3. And Joanna the wife of Chuza Herods ſteward, and Suſanna, and many others, which miniſtred unto him of their ſubſtance.

1, 2, 3. In the thankful ſenſe of their deliverance attended him, and contributed to his maintenance.

Note, Chriſt that was Lord of all, and gave others Life and Salvation, diſdained not to live on others gifts, and contribution.

4. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable: 5. A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the ways ſide, and it was trodden down, and the fowls of the air devoured it. 6. And ſome fell upon a rock, & aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. 7. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. 8. And other fell on good ground, and ſprung up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

4, 5, 6, 7, 8. See the expoſition, on *Matth.* 13.

Note, It is the difference of the receivers, and reception, which is the notable cauſe of different ſucceſſes of the ſame word; yet ſuppoſing Gods election.

9. And his diſciples asked him, ſaying, What might this parable be? 10. And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

9, 10. *Note*, The reception of one truth prepareth for more, and the rejection of Gods calls prepareth men to be forſaken.

11. Now the parable is this: The ſeed is the word of God. 12. Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. 13. They on the rock *are they*, which when they hear receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. 14. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleaſures of *this* life, and bring no fruit to perfection.

11, 12, 13, 14. *Note*, Hopeful and fair beginnings in very many fall ſhort of Salvation.

15. But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

15. Who receive the Goſpel ſo, as to renew them,

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their hearts before prepared being by it sanctified, and persevere to maturity.

16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

16. Light is not to be hid, nor God's Gifts and Man's Knowledge; being given not only for themselves, but for the good of all about them.

Note 1. Wo then to unjust silencers of God's faithful Ministers! And 2. To idle, treacherous, unfaithful Pastors.

Note; These passages are otherwise connected in *Matthew*.

17. For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

17. *Note*; Oh then how vain is the hiding endeavour of the Hypocrite! And how little should we trust to lies, or to the secretie of our sins!

Note; The connection of these sentences is not too much to be minded.

18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

18. The thankful receiving of what is given you, and the well using of what you have, is the way to have more given you: But the rejection or abuse of it, forfeiteth what you have.

Note; When *Luke* collecteth several passages, spoken on several occasions, like *Solomon*'s Proverbs, to feign an *Analysis*, and thence put the sense on them, is to make the sense, and not to expound it.

19. Then came to him his mother and his brethren, and could not come at him for the press. 20. And it was told him *by certain*, which said, Thy mother and thy brethren stand without desiring to see thee. 21. And he answered and said unto them, My mother and my brethren are these which hear the word of God and do it.

19,20,21. *N.* He knew that their acquaintance with his Parents, Kindred, and Education, was the hinderance of their Faith; and therefore he lets them know that he had a higher Original and Kindred, and valued spiritual before carnal Relations.

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake: and they launched forth. 23. But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy. 24. And they came to him, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

22, 23, 24. *Note*, 6. And cannot he with a word rebuke all popular and tyrannical rage against his Church?

25. And he said unto them, Where is your faith? and they being afraid, wondred, saying one to another? What manner of man is this? for he commandeth even the winds and water, and they obey him.

25. *Note*! And shall not we obey him?

26. And they arrived at the countrey of the Gadarens, which is over against Galilee. 27. And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no cloths, neither abode in any house, but in the tombs. 28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not. 29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30. And Jesus asked him, saying, What is thy name? And he said, Legion; because many Devils were entred into him. 31. And they besought him that he would not command them to go out into the deep.

26, 27, 28, 29, 30, 31. See on *Matth.* 8. & *Mark* 5. 8, 9. The bottomless Pit. *N.* The Devils are not yet confined to Hell, nor in their utmost misery.

32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them. 33. Then went the Devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were

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were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid. 36. They alſo which ſaw it, told them by what means he, that was poſſeſſed of the devils, was healed.

32,33,34,35,36. *Note* 1. One man is of more worth than multitudes of Swine (though ſwiniſh ſinners vilifie themſelves.) 2. What would not Devils do againſt us, if God ſhould permit them?

37. Then the whole multitude of the countrey of the Gadarens round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again. 38. Now the man, out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying, 39. Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way and publiſhed throughout the whole city, how great things Jeſus had done unto him.

37,38,39. *Note*; All mens ſervice of God is not in one way; ſome may do moſt good at home, and in a private ſtate of life, and ſome more publickly.

40. And it came to paſs, that when Jeſus was returned, the people gladly received him; for they were all waiting for him. 41. And behold, there came a man, named Jairus, and he was a ruler of the ſynagogue, and he fell down at Jeſus feet, and beſought him that he would come into his houſe: 42. For he had one only daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the people thronged him.)

40,41,42. Bodily Gifts are gladly received, and earneſtly ſought.

43. And a woman having an iſſue of blood twelve years, which had ſpent all her living upon Phyſicians, neither could be healed of any, 44. Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched. 45. And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs thee, and ſayeſt thou, Who touched me? 46. And Jeſus ſaid, Some body hath touched me: for I perceive that vertue is gone out of me.

43,44,45,46. *Note*; Peter carpt at Chriſt's words, becauſe he knew not the reaſon of them

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him, before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

47. She was afraid leſt he would be angry with her for ſtealing a Cure without his conſent.

48. And he ſaid unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.

48. *Note*; Faith healeth not efficiently, but as the neceſſary moral qualification of the receiver of a free gift.

49. While he yet ſpake, there cometh one, from the ruler of the Synagogues *houſe*, ſaying to him, Thy daughter is dead, trouble not the Maſter. 50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole. 51. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the Maiden. 52. And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

49, 50, 51, 52. Permitting it to come to extremity magnified the Miracle.

53. And they laughed him to ſcorn, knowing that ſhe was dead.

53. She was dead by the ceſſation of natural life and motion, and not dead, by a remote departure of the Soul; it being detained to reſtore the ſuſpended life: And ſo both Chriſt and they ſaid true.

54. And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe. 55. And her ſpirit came again, and ſhe aroſe ſtraitway: and he commanded to give her ſome meat. 56. And her Parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

54,55,56. See on *Mark* 5.

CHAP. IX.

1. THen he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. 2. And he ſent them to preach the Kingdom of God, and to heal the ſick.

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1,2. To

1,2. To Save Bodies and Souls.

3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats a piece. 4. And whatsoever house ye enter into, there abide, and thence depart. 5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

3, 4, 5. See on *Matth.* 10. 10, 11. To witness that it is not long of your unwillingness, but their own, that they are forsaken and perish.

6. And they departed and went through the towns, preaching the gospel, and healing every where. 7. Now Herod the tetrach heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead: 8. And of some, that Elias had appeared: and of others, that one of the old prophets was risen again. 9. And Herod said, John have I beheaded: but who is this of whom I hear such things? and he desired to see him.

6, 7, 8, 9. *Note*; Christ, that was familiar with the Poor, would not gratifie the desire of the King, a persecutor, that desired to see him.

10. And the Apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desart place, belonging to the city called Bethsaida.

10. *Note*; Had we the History of all the Apostles Miracles before and after Christ's Resurrection, how large would it be!

11. And the people, when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

11. *Note*; Christ rejected none that followed after him, with desire and diligent seeking him.

12. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a desert place. 13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people. 14. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15. And they did so, and made them all sit down.

12, 13, 14, 15. See *Matth.* 8. Then they obeyed, expecting some Miracle.

16. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17. And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

16, 17. See on *Matth.* 14.

18. And it came to pass as he was alone praying, his disciples [were with him:] and he asked them, saying, whom say the people that I am? 19. They answering said, John the baptist: but some say Elias: and others say, That one of the old prophets is risen again.

18, 19. Came to him. See *Matth.* 16. 15, 20.

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21. And he straitly charged them and commanded them to tell no man that thing.

20, 21. *Q.* What then was the Gospel which they were sent to preach, and which he preached? *Ans.* Much like *John* Baptist's preaching that the Kingdom of God is come; and moreover, that Jesus did such and such Miracles, as he told *John*'s Disciples; not directly saying, I am the Christ, but proposing those Evidences from whence they were themselves to gather it: Because his Resurrection, *&c.* was to make the Evidence full, before the Gospel was fully preached?

Q. But what then was the Baptism he used before his Resurrection, if men were not to be told, and to profess that he was the Christ? *Ans.* Just answerable to his preaching; and like *Johns* Baptism; but much different from the following Baptism in the name of the Father, Son, and Holy Ghost. Men were to profess Repentance and hope of Salvation, by learning of Christ, and so listed themselves under him as his Disciples; but not yet to profess that *He was the Christ*; which after was necessary.

22. Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

22. All this is part of the Gospel which you must hereafter preach; and when this is done, it will be seasonable to preach it.

23. And he said to them all, If any man will come after me, let him deny himself and take up his cross daily, and follow me.

24. For

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24. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

23, 24. Carnal Self-love, and the love of worldly prosperity, being man's lapsed sinful state, it is from these that I come to save men; and therefore will save none, but by saving them from these, and teaching them to deny their carnal selves, and worldly prosperity.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.

25. See on *Matth.* 10. and *Mark* 8. Alas then for how little a part of this vain World, do millions sell their Souls!

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

26. They that, to save their estates or lives, are ashamed now to own me and the Gospel, I will reject them as ashamed to own them, or such as they, in the day of Glory, and their Extremity, in Judgment.

27. But I tell you of a truth, There be some standing here which shall not taste of death, till they see the Kingdom of God.

27. *Note*; All the three Evangelists prefixing this immediately before the History of Christ's Transfiguration, do plainly tell us, that it was that glimpse of his Glory which he meant.

28. And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

28. *Matth.* 17. 1. Saith, after six days, not reckoning the two parts of the foregoing and the last day.

29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering. 30. And behold, there talked with him two men, which were Moses and Elias. 31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32. But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. 34. While he thus spake, there came a cloud and overshadowed them and they feared as they entred into the cloud. 35. And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

29,30,31,32,33,34,35. See on *Matth.* 17. I have largely opened all this in my Book called, *My Dying Thoughts*. *Note*; If this glimpse of Glory was so sweet, why do we fear to pass hence into the blessed Vision and Fruition.

36. And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in those days any of those things which they had seen.

36. For Christ so commanded.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38. And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child: 39. And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him. 40. And I besought thy disciples to cast him out, and they could not. 41. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42. And as he was yet a coming, the devil threw him down, and tare *him*: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

37,38,39 40,41 42. See on *Matth.* 17. 15, 16. Since I have my self known one yet living, that had an old and violent Epilepsy, once, twice or thrice a day, perfectly cured (near thirty years ago, and so continueth,) after other great means used, merely by fasting and earnest prayer, suddenly in the midst of prayer the second day; I do the easilier believe that the Devil and a natural Disease, of which he is the Executioner, may consist together.

43. And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples. 44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

43, 44. Let not my Glory and Power put you into vain expectations of earthly Dominion. Observe, and forget not that I tell you again and again, that I must suffer (and rise again.)

45. But

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45. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

45. *Note*; Even the Apostles understood not that Christ must be crucified and rise again, though he oft told it them, and charged them that it might sink down into their Ears. Therefore the belief of it was not then necessary to Salvation, as it is now.

46. Then there arose a reasoning among them, which of them should be greatest.

46. *Note*; Alas, that Pride and Ambition should begin so near to Christ, and foretel the Calamity of the Church!

47. And Jesus perceiving the thought of their heart, took a child, and set him by him 48. And said unto them, Whosoever, shall receive this child in my Name, receiveth me: & whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

47, 48. Humility must be your greatness.

49. And John answered and said, Master, we saw one casting out devils in thy Name; and we forbade him, because he followeth not with us. 50. And Jesus said unto him, Forbid him not; for he that is not against us, is for us.

49, 50. See on *Matth.* 12. 30.

51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

51. The time of his approaching Crucifixion, and his Ascension to Heaven.

52. And sent messengers before his face, and they went and entred into a village of the Samaritans to make ready for him. 53. And they did not receive him, because his face was as though he would go to Jerusalem.

52, 53. *Note*; For the Jews and the Samaritans disowned each other upon their Controversies about Worship.

54. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

54, 55, 56. That which you take for the Spirit of *Elias*, and Zeal for me against sin, is a selfish, uncharitable, revengeful Spirit, and not that which I will give you, which is a Spirit of Love and Gentleness: You know not your own hearts, but take that for good in you, which is evil; and you know not me as you should do: I come to save, and not to destroy men.

This is the third sin against Charity, recorded of *John*, who was after the great Preacher of Love.

57. And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58. And Jesus said unto him, Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

57, 58. I have no entertainment for any but self-denying persons, that can forsake all for me.

59. And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father. 60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

59, 60. The work of my Gospel, and God's Kingdom, must be preferred before the burying of a Father.

Note; Christ fitteth his Answer to the disposition of those he spake to. He knew that this man was fitter to be put on, and the former to be stopt.

61. And another also said, Lord, I will follow thee: but let me first go and bid them fare-well that are at home at my house. 62. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

61, 62. If thou wilt be my Minister, thou must be like a man plowing, who looketh still before him on the Furrow, and not behind him: The Kingdom of God must be first sought, and all things that would hinder the true service of it, must be put behind, and denied and forsaken: (Not that it dissolveth Relation-duties, but puts all behind the works and interest of God, and forsaketh that which is against it.)

CHAP. X.

After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. 2. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

1, 2. As he had chosen twelve, with respect to the twelve Tribes;

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Tribes; so he chose seventy, according to the number of the great Council, it's like 70 being put for 72, as an ancient Copy hath it. By which it appeareth he settled a disparity in his Ministers,

2. *Note*; Priests now are many, but Labourers few: What men are they that hate and silence the faithfulest Labourers, suspecting that they are not for their interest?

3. Go your ways: behold I send you, forth as lambs among wolves. 4. Carry neither purse nor scrip, nor shoes, and salute to man by the way.

3, 4. I send you on such work, in which you shall suffer from wicked men as I must do. Let not the care of provision, nor any matters of inferiour concern, as humane respects are, stop you in your work and undertaken Ministry, (not that all Civility is forbidden.)

5. And into whatsoever house ye enter, first say, Peace be to this house. 6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

5, 6. For the necessary capacity of the Receiver is implied as a condition of the Effect. The same Benediction is effectual to a capable Receiver, and uneffectual to another, (as is also the Sacrament.)

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

7, 8. Maintenance is your due, for your work.

9. And heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you.

9. This was the Gospel that they were to preach.

10. But into whatsoever city ye enter, & they receive ye not, go your ways out into the streets of the same, and say, 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

10, 11. See *Mat.* 10. 14.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

12. At the Judgment. There will be some punished in hell more tolerably than others.

13. Wo unto thee Chorazin: wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes.

13. The same means, which prevaileth not with some would have converted others that now perish.

14. But it shall be more tolerable for Tyre and Sydon, at the day of Judgment, then for you. 15. And thou Capernaum, which art exalted to heaven, shalt be thrust down into hell.

14, 15. The loss of the greatest means and mercy, prepareth for the heaviest Judgment.

16. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

16. So far as you do my works, I will take what is done to you, as done to my self.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy Name. 18. And he said unto them, I beheld Satan as lightning fall from heaven.

17, 18. Satan shall be cast down from much of his Tyranny over Mankind, by me and my Gospel.

19. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

19. *Note*; The Kingdom of Christ is set up against the Devil and his Kingdom, and not against Kings as such.

2. It seems Serpents are used as Satan's Instruments to hurt man.

20. Notwithstanding, in this rejoice not that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

20. Even wicked men may cast out Devils, but it's greater matter of joy to be Saints that shall be saved.

21. In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

21. That thou hast revealed the heavenly Wisdom to those that are despised, as unlearned in the World, rather than to men counted wise and learned for their humane wit and knowledge. See *Matth* 11. 25.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him.

22. Christ is made the Lord of all; and he is perfectly known by none but God: And there is no true knowledge of God the Father, but by the teaching of Christ.

23. And

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23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

23. See *Matth.* 13. 17.

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

24. Such as *David*, *Solomon*, *Isaiah*, &c.

25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life?

25. To try his skill.

26. He said unto him, What is written in the law? how readest thou?

26. *Note*, They err who say, that the Law of *Moses* prescribed not the means to Eternal Life.

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, & with all thy soul, & with all thy strength, and with all thy mind, and thy neighbour as thy self. 28. And he said unto him, Thou hast answered right: this do, and thou shall live.

27, 28. *Note*; This is not the same History that is mentioned, *Matth.* 19. 16. there is much of the same, and yet much difference: There Christ repeateth the Commandments particularly, but here the Lawyer repeateth them summarily. So *Mark* 10. 17. agreeth with *Matthew*. But that in *Luke* 18. 18. is the same with this, and a distinct History.

Note; Whoever loveth God sincerely, and his Neighbour as himself, shall be saved. But this will never be done without Regenerating Grace.

29. But he willing to justifie himself, said unto Jesus and who is my neighbour?

29 *Note*; This overwillingness to justifie our selves, is one of the deepest rooted commonest vices in corrupted Nature.

30. And Jesus answering, said, A certain man went down from Jerusalem to Jericho, & fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. 31. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

30, 31, 32, 33, 34, 35. The Priest and the Levite, who should be the most holy and charitable, past by him without helping him; but a Samaritan, one contemned by them as a Heretick, or prophane Rustick, took him up, and helped him.

Note; They abuse the Text that say, by the *Samaritan*, is meant Christ, and by *two pence*, the *Two Testaments*, &c.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves?

36. Which of them took the man for his Neighbour, and dealt as a Neighbour with him?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

37. So do thou, and though he be a Samaritan, a Schismatick, a Heretick, use him with such charity as thy Neighbour.

Note; Do they so, that ruin, hunt and destroy such, and better men?

38. Now it came pass as they went, that he entred into a certain village: and a certain woman, named Martha, received him into her house. 39. And she had a sister called Mary, which also sat at Jesus's feet, and heard his word:

38, 39. *Martha* was the House-keeper or Owner.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, doest thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

40. The followers of Christ to be provided for, were many, and the work seemed necessary.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful, and troubled about many things: 42. But one thing is needfull, And Mary hath chosen that good part, which shall not be taken away from her.

41, 42. Thou troublest thy self more than needs, and unseasonably, about many things of less necessity. But to learn the way of Salvation, and so to be blessed in the Kingdom of God, is the *one thing of absolute necessity*. This *Mary* hath preferred, and so shouldest thou, and have left serving to the second place: And none shall deprive her of that better portion which she hath chosen.

Note 1. Christ doth not blame *Martha* for her care and

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and work, but for not preferring better: Nor speaks this so much to blame her, as to commend *Mary*, and to teach us all what to prefer.

2. One thing only (in a comprehensive sense, as containing Salvation, and its necessary means,) is of such absolute necessity to man, that all things else should be put behind it.

3. Preferring things less necessary, though good, and troubling our selves about need-nots, is a common fault, even of religious persons.

4. That is a fault out of its due time and place, which is a great duty in its season.

5. They that prefer and chuse the best, shall have the best, whoever is against it.

6. Even godly persons and near, are apt upon cross Interests and Opinions, to censure and accuse each other upon mistake, when the fault is in the accuser, and that to Christ.

7. But Christ will justifie the right.

CHAP. XI.

1. AND it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

1. It seems they had till now been too little and unskilful in prayer.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so in earth. 3. Give us day by day our daily bread. 4. And forgive us our sins; for we also forgive every one that is indepted to us. And lead us not into temptation, but deliver us from evil.

2, 3, 4. See the Exposition of the Lord's Prayer on *Matth.* 6. 9.

Note; It is evident that Christ gave them this prayer to be used both as a Directory for *Matter* and *Method*, and as a meet form of words, when they pray comprehensively and summarily, though not tying them always to use these very words, nor to go through the whole Method, when occasion confines them to some one branch, or requires them to insist most on it; much less obliging or allowing them to use no other: And so the Apostles, and all the Churches, understood it.

The small difference in words between *Matthew* and *Luke*, are not material; save that *Luke* omitteth the doxology in the end.

By [*Debt*] *verse* 4. is meant chiefly *wrong* or *sin*: For so the Syriack signifieth, in which Christ spake: Though also our obligation to keep the Law of Innocency on pain of death, or for Justification, is a Debt which God remitteth by the Law of Faith and Grace, and accepteth on our part Faith and sincere Obedience, for the Merit of Christ, who fulfilled that perfect Law.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6. For a friend of mine in his journey is come to me, & I have nothing to set before him: 7. And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8. I say unto you, though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

5, 6, 7, 8. Though God be not as Man, that giveth the importunate to be eased of them, yet importunity also prevaileth with him, as it fits the Receiver for his Gifts.

9. And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. 10. For every one that that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9, 10. He that will spare for no labour, and take no denial, shall have no denial finally: He that easily giveth over his suit, and will not be at pains and patience, forfeiteth mercy by contempt.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish, give him a serpent? 12. Or if he shall ask an egg, will he offer him a scorpion? 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit unto them that ask him?

11, 12, 13. *Note*; God's Goodness is a great ground of hope that he will grant our prayers; that is, as far as he hath promised; 1. Grace and Glory certainly to all penitent Believers. 2. And the things of this life on these three conditions; 1. If they are such as are fit for the person. 2. And he be fit for them. 3. And it be fit to subserve God's higher ends, his Glory, and the publick good, and do not cross them.

So much of his *Spirit* as is necessary to Salvation, he will give to all true Believers: And the additional degrees and gifts, he giveth on the terms aforesaid.

14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondred. 15. But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

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14, 15. See

14, 15. See *Matth.* 12. They were so convinced of the fact of his Miracles, that they had no plea for their unbelief left them, but to say, he did them by Conjuration, which is the blaspheming of the Holy Ghost.

16. And others tempting him, sought of him a sign from heaven. 17. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation: and a house *divided* against a house, falleth. 18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

16, 17, 18, 19. *Note*; When Satan laboureth to divide the Church of Christ, it is that he may destroy it: And should we do worse against Christ's Kingdom than Satan will do by his own?

20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

20. It is the approving work of God, to set up his Kingdom against the Devils.

21. When a strong man armed keepeth his palace, his goods are in peace. 22. But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

21, 22. If I did not conquer Satan, I could not cast him out of his possession of Bodies and Souls.

23. He that is not with me, is against me, and he that gathereth not with me, scattereth.

23. See *Matth.* 12. 30.

24. When the unclean spirit is gone out of a man, he walketh thorow dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. 25. And when he cometh, he findeth it swept and garnished. 26. Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse than the first.

24, 25, 26. But let him that is delivered from Satans possession of Body or Soul, take heed that he return not: For when Satan is cast out, he tryeth by his Temptations to get Possession of some others: And when he hath assaulted many, and is resisted and frustrate by the grace of God, he resolveth again to try his assaults, on him that was delivered; And finding him careless, unwatchful, and ready to receive his Temptations, he suggesteth worse things to him than those that he had renounced, and bringeth in on fair pretences sevenfold worse vices than he had before: And the end of that man is worse than was his first captivity to Satan.

Note, It is some kind of rest to Devils to deceive and destroy Souls. As it is to a malicious man to do mischief by revenge. Devils are not yet at their most easeless state. See *Mat.* 12. 43.

27. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

27, 28. *Note*; Carnal persons most regard carnal Relations. 2. Christ accounts them that hear and keep God's Word, as more amiable and blessed, than it would be to have been his own Mother: And we must judge as he doth: Though when God maketh the provision for our Families our duty, we must obey him as his Stewards in our distributions; yet Grace is more amiable than natural Relations.

29. And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the Prophet: 30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

29, 30. As *Jonah*, after three days abode in the Sea, was sent to preach; so after my three days in the grave, I will rise and call the World to Repentance, by mine Apostles and my Spirit, and save them as *Nineve* was saved.

31. The queen of the south shall rise up in the judgment with the men of this generation and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold a greater than Solomon is here.

31. It shall appear that the Jews are worse than her, and deserve destruction for being so much worse, and averse to Faith.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas: and behold, a greater than Jonas is here.

32. See *Matth.* 12. 42.

33. No man, when he hath lighted a candle putteth it in a secret place, neither under a bushell, but on a candlestick, that they which come in may see the light.

33. God would not have us hide his Truth, (much less silence it by Diabolical Persecution.)

34. The

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34. The light of the body is the eye: therefore when thine eye is ſingle, thy whole body is full of light: but when thine eye is evil, thy body alſo is full of darkneſs.

34. The Light of Man is his true Underſtanding: As that is, ſo is the man, a Child of Light or of Darkneſs.

35. Take heed therefore, that the light which is in thee be not darkneſs.

35. Take heed leſt that Underſtanding be ignorant or erroneous.

36. If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

36. See *Mark* 6. 25.

37. And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down to meat. 38. And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.

37, 38. See *Matth.* 7. 3. *Matth.* 15. 2.

39. And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter, but your inward part is full of ravening and wickedneſs. 40. Ye fools, did not he that made that which is without, make that which is within alſo? 41. But rather give alms of ſuch things as you have: and behold, all things are clean unto you.

39, 40, 41. True Cleanneſs is to be acceptable to God: Be charitable and liberal, and your meat will be clean to you.

42. But wo unto you, Phariſees: for ye tithe mint and rue, and all manner of herbs, and paſs over judgment, and the love of God: theſe ought ye to have done, and not to leave the other undone.

42. See *Matth.* 23. 23. The Love of God, and Juſtice with Men, are far greater matters than religious Rites and Ceremonies, or Church-Orders. God's Laws are ſome far greater than others, though none to be violated.

43. Wo unto you, Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets. 44. Wo unto you, ſcribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

43, 44. *Note*; Hypocriſie is Pride covered with formal Ceremonious, ſhews of Religion, ſometime unknown to the Hypocrite himſelf.

45. Then anſwered one of the lawyers and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo. 46. And he ſaid, Wo unto you alſo, ye lawyers: for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

45, 46. *Note* 1. Bad men can bear guilt, but not reproach for it. 2. Strict Doctrine condemneth looſe and guilty Preachers.

47. Wo unto you, for ye build the ſepulchers of the prophets, and your fathers killed them. 48. Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchers.

47, 48. See *Matth.* 23. 30. Hypocrites glory in the names and honour of dead Martyrs and Saints, and kill the living.

49. Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute: 50. That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation;

49, 50. Your Fore-fathers ſins, and yours, ſhall be revenged on you ſhortly.

51. From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple; verily I ſay unto you, it ſhall be required of this generation. 52. Wo unto you lawyers: for ye have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye hindred.

51, 52. *Note*; The juſt deſcription of a wicked Clergy.

53. And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things: 54. Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

53, 54. Their wrath ſet their wits on work to enſnare him.

CHAP. XII.

1. IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trod on

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one upon another, he began to ſay unto his diſciples firſt of all, beware ye of the leaven of the Phariſees, which is hypocriſie.

1. *Note*; He diſſwadeth none from joyning with them in any good, or hearing the Law from them, but to avoid their Hypocriſie, and ceremonious covers of iniquity, joined with malice againſt Chriſt.

2. For there is nothing covered, that ſhall not be revealed, neither hid, that ſhall not be known. 3. Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe tops.

2,3. Truſt not to Secreſie and Deceit; for all ſecret ſins ſhall be opened at the laſt.

Note; O how many will that day ſhame! It is our wiſdom, by due confeſſion, to take ſhame ſooner to our ſelves.

4. And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5. But I will forewarn you whom you ſhall fear: Fear him which, after he hath killed, hath power to caſt into hell, yea, I ſay unto you, Fear him.

4, 5. I give it you as the moſt friendly counſel, Take heed of too much fear of man, leſt it cauſe you to betray your Souls: They can but kill the Body: The Soul overliveth it; and man's welfare or miſery is after death: Perſecutors or Tyrants cannot reach or hurt you after death. But, as you love your ſelves, fear God, whoſe Juſtice will be executed on the ungodly after death, and when he hath taken away their Souls, will caſt them into Hell: Again, I ſay, be ſure to fear him.

6. Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God? 7. But even the very hairs of your head are all numbred: fear not therefore, ye are of more value then many ſparrows.

6, 7. God's Providence extendeth to a Sparrow, and to the ſmalleſt creatures; (for he is omnipotent, and all-ſufficient, and maintaineth all;) and much more to you: There is not an hair of your heads not-cauſed, not known, and not regarded by him: And doth he diſregard your lives or welfare, whom he hath raiſed above the rank of Brutes?

Note; God is as ſufficient for every creature and event, as if he had but that one to mind.

8. Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

8. Own me ſincerely in the time of Tryal, and I will own you before Angels, where are your greateſt concerns.

9. But he that denieth me before men, ſhall be denied before the angels of God.

9. Without true Repentance.

10. And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

10. To ſpeak againſt me, as a man, is pardonable: But when I ſhall ſend the Spirit of Miracles and Holineſs to be my Witneſs in the World, they that will not be convinced by this Spirit, but blaſphemouſly ſay, It is the power and work of the Devils, do ſin againſt the laſt and great means of Conviction, and being uncured, are unpardoned.

11. And when they bring you unto the ſynagogues, and unto magiſtrates and powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay: 12. For the holy Ghoſt ſhall teach you in the ſame hour, what ye ought to ſay.

11,12. Let not the fear of your unready ſpeech diſcourage you, but truſt the Spirit of God to help you.

13. And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me. 14. And he ſaid unto him, Man, who made me a judge, or a divider over you?

13,14. *N.* Whether the man would have had Chriſt taken on him an Authoritative Deciſion, or only a free Arbitration, is uncertain; which ever it was, Chriſt refuſeth it: A work of worldly Rule he diſclaimed: And he would not be ſo imprudent as to offend men by an Arbitration without need.

15. And he ſaid unto them, Take heed, and beware of covetouſneſs: for a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.

15. Take heed of being too deſirous of wealth or plenty: For neither life, nor the comfort of life, depends on plenty, but on the holy and obedient uſe of what you have, and on the bleſſing and love of God.

16. And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully. 17. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? 18. And he ſaid, This will I do, I will pull down my barns and build greater, and there will I beſtow all my fruits, and my goods. 19. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry. 20. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be

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be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

16,17,18,19,20. *Note*; The damning folly of wicked men, is 1. In over-loving the pleaſure of the fleſh, to eat, and drink, and be merry, and live at eaſe. 2. To over-love Riches and Plenty, as proviſion for this fleſhly pleaſure. 3. To flatter themſelves with the conceit of long life, and to forget the ſhortneſs of time, and their latter end. 4. To neglect a due dependence on God for all things. 5. To neglect the due care of the Soul, and preparation for another World, and to ſet leſs by Heaven than Earth; ſuch are the moſt miſerable fools.

21. So is he that layeth up treaſure for himſelf, and is not rich toward God.

21. Such is every one, whoſe chief care and labour is, to have plenteous proviſion for his own Body, and is not rich in Grace, nor uſeth his riches to pleaſe God in good works.

22. And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life what ye ſhall eat, neither for the body what ye ſhall put on. 23. The life is more then meat, and the body is more then raiment.

22,23. *Note*; *Luke* brings in things ſpoken at ſeveral times, on ſeveral occaſions, for the matters ſake. See *Matth. 6.* Truſt him for the leſs, who hath freely given you the greater.

24. Conſider the ravens, for they neither ſow nor reap, which neither have ſtorehouſe nor barn, and God feedeth them. How much more are ye better then the fowls? 25. And which of you with taking thought can add to his ſtature one cubit? 26. If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt? 27. Conſider the lilies how they grow, they toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe. 28. If then God ſo cloth the graſs, which is to day in the field, and to morrow is caſt into the oven: how much more *will he cloth* you, O ye of little faith?

24,25,26,27,28. *Note*; All this is againſt diſtruſtful care and trouble, and not diligent labour in a Calling, or prudent care to do our work, and avoid evil. See *Mat. 6.*

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink neither be ye of doubtful mind. 30. For all theſe things do the nations of the world ſeek after: and your father knoweth that ye have need of theſe things.

29,30. Be not anxious or troubled. *Note* 1. The faithful muſt live quite above the life of worldlings. 2. It ſhould quiet a Child of God, that his Father knoweth all his wants.

31. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

31. Seek firſt, *&c.*

32. Fear not, little flock, for it is your Fathers good pleaſure to give you the kingdom.

32. *Note* 1. Chriſt's Flock was then little, and will be ſo comparatively on Earth, but not in Heaven. 2. They ſhall have a Kingdom. 3. By the gift of God's good pleaſure. 4. They that ſhall have the Kingdom of Heaven, ſhould be above diſtruſtful fear on Earth.

33. Sell that ye have, and give alms: provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33. See *Matth. 6. 19, 20.* The wiſdom of Faith is to do all we can in this World, in preparation for another, and at any rate, to make ſure of Salvation.

34. For where your treaſure is, there will your heart be alſo.

34. Either by *Deſire*, if you are *uncertain* to obtain it, or by *Delight*, if you have *Aſſurance* or ſtrong hope; or in full Joy when you poſſeſs it.

Note; A man's *Treaſure* is that which he believeth will make him moſt happy, and loveth and ſeeketh it accordingly.

A dreadful Word to worldly men, whoſe hearts are not on Heaven.

35. Let your loins be girded about, and your lights burning. 36. And ye your ſelves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

35, 36. Live in a conſtant prepared waiting for my coming, for your change; and let not your preparation be to make at laſt.

37. Bleſſed are thoſe ſervants, whom the lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

37. Chriſt will do more for them than if he were a Servant to them.

38. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

See *Matth.* 24, 45.

39. And this know, that if the good man of the houſe had known what hour the

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the thief would come, he would have watched, and not have ſuffered his houſe to be broken thorow. 40. Be ye therefore ready alſo: for the Son of man cometh at an hour, when ye think not.

39, 40. Every one would be awaked juſt at the time, if they foreknew the hour. But God will conceal it, that ye may be always ready.

41. Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all? 42. And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon? 43. Bleſſed *is* that ſervant, whom his Lord when he cometh ſhall find ſo doing. 44. Of a truth I ſay unto you, that he will make him ruler over all that he hath.

41, 42, 43, 44. I ſpeak it to all ſo far as they are Gods Stewards of their ſeveral truſts: But eſpecially of thoſe that are ruling Stewards over the Churches, appointed to give the Children their due food in ſeaſon: All ſuch ſhall be rewarded.

45. But and if that ſervant ſay in his heart, My lord delayeth his coming, and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken: 46. The lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbeleivers.

45, 46. *Note*, This dreadful threatning is alſo a prophecy of a worldly perſecuting ſort that ſhould ariſe under pretence of ruling and feeding the houſhold of Chriſt; both Civil and Eccleſiaſtical.

47. And that ſervant which knew his lords will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many ſtripes.

47. The ſins againſt knowledge are greater far than thoſe of ignorance.

Note, There are degrees of pain in Hell.

Note, And wicked Clergy men and Teachers will have the greateſt Torment.

48. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will ask the more.

48. Some in hell have few ſtripes comparatively.

Note, Great gifts muſt be uſed with great diligence and great power, and truſt, and charges, are rather to be feared than ambitiouſly ſought. Little do the Great Conquerors of the World, or thoſe that ſtrive for Church-preferments believe and conſider what Duty or deep Damnation, they ſo much labour for.

49. I am come to ſend fire on the earth, and what will I, if it be already kindled? 50. But I have a baptiſm to be baptized with, and how am I ſtraightned till it be accompliſhment!

49, 50. I come to do that work that will ſet the World on fire, and occaſion perſecution: And it is already begun. And I am to lead the way in ſuffering, and to go through theſe flames my ſelf; And I am as in pain till it be accompliſhed.

51. Suppoſe ye that I am come to give peace on earth? I tell you, Nay but rather diviſion. 52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three. 53. The father ſhall be divided againſt the ſon, and the ſon againſt the Father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt the daughter in law, and the daughter in law againſt her mother in law.

51, 52, 53. Some think that the Coming of the *Meſſiah*, will ſettle an univerſal peace; but they are miſtaken: I come to conquer Satans Kingdom, and ſave Souls from ſin, which will not be without a conflict: I come to divide men from ſin and Satan, who poſſeſſed them in peace: And the Soldiers of Satan will purſue thoſe that by grace eſcape; natural kindred will not reconcile them.

54. And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraitway ye ſay, there cometh a ſhower, and ſo it is. 55. And when ye ſee the ſouth wind blow, ye ſay, There will be heat; and it cometh to paſs. 56. Ye hypocrites, ye can diſcern the face of the skie, and of the earth: but how is it, that ye do not diſcern this time?

54, 55, 56. You have by experience learned to foreteſt the weather by the winds; and why learn you not, by the ſigns in your own hearts and lives, to foreſee what is like to befall you; even the deſtruction that is at hand.

57. Yea, and why even of your ſelves judge ye not what is right?

57. Yea why do you not gather it from the nature of duty and ſin, and of the Juſtice of God?

58. When thou goeſt with thine adverſary to the magiſtrate, as thou art in the way

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way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon. 59. I tell thee, Thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

58, 59. Carry it towards God, as thou wouldſt do to one that hath a juſt action againſt thee at Law: Thou ſhouldſt make thy peace with him by all means, before the Magiſtrate take the cauſe in hand, and judge thee to priſon, till thou have paid all the debt, and deliver thee to the jaylor to that end: So make thy peace with God by Chriſt, by timely and true repentance and faith, before judgment paſs on thee the irrevocable ſentence.

Note, 1. This was ſpoken by Chriſt on another accuſation, and *Luke* ſets various things together, like *Solomons* Proverbs; (unleſs it were ſpoken twice by Chriſt.) *Note* 2. Timely repentance muſt prevent too late wiſhes, and utter deſtruction.

Note 3. They err that hence gather that men in hell ſhall at laſt come out, by paying the very *laſt mite*. The ſenſe of ſimilitudes muſt not be extended beyond the deſigned end of him that ſpeaketh, upon any pretence of the ſtrict ſenſe of the words.

CHAP. XIII.

1. THere were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

1. Some *Pilate* had killed for ſtirring up the People againſt the *Romans* Government.

2. And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? 3. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

2, 3. *Note*, We muſt not judge them the greateſt ſinners that ſuffer moſt here: The Judge on the bench may do more wrong than the thief whom he hangeth: And famous conquerors, than robbers. The day is coming that muſt ſet all right. Theſe *Jews* after ſuffered much more.

4. Or thoſe eighteen upon whom the tower in Siloe fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem? 5. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4. *Note*. Worſe did befall the other *Jews*.

6. He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. 7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbreth it the ground? 8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it: 9. And if it bear fruit, *well*: and if not, then after that thou ſhalt cut it down.

6, 7, 8, 9, Chriſt had three years preached to the obſtinate *Jews*.

10. And he was teaching in one of the ſynagogues on the ſabbath. 11. And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up her ſelf.

10, 11. Satan was the executioner of her diſeaſe.

12. And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. 13. And he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God.

12, 13. By Divine Power.

14. And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the Sabbath-day, and ſaid unto the people, There are ſix daies in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day. 15. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or his aſs from the ſtall, and lead him away to watering? 16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day?

14, 15, 16. *Note*; It is the part of Hypocrites to ſet up Ceremony and Circumſtances againſt Moral Duties, (or neceſſary good Works) to Body or Soul,

17. And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoyced for all the glorious things that were done by him.

17. His Reaſon and his Miracle convinced the common people of the ſhameful Errour of that ceremonious Ruler.

18. Then

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18. Then said he, unto what is the kingdom of God like? and whereunto shall I resemble it? 19. It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it. 20. And again he said, Whereunto shall I liken the kingdom of God. 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

18, 19, 20, 21. *Note*; Though Christ's Flock was little at first, the Kingdoms of the World were after to become his Kingdom, and Nations to be discipled and baptized.

22. And he went through the cities and villages, teaching and journeying towards Jerusalem. 23. Then said one unto him, Lord, are there few that be saved? And he said unto them. 24. Strive to enter in at the strait gate: for many I say unto you will seek to enter in, and shall not be able.

22, 23, 24. Instead of enquiring, How many? do thou labour to be one: And know, that the Gate is strait: A life of Faith and Holiness must cost men sufferings in the flesh; therefore do not lazily wish and seek, but strive, and spare no pains or cost: For many that seek erroneously, or slothfully, and, as Hypocrites, give God but the second place, shall never be saved.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, crying Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: 26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27. But he shall say, I tell you, I know you not whence you are: depart from me all ye workers of iniquity.

25, 26, 27. All would be saved, and cry for mercy, when it is too late; therefore strive without delay: And then all pretences of familiarity with Christ, or Clergy, or Church-Priviledges, will save no unsanctified man.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *your selves* thrust out.

28 It will increase your torment to see those that never saw and heard what you have done, to be in Heaven, and you thrust out to Hell for your unbelief and wickedness.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30. And behold, there are last which are first, and there are first which shall be last.

29, 30. The faithful shall be received from all parts of the Earth: And some that shall be born and called long hence, shall be more excellent persons, and have a more glorious Crown, than many that are called now; and when you Jews are rejected, who were a Church before them.

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, & depart hence, for Herod will kill thee. 32. And he said unto them, Go ye and tell that fox, Behold, I cast out Devils, and I do cures to day and to morrow, and the third day I shall be perfected.

31, 32. *Note*; He liken's *Herod* to a Fox for subtilty and cruelty. This Example of Christ will not justifie any contumelious Language against Kings; though they, that are called to it, may plainly and humbly tell them of their sin and danger, regarding their due honour. And Historians may truly describe them when they are dead.

33. Nevertheless I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

33. Whatever *Herod* do, I shall do my work, and finish it; and shall not suffer by *Herod* in *Galilee*, which is his Jurisdiction, but at *Jerusalem*, the place of killing Prophets.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

34. O sinful, miserable *Jerusalem!* How oft would I have gathered thy whole City and Nation (old and young) into my bosom of Love, and my Church, by making you my Disciples, as tenderly as a Hen doth gather and love her Chickens, not casting out your Children, but taking in your Nation, as God did before, if you had not cut off your selves by unbelief, and obstinate rejecting the Grace offered to your Nation?

35. Behold, your house is left unto you desolate: And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

35. Your Temple, which you glory in, shall shortly be demolished, and your City destroyed: And I tell you, that you shall not rejoyce in the Salvation of the Messiah, for whom you wait till you learn to honour me

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me with *Hoſannah's*, and to welcom them that preach my Goſpel to you.

CHAP. XIIII.

1. AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. 2. And behold, there was a certain man before him which had the dropſie. 3. And Jeſus anſwering ſpake unto the lawyers and Phariſees ſaying, Is it lawful to heal on the ſabbath-day? 4. And they held their peace. And he took him and healed him, and let him go:

1, 2, 3, 4. *Note*; Chriſt choſe ſo uſually to heal on the Sabbath, that it ſeems he purpoſely choſe that time, to ſhew them what work ſhould be preferred. He would not forbear doing good, to avoid the offence of erroneous Hypocrites.

5. And anſwered them ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? 6. And they could not anſwer him again to theſe things.

5, 6. They could not confute his plain reaſon; (But the wranglers of this Age can anſwer any thing.)

7. And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, 8. When thou art bidden of any man to a wedding, ſit not down in the high-room, leſt a more honourable man then thou be bidden of him: 9. And he that bad thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room. 10. But when thou art bidden, go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

7, 8, 9, 10. *Note*; Chriſt diſdained not to give Rules of Decency for civil converſation, when the Virtue of Humility, or the Vice of Pride are concerned therein.

11. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

11. God will exalt the humble, and abaſe the proud; and therefore we muſt humble our ſelves.

12. Then ſaid he alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. 13. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind: 14. And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

12, 13, 14. It is good in its ſeaſon to make Feaſts of *Amity*, and to rejoyce with Friends; but to avoid Prodigality, let thy moſt uſual feaſting be Feaſts of *Charity*; And in them it is the Poor that thou muſt feaſt, and from God that thou muſt expect thy reward.

Note; Some hence infer, that there is no reward till the Reſurrection: But in Scripture the Reſurrection is oft taken for the *Life after this*, even before the Reſurrection of the Body.

Note; Chriſt oft forbids things in abſolute words, when he meaneth but comparatively: So here, feaſt not rich Friends, that is, not ſo much as the Poor.

15. And when one of them, that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdom of God.

15. They will be happy that ſhall live to ſee and rejoyce in the Kingdom of the Meſſiah when he cometh.

16. Then ſaid he unto him, A certain man made a great ſupper, and bad many: 17. And ſent his Servant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

16, 17. *Note*; God ſent his Son and the Goſpel to the Jews, and invited them into the Kingdom of the Meſſiah; and bade his Miniſters tell them, that Chriſt was come, and all is ready on his part. He is a ſufficient Saviour, and none ſhall periſh for want of the performance of his part (antecedent.)

18. And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. 19. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. 20. And another ſaid, I have married a wife, and therefore I cannot come.

18, 19, 20. All ſeemed to them ſufficient Reaſons. And ſo you Jews, that wiſh for the Kingdom of God, prefer your worldly Intereſt, and for that, refuſe it when it is come, (And ſo do all ungodly men indeed.)

21. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant,

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Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

21, 22. God was angry with the Jews, and sent his Ministers to call the Gentiles whom the Jews despised as prophane.

23. And the lord said unto the servant, Go out into the high waies and hedges, and compel them to come in, that my house may be filled.

23. Go to the most barbarous remote Nations and call them into the Church, and be importunate with them, and take no denial, that my Church may be Catholick and enlarged.

24. For I say unto you that none of those men which were bidden, shall taste of my supper.

24. Those refusing Jews, that were first invited, shall not come into the Church of Christ.

25. And there went great multitudes with him: and he turned, and said unto them. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

25, 26. If he love them not less than my Kingdom, and cannot for it forsake them, as men do a hated thing.

Note; This disobligeth none from natural affection and duty; but Christ must be preferred.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

27. He that cannot suffer for me, and for Salvation, but sets more by his life, can be no true Disciple of mine.

28. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29. Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him, 30. Saying, This man began to build and was not able to finish. 31. Or what king going to make war against another king sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

28, 29, 30, 31, 32. All wise men will consider what it will cost them to finish before they begin.

33. So likewise, Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

33. If he prefer not the Kingdom of Heaven before all worldly Interest, and forsake it not all comparatively in esteem and resolution now, and in act when he is called to it.

34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35. It is neither fit for the land, nor yet for the dunghil, but men cast it out. He that hath ears to hear, let him hear.

34, 35. Ye are the Salt of this corrupted World: But if you, my Disciples, especially Preachers, should apostatize, you would be the vilest and most hopeless men on Earth; despised, and cast out by God and Man. Therefore count your cost before you undertake the Sacred Ministry, or Christian Profession.

CHAP. XV.

1. THen drew near unto him all the publicans and sinners for to hear him. 2. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. 3. And he spake this parable unto them, saying, 4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath found it, he layeth it on his shoulders, rejoycing. 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

1, 2, 3, 4, 5, 6. Should not I do more for a lost Sinner, than you would do for a lost Sheep?

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

7. The heavenly Society rejoyce over one converted sinner, more than over many that need no conversion from a state of sin, (though they need daily sorrow for daily failings.)

Note; *More Joy* signifieth not *more Love* to that person: But Christ speaketh of the Angels after the manner of men, that are most affected with unexpected things, and after sorrow most rejoyce.

8. Either

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8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. 10. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

8,9,10. *Note* 1. Oh what Love do we owe to Angels, who so much love us? Why do we not desire their company more, than that of this wicked World?

Angels Love is but a Copy of God's Love, And shall we distrust, fear, and flie from Love it self? 2. Angels and good Men rejoyce at a sinners conversion: Devils and wicked men are against it. How contrary are these? 3. Do Angels rejoyce at the conversion of a sinner? What joy should the converted themselves then have in it? 4. Unconverted sinners gratifie Devils, and deny Angels the joy of Love.

11. And he said, a certain man had two sons: 12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13. And not many dayes after, the younger son gathered all together, and took his journey into a far countrey, and there wasted his substance with riotous living.

11,12,13. *Note* 1. Foolish sinners had rather have their concerns in their own hands, than in God's. *Note* 2. When it is left to themselves, it is soon wasted. *Note* 3. Ryotous flesh-pleasing is the destructive sin. *Note* 4. When sinners go from God our Father, they go to destruction.

14. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. 15. And he went and joyned himself to a citizen of that countrey, and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

14,15,16. He hired himself a Servant to feed Swine, to prevent famishing; and they would not let him fill his belly with the Cods of the Carabe Tree, which was the Swines meat.

N. 1. Worldly Treasure will soon be spent. *N.* 2. Foolish sinners will submit to the basest servitude, and be attendants of Swine, rather than return to God. *N.* 3 All worldly hopes and helps will fail ungodly Prodigals at last.

17. And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger.

17. *Note* 1. Prodigal sinners are beside themselves. 2. Conversion is a man's coming to himself, or his right wits. 3. It is consideration, specially of a man's own safety and interest, which bringeth a man to himself. 4. Utter distress and necessity is oft needful to drive home sinners unto God, when they see that there is no other way of hope. 5. And the consideration that the poorest Christian is in a far better condition than the Prodigal: They have all, and he hath nothing.

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19. And am no more worthy to be called thy son: make me as one of thy hired servants.

18, 19. *Note* 1. Conversion beginneth in a purpose to return to God (though at first constrained by necessity.) 2. It worketh by a penitent confession of sin, and utter unworthiness 3. It would be glad of the lowest place in God's Church, and of the lowest terms of Mercy.

20. And he arose, and came to his father: But when he was a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

20. *Note* 1. True purposes will appear in practice and performance: They stop not in sluggish wishes, but arise and go to God. 2. God is readier to meet and receive sinners, than they are to return to him. 3. He surprizeth returning sinners with kindness, and embraces them who expected frowns and wrath, and useth them not after their desert. 4. Though necessity and self-love begin conversion, God's Love meeteth such, and perfecteth it. 5. God is reconcileable to the sinner, by his goodness, though not to his sin.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

21. *Note*; Our own humble and penitent confessions must go before God's forgiveness and entertainment.

22. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

22. *Note*; God findeth sinners in shameful rags, and misery, but clotheth them, as his Children, with righteousness and holiness.

23. And bring hither the fatted calf, and kill it, and let us eat and be merry.

23. Let us feast and rejoyce for the return of a Prodigal Son.

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

24. *Note*; The state of sin is a lost condition, and a converted sinner is found and recovered; it is a dead

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condition, and converſion is a reviving. It giveth the life of Grace in order to the life of Glory.

God ſpeaketh of himſelf, as rejoycing in a ſinners converſion. How little cauſe then have ſuch to doubt whether God will receive them? *Q.* How is God called a Father to wicked Prodigals? *Anſ.* As his Nature is Love it ſelf, and as he made man's Nature capable of happineſs, and as he hath conditionally pardoned all through Chriſt.

25. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing. 26. And he called one of the ſervants, and asked what theſe things meant. 27. And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

25, 26, 27. Thy Father hath received him with joy.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

28. He envyed his Brother's Entertainment, and was offended with his Father's Love and Mercy.

Note 1. The elder Brother is the Jew, (who not only in his unbelief deſpiſeth the Gentiles, but) when converted to Chriſt, is hardly brought to communion with the Gentiles. And alſo all that have from their childhood ſerved God, and are ready to grudge at the Entertainment of wicked men converted. *Note* 2. There is in the beſt of us, though we need God's mercy our ſelves, a diſpoſition to envy his Grace to others. *Note* 3. God is put to bear with the faults of his Children, and in mercy to ſtoop to them in their envy and quarrelſomneſs with others. *Note* 4. There is a ſinful eſteem of their own goodneſs, that inclineth God's own Servants even to withdraw and ſeparate from his Houſe, becauſe he entertaineth returning Prodigals. Thus God is put to bear with all.

29. And he anſwering, ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

29. *Note*; We be apt to overvalue our own ſervice of God, and to undervalue his Mercy.

30. But aſſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

30. *Note* 1. Even good men are apt to grudge at God's Mercy to ſinners, and would not have him ſo gracious to them as he is; and they are not ſo ready to forgive it, but upbraid others with ſin, which God doth not upbraid them with, who hateth it more than we can do. 2. Were we in the hands of our beſt Brethren, we ſhould ſpeed worſe than in God's hands.

31. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

31. *N.* 1. Obedient Children are always with God, and in his favour. 2. What great happineſs doth it ſignifie to ſay, All that I have is thine? that is, all that thou art fit for, and that is fit for thee. 3. God giveth ſuddener Joy oft-times to returning Prodigals, than to his Children that have been true to him from their youth. 4. Yet the conſtant ſafety, happineſs and peace of thoſe long obedient Children is a greater bleſſing and good, than thoſe ſudden Joys of converted ſinners.

32. It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again, and was loſt, and is found.

32. *Note*; God is pleaſed to reaſon his forward Children out of their envious, ſelf-eſteeming, cenſorious, ſeparating, quarrelſom diſtempers, and not to let them go, and take them at the worſt. He that will pardon the wicked life of a penitent Prodigal, will not rigorouſly deſpiſe a froward wrangling Child. And Rulers and Paſtors, that learn of God, will do ſo too, and not as Satans Miniſters, abhor the faithful, and aggravate their infirmities, and caſt them out of the Church, while they connive at the ungodly, and encourage them.

This Parable is very inſtructive to bad and good, and very comfortable to the truly penitent and converted: And ſpeaketh God's Mercy to the Gentiles, againſt the froward ſelf-eſteeming Chriſtian Jews.

CHAP. XVI.

1. AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods. 2. And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

1, 2. *Note*; We are all God's Stewards; our time and bleſſings are his goods, of which we muſt ſhortly give account, and ſhall here be no longer Stewards.

3. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

3. *Note* 1. Nature teacheth all men, in danger and miſery, to ſave themſelves, and ſtudy which way they may eſcape, and be provided for. 2. There is ſomewhat for our ſelves to do for our own welfare. 3. We muſt think firſt, what is not to be truſted to, and what way we muſt not take, before we think what way to truſt and take to. *I cannot dig, &c.* We cannot ſave our ſelves, and the World cannot ſave us, therefore to truſt to theſe, we are ſure, will deceive us, and is not the way.

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4. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

4. I will make me Friends that will receive me when I am cast off.

Note 1, When we are sure no other way will save us, and have found the only way that will, self-love and reason should soon resolve us what to do, and what to trust to.

2. The way to be resolved on, is that which will help us when all others fail

5. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? 6. And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said to him, Take thy bill, and write fourscore.

5, 6, 7. *Note*; They were ready for their commodity to joyn in the fraud.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

8. *Note*; His Lord that hated his falshood, yet commended his wit. 2. O that we had as much wit, and care, and diligence for our Souls everlasting welfare, as false worldly men have for this vain World!

9. And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

9. It is counsel of great importance to you, so to use your time and estates, which worldly men abuse to sin, that when you must shortly and certainly die, and leave all your wealth behind you, ye may be received into the everlasting heavenly Mansions.

Note 1. The wealth, that by the wicked is abused to damnation, may, by Believers, be used to salvation. 2. All this World will fail and forsake us. 3. It is not those that we do good to, but yet it is God, for the good we do them, that will receive us into Heaven. 4. This is a Testimony of the Soul's Immortality, and of the Life to come: When we leave this World, we are received into everlasting habitations.

10. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

10. God will much judge men according to their use of the little things of this World, and will judge them meet for the great things of Glory, that have used these well: But he will judge them unmeet for heavenly felicity, that could not use well the small things of this transitory life.

11. If therefore ye have not been faithfull in the unrighteous mammon, who will commit to your trust the true riches?

11. Do you think God will judge you meet for Heaven, that were false in your use of earthly things?

12. And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

12. And if ye have proved false and untrusty in your Stewardship, and use of God's entrusted Mercies in this life of Tryal, where you had no assurance to stay an hour, do you think God will place such as Proprietors in the Everlasting Kingdom.

13. No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and mammon.

13. A divided heart between God and the World, is false to God and to it self: Ye cannot be true Christians and worldlings too.

14. And the Pharisees also who were covetous, heard all these things; and they derided him.

14. *Note*; The love of Riches rises up against holy and mortifying Doctrine, with hatred and scorn.

15. And he said unto them, Ye are they which justifie your selves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

15. You applaud one another, and keep up a worldly Reputation, but God seeth all the evil of your hearts; and he abhorreth the covetous, whom you bless, and all proud and prosperous worldlings, when they are highest in mens esteem.

16. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

16, Till *John*'s days, the Law and the Prophets, that darkly foretold the Kingdom of God as afar off, were the chief Teachers of the Church; but since *John*'s preaching that this Kingdom is at hand, multitudes gladly receive that Tydings and croud or press into it with earnestness.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

17. The Law is God's true Word, and shall never prove false: The natural-moral part shall continue; the Ceremonious part, the Types and Prophecies, pass not away unfulfilled: They all pointed unto Christ, who fulfilleth them, though he abrogate them.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away

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way from her husband, committeth adultery.

18. See *Matth.* 5. 32.

19. There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day.

19. *Note*; This is the description of a Sensualist that liveth after the flesh, to be clothed in Purple and Silk, and to have every day a costly Table of delightful meat and drink. Sensual flesh-pleasing is the common damning sin; and Riches are the fuel of fleshly desires.

20. And there was a certain beggar named Lazarus, which was laid at his gate full of sores: 21. And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores.

20, 21. *Note* 1. It is like he had some relief there, else he would not have layn there. 2. The worst men are not usually most afflicted in this life. 3. Rich fleshly men make too great a difference between themselves and the Poor, and think their superfluities, and sumptuous delicious fare, must be preferred before the necessities of their poor Brethren. 4. Dogs help him, whom the rich Sensualist would not help in any competent degree.

22. And it came to pass that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died and was buried.

22. *Note*; Though this be a Parable, Christ would not by it insinuate false Doctrine: Therefore it sheweth, that the Soul doth not die with the Body, but goeth to Joy or Misery. *Abraham* is there alive, and *Lazarus* in his bosom; (before the final Resurrection.) 2. Death quickly levelleth Rich and Poor; the voluptuous and the afflicted. 3. Angels that guard the Just in life, refuse not at death to serve their Souls as their Convoy unto Happiness. 4. To be buried in a Grave, and rot to dust, is the best that the pampered flesh of the wicked can expect.

23. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

23. *Note* 1. Such notice as Spirits have is called seeing. 2. The Souls of the wicked pass to Hell torments. 3. Joyful felicity is called *Abraham's bosom*, to a Jew. Some think Nations are joyned in happiness or misery hereafter, as rewarded in the relations in which they did good or evil.

24. And he cryed, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

24. *Note* 1. The Parable speaketh metaphorically, of Souls, as if they had Tongues; which signified no more than they have a torment suitable to their kind. 2. Voluptuous rich men would shorrly beg even for a very little, and that of those whom they here despised, if they could help them. 3. By *flame* is meant a means of torment.

25. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented.

25. Thou hadst that which thou didst chuse: Thou didst prefer fleshly pleasure before the hopes of Heaven, and thou hast had them. And *Lazarus* submitted to sufferings on Earth for the hopes of Heaven, which he preferred, and he hath now his choice.

Note 1. God doth not damn any man for his being rich, but for being sensual, and preferring self-pleasing before his Salvation: Nor doth he save any for having suffered in this World, but for preferring God and Heaven before prosperity, and ease, and for suffering to attain Salvation. 2. The next life will set all straight, and tell us who made the wisest choice, and were indeed the happy men.

26. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

26. Heaven and Hell may have some knowledge of each others case, but no access for converse: Damnation is a remediless state: The damned may wish for ease, and help, and mercy, but shall have none.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: 28. For I have five brethren; that he may testifie unto them, lest they also come into this place of torment.

27. O send him to my Brethren on Earth, to tell them what I suffer, and why, that they may not come hither, who are yet recoverable, and in a state of hope, though my case be desperate.

Note; Whether the damned retain any love to, and care of their Brethren on Earth, or whether this be spoken only to explain their condition here, is uncertain.

29. Abraham saith unto him, They have Moses and the Prophets, let them hear them.

29. The God of Wisdom and Power hath determined of the way and means of converting men, which is by his Word and Ministers, and not by Messengers from the Dead. If they will be saved, it must be by God's appointed Means, and not any other.

30. And he said, Nay, Father Abraham, but if one went unto them from the dead, they will repent.

30. Sure such an Apparition would convince them, and affright them to Repentance.

31. And he said unto him, If they hear not

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not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

31. (If it were ſo, God will not change his way of Salvation to perſuade wilful, ſenſual ſinners.) But it is not ſo; for God's Word and Miniſters are a more ſuitable means of converting ſinners, than a man would be from the dead: God will bleſs his own Means: And affrighting men will not renew their Natures, and kindle in them a Love to God and Holineſs. And how little ſhould we know whether one from the Dead were a Devil, or a credible Meſſenger? and whether he ſaid true or falſe? Should he dwell with us as long as Miniſters do, men would again deſpiſe and perſecute him: Should he come but once, it would not equal the daily ſollicitations of God's Miniſters. Will one from the Dead heal all Diſeaſes with a word, and raiſe the Dead, and ſend down the Holy Ghoſt on all the Faithful, and give ſuch proof of his Truth, as the Prophets, and Chriſt, and the Apoſtles have done? Will his words have more Light and Power than God's Word hath? Or would not your fleſhly Brethren accuſe him of ſcandalizing and ſlandering the Soul of their noble deceaſed Brother, for telling them he is in Hell, and perſecute him, if he were within their power.

Note; Chriſtians, remember with thankfulneſs, that you have a far better means for your Salvation, than one from the Dead would be; and uſe it accordingly.

CHAP. XVII.

1. THen ſaid he unto his diſciples. It is impoſſible but that offences will come, but wo unto him through whom they come. 2. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

1, 2. It is a thing that will certainly come to paſs, and muſt be expected, that divers hinderances and oppoſitions will meet men to keep them from Faith and Holineſs, and that by divers ſorts of perſons: But the ſin of ſuch hinderers is heinous, tending to oppoſe the Goſpel of Salvation, and to damn Souls; and woe to them, that by their malignity do thus ſerve Satan againſt Chriſt. 2. They may blindly flatter themſelves by malice, or falſe reaſoning, or worldly intereſt; but their caſe is more miſerable, than if they were drowned in the depth of the Sea.

3. Take heed to your ſelves; If thy brother treſpaſs againſt thee, rebuke him: and if he repent, forgive him. 4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

3, 4. Take heed that you hinder not any man in the matters of his Salvation, by perſuaſion, example, or perſecution: But if any man offend you by ſin, or injury, reprove him; and if he repent, forgive him.

Note 1. The meaning is not that the mock-repentance of one that will ſeven times a day commit groſs ſins, or injury, and ſay, *I repent*, when it is notorious that he doth not, ſhould be forgiven for an hypocritical word: But that True Repentance ſhould be accepted, how oft ſoever men offend.

Qu. *Muſt we not forgive men, unleſs they confeſs and repent?* *Anſ.* There are ſeveral degrees of forgiveneſs: 1. We muſt ſo far forgive the impenitent, as to love them as men, and deſire and endeavour their good, without revenge. 2. But we muſt forgive none but the penitent ſo far, as to take them into the ſpecial Love, which belongeth to Chriſtian Friends. But then it ſuppoſeth that the fault be groſs ſin, and not an injury by tolerable Errour, which he is not convinced of, nor can be.

5. And the apoſtles ſaid unto the Lord, Increaſe our faith.

5. Seeing it is by Faith that we muſt do Miracles, and muſt be ſaved, Give us more Faith.

6. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.

6. If your Faith be true, though but ſmall, no difficulty ſhall prevail againſt it, nor any Miracle be too hard, when God by his Spirit ſhall move you to it, who will be the chuſer of Miracles.

7. But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat: 8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink. 9. Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

7 8, 9, 10. But ſee that neither your Faith nor Miracles puff you up, or make you think too highly of your ſelves: Nor muſt you deſire it to make you conſpicuous in the World, but for your Maſters ſervice, which is your duty, and by which you muſt not think that you are profitable to him but obedient to him for your own and other mens good. If you have Servants your ſelves, you will not let them prefer themſelves and their own intereſt, before you and your commands: So you, when you have preacht and caſt out

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out Devils, and done your best, think not that you have profited God, and thereby deserve to be dignified for the merit of your work; but say, we did but our duty, and the priviledge and benefit is our own and others.

Note 1. It's hard to Analize *Luke*'s words, because it is uncertain when he sets them together that were spoken together; and when he joyneth words spoken on divers occasions.

2. When Christ judgeth the *unprofitable Servant to utter darkness*, and yet here calleth all *unprofitable*; the sense is, that no man can add any thing to God, or profit him; nor is he a Receiver, but a Giver; no Angel can merit of him in Commutative Justice. But we must be *Profitable* to one another, and our selves, by improving God's Mercies: And Christ so loveth his own, as that he will reward this, as if it profited himself.

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12. And as he entred into a certain village, there met him ten men which were lepers, who stood afar off: 13. And they lifted up their voices, and said, Jesus, master have mercy upon us. 14. And when he saw them, he said unto them, Go shew your selves to the priests. And it came to pass, that as they went, they were cleansed.

11, 12, 13, 14. *Note*; He intimated thereby a purpose to heal them: (And he bid them use the ill-called corrupt Priests:) But whether he sent them to the Priests, as those that were to judge of Leprosies *before* the cleansing, or to shew that they *were* cleansed, is doubtful; though the first seems to me most probable.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. 16. And fell down on his face at his feet giving him thanks; and he was a Samaritan.

15, 16. He judged it no breach of Christ's command to return first to him, and glorifie God, and give him thanks.

17. And Jesus answering, said, were there not ten cleansed? but where are the nine? 18. There are not found that returned to give glory to God, save this stranger.

17, 18. This one man, accounted a Heretick by the Jews, is the only man of ten that returneth to glorifie God for his Cure.

Note; Many receive Mercies, but few glorifie God with true thanksgiving.

19. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

19. *Note*; This oft-used word of Christ, is against them, that say, that because it is Christ that healeth, or justifieth, it is not Faith: As if the Office of Christ, and of *Faith*, might not concur hereunto.

20. And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not with observation. 21. Neither shall they say, Lo here, or lo there: for behold the kingdom of God is within you.

20, 21. You know not what the Kingdom of God is: It is not Christ's apperance in visible pomp, as earthly Princes reign: It is a Moral Spiritual Kingdom, opposite (not to Monarchs, but) to the Kingdom of Satan: As Satan reigneth not visibly by himself, but by corrupt Princes and Teachers, to do his works, and by his invisible suggestions and his baits; so the Kingdom of God is to destroy Satan's Kingdom, and to sanctifie and save men, not by Christ's visible pompous reign, but by holy Rulers and Teachers, and by his Word and Spirit, and promises and blessings to work on Souls.

22. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

22. Days of suffering are not far off, when you will wish for my presence to deliver you (or, as some, when you shall wish for days, as easy and quiet, as these are now,) or others think, though he spake to his Disciples, it is the Pharisees or the Jewish Nation that he spake to them of.

23. And they shall say to you, See here, or see there: go not after them, nor follow them. 24. For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

23, 24. Believe not them that tell you a Deliverer or Christ is in such or such a place. For my Kingdom shall not be managed by my personal appearance, but by the Light of my Word and Spirit, which shall shine from one part of the World to another, as Lightning from Heaven; [or, my last coming will be like Lightning, sudden, and glorious to all mens sight.]

25. But first must he suffer many things, and be rejected of this generation. 26. And as it was in the days of Noe; so shall it be also in the days of the Son of man. 27. They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark: and the flood came & destroyed them all.

25, 26, 27. See *Matth.* 24. Whether the day of Christ be the day of his just Destruction of the Jews, or of his Reign by the Gospel, joyned with the Fall of them and other Enemies, or his last coming, is doubted of by Expositors.

28. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they

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they ſold, they planted, they builded; 29. But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all: 30. Even thus ſhall it be in the day when the Son of man is revealed.

28, 29, 30. Chriſt's coming, (whether to deſtroy his Enemies, or to judge the World,) will be ſudden, unexpected, and terrible.

31. In that day, he which ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back. 32. Remember Lot's wife.

31, 32. Let all go, and be glad to ſave your lives: Look not back with grief for your loſſes, leſt you ſpeed as *Lot*'s Wife did.

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life, ſhall preſerve it.

33. Self-ſaving, by forſaking the Truth, will prove ſelf-deſtroying; and venturing and loſing life for me, ſhall prove the ſureſt ſaving way.

34. I tell you, In that night there ſhall be two men in one bed; the one ſhall be taken, the other ſhall be left. 35. Two women ſhall be grinding together; the one ſhall be taken, and the other ſhall be left. 36. Two men ſhall be in the field; the one ſhall be taken, the other ſhall be left.

34, 35. I will carefully ſeparate my own from the reſt, and ſave them when unbelievers periſh, (whether at the end, or ſooner.)

37. And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

37. Where ſhall all theſe things be done? He ſaid, where thoſe deſigned to deſtruction are, thither God's Juſtice will ſend his Executioners. And where his choſen are, there ſhall be deliverance. See *Matth.* 24.

CHAP. XVIII.

1. AND he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint,

1. To hold on in earneſt importunity and hope, and not to grow cold, and ſlack, and heartleſs.

2. Saying, There was in a city a judge, which feared not God, neither regarded man. 3. And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.

2, 3. *Note*; Woe to the Land that hath ſuch Judges. She ſaid, Do me Juſtice againſt my Adverſary.

4. And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man, 5. Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

4, 5. *Note*; Where there is no fear of God, yet avoiding clamor and ſhame for injuſtice, may make a Judge do Juſtice to the oppreſſed. But they that come to Diabolical Malignity, will delight to do miſchief, and deſtroy the Juſt, and will take their wickedneſs for their glory.

6. And the Lord ſaid, Hear what the unjuſt judge ſaith. 7. And ſhall not God avenge his own elect, that cry day and night unto him, though he bear long with them? 8. I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?

6, 7, 8. Will importunity prevail with a wicked Judge? and will not importunate prayer prevail with God to do Juſtice for his choſen, praying people? I tell you, though the time ſeem long to you, he will make no delay to do them Juſtice in due time.

Note; Importunity moved the man by wearying him; but it procureth mercy from God only, by making us fit Receivers of it. Men will deſpond by impatience, before deliverance cometh.

9. And he ſpake this parable unto certain which truſted in themſelvs that they were righteous, and deſpiſed others:

9. He thought meet to rebuke thoſe who thought too well of their own goodneſs, and were too cenſorious and contemptuous of thoſe that ſeemed worſe than they.

10. Two men went up into the temple to pray, the one a Phariſee, and the other a publican. 11. The Phariſee ſtood and prayed thus with himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, nor even as this Publican. 12. I faſt twice in the week, I give tithes of all that I poſſeſs.

10, 11, 12. The Phariſees Prayer was a boaſting of his goodneſs, and not a humble bewailing of his ſins and wants. All this was praiſe-worthy in it ſelf, but much more was neceſſary in him.

13. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven,

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heaven, but smote upon his breast, saying, God be mercifull to me a sinner.

13. His Prayer was in the deep sense of his sin, a humble begging mercy of God; (not with a purpose to go on in sin, but with penitence and conversion, resolving of a new life.)

14. I tell you, this man went down to his house justified rather then the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

14. God took this for a juster or better man, for his penitent confession, than the Pharisee, for all that formal righteousness which he boasted of: For God will exalt the humble, and abase the proud. (But this supposeth the Publican's Repentance to be a true Conversion, and not meer conviction and confessing in fear.)

15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

15,16,17. See on *Matth.* 10.14. *Matth.* 19. 13,14,15.

18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19. And Jesus said unto him, Why callest thou me good? none is good save one, *that is*, God. 20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21. And he said, All these have I kept from my youth up. 22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. 23. And when he heard this, he was very sorrowful, for he was very rich.

18,19,20,21,22,23. See *Matth.* 19. 20. & *Mark* 10.17.

Note, This renunciation of the World is not required by Christ, only to a *high degree* of holyness; but to the obtaining of *Eternal Life*.

Note, Multitudes of nominal Christians go not so far as this worldly *Jew*; in believing a Life Eternal, & in a care to inherit it, and in doing so much for it, from his youth.

24. And when Jesus saw that he was very sorowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25. For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God. 26. And they that heard it, said, Who then can be saved?

24, 25, 26. See *Matth.* 19.

Note, To enter into the Kingdom of God, and to be saved, was understood by the hearers to be all one.

27. And he said, The things which are impossible with men, are possible with God.

27. *Note*, Possibility, though with great difficulty, must make us true seekers and then we may attain to certainty.

28. Then Peter said, Lo, we have left all, and followed thee. 29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake, 30. Who shall not receive manifold more in this present time, and in the world to come life everlasting.

28, 29, 30. You shall be no losers by me.

Note, The blessings even of suffering Christians, in this Life, are better than all that they forsake for Christ.

31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32. For he shall be delivered unto the Gentiles, and shall be mocked, & spitefully entreated and spit on: 33. And they shall scourge him, and put him to death, and the third day he shall rise again. 34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

31,32,33,34. *Note*; We must not wonder if many of our Hearers then are dull of understanding.

35. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36. And hearing the multitude pass by, he asked what it meant. 37. And they told him, that Jesus of Nazareth passeth by. 38. And he cryed saying, Jesus, thou Son of David, have mercy on me. 39. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me. 40. And Jesus stood and commanded him to be brought unto him: and when he

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he was come near he asked him, 41. Saying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. 42. And Jeſus ſaid unto him, Receive thy ſight, thy faith hath ſaved thee. 43. And immediately he received his ſight and followed him, glorifying God: and all the people when they ſaw it gave praiſe unto God.

35,36,37,38,39,40,41,42,43. See on *Matth.* 20. 18, 19,20. *N.* Faith fitteth us to receive Mercy; and Mercy teacheth us to glorifie God.

CHAP. XIX.

1. AND *Jeſus* entred and paſſed through Jericho. 2. And behold, there was a man named Zacheus, which was the chief among the Publicans, and he was rich. 3. And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature. 4. And he ran before, and climbed up into a ſycamore-tree to ſee him; for he was to paſs that way. 5. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zacheus, make haſt, and come down; for to day I muſt abide at thy houſe.

1,2,3,4,5. Deſire, and diligent ſeeking, prepare for Chriſt's acceptance and abode with us.

6. And he made haſt and came down, and received him joyfully.

6. *Note*; He hoped but for a ſight of him, and obtaineth more. Mercy exceedeth the ſeekers expectation.

7. And when they ſaw it, they all murmured, ſaying, that he was gone to be gueſt with a man that is a ſinner.

7. *Note*; As if Chriſt were not holy and ſtrict enough, becauſe he went to ſinners for their Salvation.

8. And Zacheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold.

1. *Note* 1. This proceeding from Faith in Chriſt, proved him a true Convert. 2. Falſe accuſation was the Publican's notable ſin.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.

9. *Note* 1. Where true Faith and Converſion cometh, there Salvation cometh. 2. All true Believers are Children of *Abraham*, that is, of the Promiſe made to *Abraham* and his ſeed.

10. For the Son of man is come to ſeek and to ſave that which was loſt.

10. To this end came I into the World, to redeem, convert, and ſave loſt ſinners.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

11. To take them off ſuch expectations.

12. He ſaid therefore, A certain noble man went into a far countrey to receive for himſelf a kingdom and to return.

12. Chriſt was to go from Earth to Heaven, to receive his own Kingly glory, and to reign there over Heaven and Earth, and to return to judge men according to their works.

13. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

13. He giveth men, that profeſs to be his Servants, his Gifts and Mercies, and commands them to uſe them faithfully in his Service, and to do good in his Church, and profit others, expecting his return.

14. But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

14. The Jews, to whom he firſt offered Grace, rejected him and his Government with ſcorn.

15. And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

15. When he came to exerciſe Judgment over his Subjects and Servants, he called firſt thoſe that profeſſed Chriſtianity, to take an account how they had uſed the bleſſings of the Goſpel.

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

16. Thy Grace and Gifts have been improved to the profit of many, and to my own increaſe in Holineſs.

17. And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

17. Thou ſhalt have a reward above others, according to thy ſervice.

Note 1. Chriſt will praiſe his faithful Servants, and their Works. 2. He rewardeth them, *becauſe* they have been faithful, as the Moral Qualification of the Receivers; but not in Commutative Juſtice, nor in Diſtributive Governing Juſtice, according to the Law of Innocency, or of *Moſes*, but in Diſtributive Paternal Juſtice, according to the Law of Grace and Faith.

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18. And

18. And the second came, saying, Lord, thy pound hath gained five pounds. 19. And he said likewise to him, Be thou also over five cities.

18, 19. Their reward shall be answerable.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

20, 21. Here is thy own; I have wasted none of it: But thou art so severe, that I durst not trade with it, lest I should lose it.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. 23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

22, 23. *Note*; Wicked men are apt to excuse their sloth, and accuse God's strictness: But out of their own confessions and words shall Hypocrites, that profess Christianity, be condemned.

Qu. *What Usury is it which Christ by this Parable seemeth to countenance? Ans.* Such as God had not forbidden: To us now all Usury is sinful, that is against either *Justice* or *Charity*, or the *publick good*, and no other: For *Moses*'s Political Law bindeth not us.

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25. And they said unto him, Lord, he hath ten pounds. 26. For I say unto you, That unto every one which hath, shall be given, and from him that hath not, even that he hath shall be taken away from him.

24. Add it to his reward.

25, 26. He that hath gained by his faithful industry shall be trusted and rewarded with more; and he that unfaithfully neglected to use the mercy trusted with him, shall be deprived of that mercy, gifts, time, *&c.* which he neglected.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

27. Those Jews that hated and rejected me, and all such Rebellious Infidels, shall be destroyed.

28. And when he had thus spoken, he went before, ascending up to Jerusalem. 29. And it came to pass when he was come nigh to Bethphage and Bethany; at the mount called the mount of Olives, he sent two of his disciples, 30. Saying, go ye into the village over against you, in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32. And they that were sent, went their way, and found even as he had said unto them. 33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34. And they said, The Lord hath need of him.

28, 29, 30, 31, 32, 33, 34. *Note*; Though *Luke* name only the Colt, that denyeth not the Ass named by other Writers.

See *Matth.* 21. 1, 7, 8.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36. And as he went, they spread their clothes in the way. 37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce, and praised God with a loud voyce, for all the mighty works that they had seen, 38. Saying, blessed be the king that cometh in the name of the Lord, peace in heaven, and glory in the highest.

37. See on *Matth.* 21. 9, 10, 11.

39. And some of the Pharisees from among the multitude, said to him, Master, rebuke thy disciples. 40. And he answered and said to them, I tell you, that if these should hold their peace, the stones would immediately cry out.

39, 40. They do but what God doth cause them to do, and if they did not, God would have it done, though by Miracle.

41. And when he was come near, he beheld the city, and wept over it; 42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hidden from thine eyes.

41. O that thou hadst known the things that are necessary to thy own peace and safety, before the day of Grace be past. But by thy wilful sin and blindness, they are unknown to thee.

Note; Christ, as Man, by weeping over self-destroying sinners, sheweth his love and pity, though not equal to that which he exerciseth on his Elect whom he will save.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee,

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thee, and compass thee round, and keep thee in on every side, 44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

34, 44. All this was done about thirty eight years after, by the dreadfullest Siege, for Famine and Murder, that any History recordeth.

45. And he went into the temple, and began to cast out them that sold therein and them that bought. 46. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

45, 46. See *Matth.* 21. 12. *Note*; Christ shewed his Authority by Reforming; and his Zeal even for the Temple, while the Law stood.

47. And he taught daily in the temple. But the chief priests and scribes, and the chief of the people sought to destroy him.

47. It was the Priests and Rulers that were Christ's Enemies and Persecutors.

48. And could not find what they might do: for all the people were very attentive to hear him.

48. They durst not lay hands on him, because the multitude hearing and admiring him, were as his guard.

CHAP. XX.

1. AND it came to pass that on one of those daies, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon him, with the elders, 2. And spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority?

1, 2. Such things are not to be done without Authority.

3. And he answered and said unto them, I will also ask you one thing, and answer me. 4. The baptism of John, was it from heaven, or of men? 5. And they reasoned with themselves, saying, If we shall say, from heaven, he will say, Why then believed ye him not? 6. But and if we say, of men, all the people will stone us; for they be perswaded that John was a prophet. 7. And they answered, that they could not tell whence *it was*. 8. And Jesus said unto them, Neither tell I you by what authority I do these things.

3, 4, 5, 6, 7, 8. They ought to have known his Authority by his Miracles. See *Matth.* 21.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far Countrey for a long time. 10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty. 11. And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. 12. And again he sent the third, and they wounded him also, and cast him out. 13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours. 15. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

9, 10, 11, 12, 13, 14, 15, 16. The Vineyard is the Land of *Israel*; the Husbandmen are the *Israelites*; the Owner is God; the Messengers are the Prophets; the Son is Christ, *&c.* See *Matth.* 21.

17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18. Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

17, 18. Whoever sins against Christ by unbelief, will perish in his sin: But they that strive against him by malignity and opposition, will fall under his victorious Judgement, which will make them the most miserable.

19. And the chief priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

19. *Note*;

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19. *Note*; That which is said against their sin, enrageth the impenitent, be it never so true and needful to their conviction.

20. And they watched him, and sent forth spies, which would fain themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governour.

20. Blood-thirsty Hypocrites would ensnare him, to get some word for which they might accuse him, to the *Romans* Governour, as Treason against *Cæsar*.

Note; How like in all Ages are the nature and ways of wicked men! Thus was *Naboth* used by *Jezabel*, &c.

21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly. 22. Is it lawful for us to give tribute unto Cesar, or no? 23. But he perceived their craftiness, and said unto them, Why tempt ye me? 24. Shew me a penny: whose image and superscription hath it? They answered and said, Cesars. 25. And he said unto them: Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods. 26. And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

21, 22, 23, 24, 25, 26. *Note*; There is poison in the seeming kindness of cruel Hypocrites; they flatter that they may hurt. *Note*; It is lawful to put off bloody ensnarers with doubtful Answers.

27. Then came to him certain of the Sadduces, (which deny that there is any resurrection,) and they asked him, 28. Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother. 29. There were therefore seven brethren, and the first took a wife, and died without children. 30. And the second took her to wife, and he died childless. 31. And the third took her, and in like manner the seven also. And they left no children, and died. 32. Last of all the woman died also. 33. Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

27, 28, 29, 30, 31, 32, 33. Carnal men, from their own Errour, do foolishly cavil against the Truth which they understand not.

34. And Jesus answering, said unto them, The children of this world marry, and are given in marriage: 35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 36. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the Resurrection.

34, 35, 36. *Note*; Worthiness of that World, is such a qualification as is required in God's Promise. *Note*; The Blessed shall be like the Angels, and with them, and be immortal. *Note*; By the Resurrection here is meant the *next Life*, even to separated Souls, and not only the Resurrection of the Body. O why do we not long for such a change!

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. For he is not a God of the dead, but of the living; for all live unto him.

37, 38. See *Matth.* 22. He is the Lord and Owner of the Dead and Living; But to be *Their God*, signifieth more, even to be their Governour and Protector, and their End and Portion, and their All.

39. Then certain of the Scribes answering said, Master, thou hast well said. 40. And after that, they durst not ask him any question at all.

39, 40. They were out of hope of entrapping him by their Questions.

41. And he said unto them, How say they that Christ is Davids Son? 42. And David himself saith in the book of psalms, The LORD said unto my Lord, Sit thou on my right hand, 43. Till I make thine enemies thy footstool. 44. David therefore calleth him Lord, how is he then his Son?

41, 42, 43, 44. See *Matth.* 22.

45. Then in the audience of all the people he said to his disciples, 46. Beware of the Scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, 47. Who devour widows houses, and for a shew make long prayers: The same shall receive greater damnation.

45, 46, 47. *Note*; The Character of formal Hypocrites, is to be worldly, cruel, unjust, proud, and to be devout in a ceremonious Religion and lip-labour, to quiet their

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their Conscience, and keep their reputation. *N.* Tho' no doubt but some Hypocrites can use long prayers *extempore*, it is most likely that the Scribes and Pharisees was a Form or Liturgy.

CHAP. XXI.

1. AND he looked up, and saw the rich men casting their gifts into the treasury. 2. And he saw also a certain poor widow casting in thither two mites. 3. And he said, of a truth, I say unto you, that this poor widow hath cast in more then they all. 4. For all these have of their abundance, cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

1, 2, 3, 4. See on *Mark* 12. 41, 42. God judgeth not of our Service by the bulk.

5. And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said. 6. *As for* these things which ye behold, the daies will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

5, 6. See *Matth.* 24.

7. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass.

7. *Note*; Corrupt Nature is more desirous to know things to come, than to prepare for them by present duty.

8. And he said, Take heed that ye be not deceived: for many shall come in my Name, saying, I am *Christ*, and the time draweth near: go ye not therefore after them.

8. Take you more care of your selves, than to know the time; and be not deceived by false Christs, and false Prophets.

9. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not by and by. 10. Then said he unto them, nation shall rise against nation, and kingdom against kingdom. 11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven. 12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Names sake. 13. And it shall turn to you for a testimony.

9, 10, 11, 12, 13. See *Matth.* 24. *Note*; Christ did not draw in Disciples with the hopes of prosperity. It shall be your Witness or Martyrdom, to divulge the Gospel, and condemn unbelievers.

14. Settle it therefore in your hearts, not to meditate before what ye shall answer. 15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-say, nor resist.

14, 15. *Note*; It is Christ in Heaven that giveth Grace and Gifts to his Servants on Earth by his Spirit.

16. And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death. 17. And ye shall be hated of all men for my Names sake. 18. But there shall not an hair of your head perish.

16, 17, 18. Ye shall be no losers by all your sufferings; You shall be preserved till you are ripe for your full reward.

19. In your patience possess ye your souls.

19. While you keep your Innocence and Patience, you keep your Souls from danger and loss.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof his nigh. 21. Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereunto. 22. For these be the daies of vengeance, that all things which are written may be fulfilled.

20, 21, 22. *Jerusalem*'s Calamity shall be so great, that all that will be safe must flie from it.

23. But wo unto them that are with child, and to them that give suck in those daies, for there shall be great distress in the land, and wrath upon this people. 24. And they shall fall by the edge of the sword, and shall be led away captive into into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

23, 24. Till the Heathens be turned Christians themselves, (in *Constantine*'s days,) and then *Jerusalem* shall be restored, and be the dwelling of Christians.

25. And there shall be signs in the sun, and

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and in the moon, and in the ſtars, and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring, 26. Mens hearts failing them for fear, and and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken. 27. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh.

25, 26, 27, 28. See *Matth.* 24. Judgment, though ſlow, is ſure and terrible.

29. And he ſpake to them a parable, Behold the fig-tree, and all the trees, 30. When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand, 31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

29, 30, 31. The Kingdom of God is the Reign of the Meſſiah, deſtroying Satan's Kingdom, beginning indeed at his Reſurrection, but notable as Catholick, upon the great converſion of the Gentiles, ſpecially when Emperours owned Chriſt, the Jews being partly deſtroyed, and partly converted; and at laſt perfected in glory.

32. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. 33. Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

32, 33. Till the Jews be deſtroyed, and the Gentiles begin to receive the Goſpel through the World.

34. And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. 35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

34, 35. Either the ruine of the Jews ſhall ſuddenly come on all that Land; or the day of Judgment on all the World: And our duty is to be always ready; and therefore to avoid ſenſuality and worldlineſs, which is unreadineſs.

36. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

36. A life of obedient watching againſt ſin, waiting for Judgment, and conſtant Prayer, is our Goſpel-worthineſs to eſcape God's Judgments, and our preparation for a comfortable meeting our Judge.

37. And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of olives. 38. And all the people came early in the morning to him in the temple, for to hear him.

37, 38. *Note*; They could not ſilence him, 1. Becauſe it was the Jews Law, that Prophets and great Teachers ſhould ſpeak freely. 2. And the *Romans* limited their Power. 3. And they feared the multitude of his hearers.

CHAP. XXII.

1. NOw the feaſt of unleavened bread drew nigh, which is called the paſſeover. 2. And the chief prieſts and Scribes ſought how they might kill him; for they feared the people.

1, 2. The feaſt of unleavened Bread, was the day of the Paſsover, and ſeven days after.

3. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. 4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

3, 4. *Note*; There is more of Satan in ſin, than ſinners think: He hath acceſs as a Tempter to the Imagination, and when his Temptation prevaileth, he gets greater poſſeſſion of the heart.

5. And they were glad, and covenanted to give him money.

5. *Note* 1. Wicked purpoſes or deſires, uſe to meet with encouragement from wicked men. 2. It is a heinous crime, when men dare covenant to ſin for gain.

6. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

6. To avoid tumult.

7. Then came the day of unleavened bread, when the paſſeover muſt be killed. 8. And he ſent Peter and John ſaying, Go and prepare us the paſſeover, that we may eat. 9. And they ſaid unto him, Where wilt thou that we prepare? 10. And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in. 11. And ye ſhall ſay unto the good man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber where I ſhall eat the paſſeover with my diſciples? 12. And

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12. And he shall shew you a large upper room furnished, there make ready. 13. And they went and found as he had said unto them: and they made ready the passeover.

7,8,9,10,11,12,13. *Note* 1. Christ knew what would befal them out of sight. 2. Being made under the Law, he would keep even that part that typified himself.

14. And when the hour was come, he sat down, and the twelve apostles with him. 15. And he said unto them, With desire I have desired to eat this passeover with you before I suffer.

14. *Note*; Christ earnestly desired the fulfilling of his undertaken work, and holy Communion with his Servants.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. 18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

16,17,18. Till we meet in Heaven; or till I celebrate that Sacrament which is the Christian Passover with you, in the holy Assemblies, where I will be spiritually present.

Qu. *How comes the Cup twice mentioned? Ans.* The first was part of the Passover. But *Beza* noteth, that the 18th and 19th verses are not in the Syrian Translation, which is most ancient: And in his very old Greek Copy now at *Cambridge*, [*This do in remembrance of me,*] is left out of the 19th verse; and he conjectures some verses are transposed.

19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. 20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

19, 20. See *Matth.* 26. *Note*; Seeing the Evangelists use not all the very same words, it seems not of absolute necessity to use just the same still: Yet all the substance must be retained; and it's safest repeating all set together which they recite; and as *Paul* most fully reciteth them.

21. But behold, the hand of him that betrayeth me, is with me on the table. 22. And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed. 23. And they began to enquire among themselves, which of them it was that should do this thing.

21,22,23. *Note*; How hard was *Judas*'s heart, that took not this warning!

24. And there was also a strife among them, which of them should be accounted the greatest.

24. *Note*; This strife was before, *Matth.* 20. But *Luke* keepeth not to the order of time.

25. And he said unto them, The kings of the Gentiles exercise lordship over them and they that exercise authority upon them, are called benefactors. 26. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

25,26. (I am not for parity among all my Disciples: You know I have chosen you only to be Apostles: But though you be over the Churches, you must not be Rulers of one another: And that sort of Preeminence which you have, must not be like that of the Princes of the World, who Rule by the Sword, or outward Force, and in worldly Pomp or State, constraining Subjects to flatter them with high Titles; but it must be grounded in an excellency of Grace and Gifts, Love, Meekness, Humility, being the most useful, and devoted to the good of all; as Ruling only the voluntary, and therefore by the clearest Reason, and greatest Love, and most exemplary profitable Lives: Strive and spare not, for this Preeminence and Disparity.)

27. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth.

27. Would you rule as greater than I? what hath my Government of you been, but to do you good, by Doctrine, Love, and good Example, without force?

28. Ye are they which have continued with me in my temptations. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me:

28. As a reward for your faithful sticking to me in all my Tryals and Sufferings, I appoint, *&c.*

Note; This Promise is three ways expounded; 1. The aspiring Clergy say it is, I make you Apostles the Chief Rulers of my Church, though in persecuting times, and yet Successors shall be Patriarchs, Metropolitans, Arch-Bishops, *&c.* and over-top Emperours and Kings.

2. Others say, that this lower World is but a shadow of the upper; and that the Office of Angels, and the Titles in *Daniel* of [*Michael your Prince*] and so of other Angels, sheweth that there be Kingdoms in the Spiritual World above us, answerable to all the Kingdoms on Earth, and incomparably more; and that therefore Christ saith, *In my Father's house are many Mansions:* And that there the twelve Apostles have their Kingdoms, (at least over the twelve Tribes,) as being equal with the Angels.

3. But most think that it is only an expression of the eminent Glory of the Apostles after the Resurrection.

I see not but part of all three Expositions may be included, that is, you shall be Chief in my Church on

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Earth, and equal with Angels after Death, but specially after the Day of Judgment.

30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

30. That ye may be feasted by me in Heaven with spiritual everlasting Joys, and may be Superiors to the glorified Israelites, and in the mean time on Earth may be the chiefest in my Church.

31. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift you as wheat: 32. But I have prayed for thee, that thy faith fail not? and when thou art converted, strengthen thy brethren.

31, 32. Satan hath got leave to try and sift you all, and thee in special: But I have by Prayer prevailed, that thó thou sin in denying me, thou mayest not fall from sincere Faith: And when by Repentance thou art recovered from thy fall, strengthen thy Brethren, who will forsake me also.

33. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. 34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

33. *Note*; Christ that knew Satan's Request, and knew the Event, knew *Peter*'s weakness better than he himself did.

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that had no sword, let him sell his garment, and buy one. 37. For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

35, 36, 37. When the People followed and applauded me for my Cures and Miracles, I knew that they would receive you, and provide for you for my sake: But now I am to be crucified and scorned as a transgressor, they will also cast you off: Therefore now look for hard usage, and moderately provide for your selves.

38. And they said, Lord, Behold, here are two swords. And he said unto them, It is enough.

38. I do not mean that you should now fight for me, but that you take care of your safety.

39. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

39. It seems he used there to lodge out of doors on the ground, and his Disciples with him.

40. And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

40. Prayer is the way both to escape Temptation, and in it to overcome.

41. And he was withdrawn from them about a stones cast, and kneeled down, and prayed. 42. Saying, Father, If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

41,42. *N.* For Christ in the first act by a simple Nolition to be unwilling to suffer, was no sin, nor resisting God, but the property of Humane Nature: But if he had been averse in the second comparative act, called *Election*, when he knew it was God's Will, this would have been evil.

43. And there appeared an angel unto him from heaven, strengthening him.

43. *N.* Had Christ, as Man, need of an Angels strengthening? What need then have we in the approach of death and great sufferings? And may we not also expect Angels help?

44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

44. *N.* This was not from the fear of death, but the deep sense of God's wrath against sin, which he, as our Sacrifice, was to bear, in greater pain than meer dying, which his Servants oft bear with peace.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46. And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

45,46. *N.* We are apt to sleep when we have most need to watch and pray, and have need to be awakened.

47. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

47,48. *N.* God permitted one so near Christ to betray him, to warn us how far to expect evil from our professed friends.

49. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? 50. And one of them smote the servant of the high priest, and cut off his right ear.

49, 50. Self-defence is natural, but God's Law must rule it: They were the more put to fly, because they had resisted.

51. And Jesus answered and said, Suffer

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fer ye thus far. And he touched his ear, and healed him.

51. *N.* This Miracle, wrought for one that came to destroy him, neither melted nor convinced hardened sinners.

52. Then Jesus said unto the chief priests & captains of the temple, and the elders which were come to him, Be ye come out, as against a thief, with swords and staves? 53. When I was daily with you in the temple, ye stretched forth no hands against me: But this is your hour, and the power of darkness.

52, 53. This is the time which God hath granted Satan to make use of you his Instruments against me, and the Prince of darkness will seem to conquer.

54. Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off. 55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56. But a certain maid beheld him as he sat by the fire, & earnestly looked upon him, and said, This man was also with him.

54, 55, 56. *N.* When Tryal must come, Instruments will not be wanting.

57. And he denied him, saying, Woman, I know him not.

57. *N.* Had he not been conscious of smiting with the Sword, he had not been in so much danger of fear.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

58. *N.* It was a Woman, here called *Man* only as one of Mankind, not to distinguish the Sex.

59. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

59. *N.* To belong to Christ, and follow him, is crime enough, when Enemies are Judges.

60. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. 61. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62. And Peter went out, and wept bitterly.

60, 61, 62. *N.* Christ's own danger did not make him forget a sinning Disciple.

63. And the men that held Jesus, mocked him, and smote him. 64. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee? 65. And many other things blasphemously spake they against him.

63, 64, 65. *N.* What is it that the ignorant Rabble will not say and do against the best of men, when men called *Sacred* and *Great* encourage them?

66. And assoon as it was day, the elders of the people, and the chief priests and the Scribes came together, and led them into their council, saying, 67. Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. 68. And if I also ask you, you will not answer me, nor let me go.

66, 67, 68. It's in vain to discourse with you; for you are resolved what to do with me, and trust to force, and not to Truth.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

69. I shall shortly be advanced in Heaven as Man, to be Lord of all.

70. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. 71. And they said, What need we any further witness? for we our selves have heard of his own mouth.

70, 71. *N.* Though Christ answered not their other Accusations, he would not, to save his life, by silence seem to fear to own his Nature, Dignity and Office; else he that laid our Salvation upon our open confessing him in the face of greatest danger, should have required more of us, than he would do himself. *Paul* saith, *With the mouth confession is made to Salvation*; and giveth *Timothy* Christ's Example, who *before* Pontius Pilate *witnessed a good confession*, *Rom.* 10, 9, 10. 1 *Tim.* 6. 13.

CHAP. XXIII.

1. AND the whole multitude of them arose, and led him unto Pilate. 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a King.

1, 2. *N.* The last clause, which was true, gave a colour to the former which was false: They thought that *Pilate* could not believe that he could claim a Kingdom, and not be against *Cesar*'s Reign. And to this day the Devil's design is to make Princes jealous that Christ's Kingdom is against theirs, when as they have all their true power from him. No way seemeth so effectual to the Diabolists to get down Christ's Kingdom, as to raise jealousie and enmity in Kings against it.

3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

3. I am so; I will not deny my Office and Dignity, (But my Kingdom is not of this World.)

4. Then said Pilate to the chief priest an-

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and to the people, I find no fault in this man.

4. Though he call himself a King, he raiseth no War or Sedition against *Cæsar*; and so the Law will not reach him.

5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jury, beginning from Galilee to this place.

5. His Preaching is seditious, disaffecting the people to the Government, and to the publick Peace.

6. When Pilate heard of Galilee, he asked whether the man were a Galilean. 7. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. 8. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

6,7,8. *N.* When the King of Glory, in the form of a Servant, was thus tossed in triumph and scorn, from Ruler to Ruler, it was to shew what we deserved, and what we must expect.

9. Then he questioned with him in many words, but he answered him nothing.

9. *N.* As he was not over sollicitous to resel their Accusations; so he would not accuse himself, nor give them matter against him out of his own mouth: He would not have taken an *ex Officio* Oath, to answer whatever Question they should ask him, though they told him not what.

10. And the chief priests and Scribes stood, and vehemently accused him.

10, *N.* Consecrated men are Satan's Agents with the King against Christ.

11. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

11. *N.* The King and his Souldiers thought they were far enough above a despised unarmed Prisoner.

12. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

12. *N.* They can agree in enmity and persecution of the just, who cannot agree about their worldly interest.

13. And Pilate when he had called together the chief priests, and the rulers, and the people, 14. Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15. No nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. 16. I will therefore chastise him and release him. 17. For of necessity he must release one unto them at the feast.

13,14,15,16,17. His accusation of Sedition is not proved to me, nor to *Herod*: I will therefore scourge him, and so release him.

18. And they cryed out all at once, saying, Away with this man, and release unto us Barabbas,

18. *N.* A Murderer, or the most deboist, seems better than Christ himself, to malignant Hypocrites.

19. (Who for a certain sedition made in the city, and for murder was cast in prison.) 20. Pilate therefore willing to release Jesus, spake again to them. 21. But they cryed, saying, Crucify him, crucify him. 22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.

19,20,21,22. *N.* The malignant Jews are worse than the Heathens in persecuting rage.

23. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed. 24. And Pilate gave sentence that it should be as they required.

23, 24. *N.* Wicked men dare deny God's importunity & mercy, but cannot deny temptations from mens importunity and worldly interest.

25. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

25. *N.* 1. It is the greatest means of bad mens ruine, to let them have their wills. 2. God in flesh was not innocent enough in the eyes of wicked men, to scape condemnation.

26. And as they led him away, they laid hold upon one Simon a Cyrenian, coming, out of the countrey, and on him they laid the cross, that he might bear it after Jesus. 27. And there followed him a great company of people, and of women, which also bewailed and lamented him. 28. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. 29. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

26, 27, 28, 29. It is not my case that you have cause to lament, but your own and your Childrens, for the dreadful destruction that is coming.

30. Then shall they begin to say to the mountains,

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mountains, Fall on us: and to the hills, Cover us. 31. For if they do these things in a green tree, what shall be done in the dry?

30,31. Dreadful will be the approaching vengeance: For if they thus use me for my good works, what shall they endure, who by their heinous sin are as wood dried for the fire.

32. And there were also two malefactors led with him to be put to death. 33. And when they were come to the place which is called Calvary, there they crucified him and the malefactours, one on the right hand and the other on the left.

32,33. Thus, for us, the Son of God was numbred with Malefactors, by the most ignominious death.

34. Then said Jesus, Father forgive them, for they know not what they do. And they parted his raiment, and cast lots.

34. *Qu.* Was this an absolute Prayer of Christ? If so, were they not all forgiven, seeing he was always heard? And doth not he himself foretel their dreadful punishment? *Anſ.* It is as if he said [I am dying to purchase pardon of sin to all that repent and believe; I come not to destroy and condemn, but to save: It is therefore my part to desire their Repentance and Salvation: Take them not as unpardonable, for they do this in ignorance and unbelief: Tender them forgiveness, and give them yet time of Repentance, and draw thine Elect to effectual Faith, and condemn none for killing me, that do not after my Resurrection obstinately reject thy offered mercy to the last.] This also was the sense of *Stephen's*, *Lay not this sin to their charge*. But final unbelief and rejecting grace, is the unpardonable sin, which retaineth all the rest.

35. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God,

35. O unthankful men, to turn so many Miracles of Love and Mercy into cruel insulting scorn! Reader, behold in these Instances the Nature of fain Man, and be humbled, and fear thy self.

36. And the souldiers also mocked him, coming to him, and offering him vinegar, 37. And saying, If thou be the king of the Jews, save thy self.

36,37. *N.* He came to save us, and not himself, till his Resurrection: How glad would his Enemies shortly be to be saved by him? And how will their tune be changed!

38. And a superscription also was written over him, in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

38. *N.* As the reason of his death, and scorn both of him, and all the Jewish Nation.

39. And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

39. N. The Cross of Christ was the great scandal to all: They thought that he could not be the Christ, that did not save himself; because they knew not the use of his Sacrifice for Man's Redemption. But it shews the power of sin, when even a Malefactor crucified shall go out of the World in such reproach.

40. But the other answering, rebuked him saying, Doest not thou fear God, seeing thou art in the same condemnation? 41. And we indeed justly: for we receive the due reward of our deeds, but this man hath done nothing amiss.

40,41. Wilt thou die in sin? Are not we justly suffering for it, when he unjustly suffereth, being innocent?

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

42. Lord, I believe that thou art the true Messiah, and the promised King: Remember me a sinner with pardoning mercy and acceptance, when thou reignest in thy glory.

43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

43. Trust my Promise: Thou shalt this very day be with me in a celestial Paradise of joy.

N. 1. This Example sheweth us what Election freely doth in calling one, while another is past by.

2. Christ would give this present proof of the virtue of his Sacrifice to call and justifie sinners.

3. True Conversion is never too late, to the obtaining of Mercy and Salvation.

4. True Faith and Repentance, how late soever, will have its fruits. This man was not saved without good works. 1. He confest his sin. 2. He confest the justness of his punishment. 3. He confessed Christ's Kingdom. 4. He justified Christ's Innocency. 5. He reproved the Reviler, and taught him to repent. 6. He prayed even to a crucified dying Christ. 7. He prayed not for present deliverance, but for a place in Christ's Kingdom.

5. The departed Souls of the faithful go presently to Paradise.

6. This Paradise is where Christ will be with us.

Some Hereticks, by gross perversion, joyn [*This day*] with [*I say*] as if it had been only the day of Christ's *speaking* this, and not of the man's being in Paradise: But it is by falsification, contrary to the pointing of all Greek Copies; and one Copy, saith *Beza*, hath [*That this day.*]

44. And it was about the sixth hour, and there was a darkness over all the earth, until the ninth hour.

44. Over all the Land, from twelve a Clock till three, there was an unusual degree of darkness, whether by an Eclipse, or extraordinary Clouds, is uncertain: But it was not such darkness as is in the night.

45. And the sun was darkned, and the veil of the temple was rent in the mids.

45. Some take the veil to be a *hanging*, but it's liker it was a *wall*: For the Temple was divided into three parts; 1. The outer Court, where the Gentiles might come. 2. The Sanctuary, where the Jews came. 3. The inner Sanctuary, or Holiest, where only the High Priest came once a year.

If

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If it was the wall that enclosed the Holiest, then the rending signified the access we have now to God by Christ: If it was the second wall, it signified the removal of the Mosaical Separation of Jews and Gentiles.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

46. *N.* The certain Glory that Christ expected, was by the way of Trusting his Soul into his Fathers hands: And what otherwaies have we to die in hope and peace, but to commit our Souls with Trust to our Father and our Redeemer, and conjoyn the dying words of Christ & *Stephen?*

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

47. See *Matth.*27. 54. Though *Matthew* recite his words thus, [*Verily this was the Son of God,*] *Luke*'s words are not contrary, but we may conclude that the Centurion spake both.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

48,49. *N.* Souldiers and common people were not so hardened as the Priests and Rulers.

50. And behold, there was a man named Joseph, a counsellour, and he was a good man and a just:

50. One of the Counsil that governed.

51. (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God.)

51. Who having looked for the coming of the Messiah, believed that Christ was he.

52. This man went unto Pilate, and begged the body of Jesus.

52. *N.* 1. He that concealed his Faith before, shewed his Love to Christ when he was dead. 2. The Body of the Son of God was at the disposal and power of a Heathen, even his who was Lord of all the World.

53. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewen in stone, wherein never man before was laid.

53. Prepared for himself.

54. And that day was the preparation, and the sabbath drew on: 55. And the women also which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. 56. And they returned, and prepared spices and ointments, and rested the sabbath day, according to the commandment.

54, 55, 56. According to *Moses*'s Law, which required Ceremonial Rest, it being not then abrogated.

CHAP. XXIV.

1. NOw upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

1. Obj. Did not *Nicodemus* and *Joseph* wrap his body in Spices at his Burial? *Ans.* They laid it in haste in the dry Aloes and Myrrh, deferring the full Embalming of it, with the added Ointments, till after the Sabbath.

2. And they found the stone rolled away from the sepulcher. 3. And they entred in, and they found not the body of the Lord Jesus. 4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. 5. And as they were afraid and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

2,3,4,5. See the reconciliation of the seeming differences of the Evangelists herein, on *Mat.*28. & *Mark* 16. & *Joh.*20.

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7. Saying, The Son of man must be dilivered into the hands of sinful men, and be crucified, and the third day rise again.

6,7. N. *Luke* saith more of this Sermon of the Angels to the Women, than the other Evangelists did.

8. And they remembred his words, 9. And they returned from the sepulcher, and told all these things unto the eleven, and to all the rest. 10. It was Mary Magdalen, and Joanna, and Mary *the Mother* of James, and other women that were with them, which told these things unto the apostles. 11. And their words seemed to them as idle tales, and they believed them not.

8,9,10,11. N. Here is much past by which the other Evangelists have: For no one of them pretended to write all that was done.

12. Then arose Peter, and ran unto the sepulcher, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

12. See this more fully in *John* 20.

13. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14. And

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14. And they talked together of all these things which had happened. 15. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

13,14,15. Christ came to them but as unknown.

16. But their eyes were held, that they should not know him.

16. It's like the cause was partly in them, and partly in the change of the countenance of Christ.

17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

17. N. He was not ignorant of their discourse, but asks them, that he might instruct them.

18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to pass there in these dayes? 19. And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

18, 19. In Miracles, and Prophecy, and Doctrine.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21. But we trusted that it had been he which should have redeemed Israel: beside all this, to day is the third day since these things were done.

20, 21. N. They still believed that he was a Prophet: For many Prophets were murdered: But they now seemed to doubt, yea almost to give up their belief that he was the Messiah.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulcher: 23. And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. 24. And certain of them which were with us, went to the sepulcher, and found it even so as the women had said, but him they saw not.

22, 23, 24. And yet we know not what to think, but are under meer astonishment, and further expectation; for certain Women, &c.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

25. Were you not very ignorant Men, and of dull hearts, you would not be so unacquainted with, and backward to believe, that which all the Prophets did foretel.

26. Ought not Christ to have suffered these things, and to enter into his glory?

26. Have they not all foretold that Christ must thus suffer, and then enter into the heavenly glory, where is his Throne, where he is to reign?

27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

27. N. Though it hath not pleased God to give us down this Expository Sermon of Christ, yet his Spirit, by his Apostles, hath given us enough for our use.

28. And they drew nigh unto the village whither they went, and he made as though he would have gone further.

28. N. Not by any false words, but by his carriage, concealing his purpose to stay with them.

29. But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent: and he went in to tarry with them.

29. N. Importunity is the means to prevail for Christ's presence, even when he purposeth to stay.

30. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

30. N. Not the Sacrament, but as the Master of the Family was wont to do; save the peculiar holiness of his manner of doing it.

31. And their eyes were opened, and they knew him, and he vanished out of their sight.

31. It's like partly by God's change on them, and partly by Christ's more discernible discovery, they knew him.

N. Though Christ rose in the same Body, and was not yet fully glorified, it was greatly changed, so that he could appear and vanish when and where he pleased, and be known or unknown to beholders.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

32. N. They told each other how they felt their hearts affected while he preached to them.

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34. Saying, The Lord is risen indeed, and hath appeared unto Simon.

33, 34. As soon as they came in among them, the eleven first told these two, that the Lord was risen, &c.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

35. Then the two also told the eleven, and the company what they had seen and heard in the way, &c.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

36. N. We need not feign that he opened the door, when he

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he could appear and disappear, when and where he would: He did not lie hidden in some corner, when they saw him so seldom in forty days, but disappeared. N. 2. *Peace* is the voice of a risen Saviour, who purchased it so dearly, and giveth it as the great Peace-maker.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

37. If he had opened the door, and come in as other men, it's like they would not have taken him for a Spirit.

38. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? 39. Behold my hands and my feet, that it is I my self: handle me and see, for a spirit hath not flesh and bones, as ye see me have. 40. And when he had thus spoken, he shewed them his hands and his feet.

38,39,40. Troubling thoughts are ready to surprize ignorant persons; but Christ to suppress them, appealed to their senses: For man is apt to believe what he seeth and feeleth, but is hardly brought to believe any thing above sense. N. Spirits have not flesh and blood.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

41. N. There was some belief called Hope, or else they could not have had joy: But it's hard fully to believe great things which we desire, through the power of fear, lest it should not prove true.

42. And they gave him a piece of a broiled fish, and of an hony-comb. 43. And he took it, and did eat before them.

42,43. N. 1. They dieted skilfully: Broiling and Hony correct both the pituitous frigidity, and the corruptibility of fish.

2. Eating proved Christ to be no meer Spirit. When Angels did eat, they first took Bodies, or else seemed to do what they did not: Therefore glorified Bodies eat not, because they are spiritual, though not meer Spirits, and have their sustenance without eating.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

44. N. This Testimony of Christ confirmeth the Law of *Moses*, the Prophets and the Psalms, to be the true Word of God.

45. Then opened he their understanding, that they might understand the scriptures,

45. N. This was a greater effect of Divine Power, (to open men's understandings,) than to appear without opening, before: The understanding of man is shut up against the understanding of things spiritual, till Christ open it. O pray for this opening.

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

46. This should not seem new or strange to you, which the Scriptures so fully foretold.

47. And that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. 48. And ye are witnesses of these things.

47,48. I have by Redemption purchased an Act of Grace and Oblivion, a free universal pardon of sin to all that repent and will accept it, as my gift: This must be preached to all Nations; and you must do it first by Office, who are my Witnesses of the matter of fact.

49. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

49. And the great Promise of the *Holy Ghost*, for *Miracles*, *Tongues*, and *Holiness*, as my Agent, Seal and Earnest, I will quickly pour out upon you. But wait together at *Jerusalem*, till it be done, and you be endued with the foresaid power from God.

50. And he led them out as far as to Bethany, and he lift up his hands, and blessed them. 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

50, 51. Afterward, at the end of forty days, when he had oft appeared to them, and given them their Commission to go and Disciple all Nations, baptizing them into the name of the Father, Son, and Holy Ghost, teaching them to observe all things that he had commanded them, promising to be with them to the end of the World, *Mat.* 28. 19 20. *Mark* 16. 15, 16. See *Acts* 1. 9.

N. Christ, that parted from Earth with a Blessing, will bless his Church here and for ever.

52. And they worshipped him, and returned to Jerusalem with great joy;

52. *Note*; Though their Lord was gone from them on Earth, they were now assured that they had a King and Saviour in Heaven, whence his influence would be most extensive and efficacious.

53. And were continually in the temple, praising and blessing God. Amen.

53. As they worshipped their glorified Redeemer; so they continued together assembled in the Temple, (not yet alienated from all Jewish Worship,) praising and magnifying the Name of God, who had bestowed a Saviour and his Grace upon them; and had given the Church so gracious and glorious a Saviour and Head, and done such wonders to confirm their Faith. *Amen.*

The

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THE GOSPEL According to St. JOHN.

CHAP. I.

IN the beginning was the WORD, and the WORD was with God, and the WORD was God.

2 The same was in the beginning with God.

1, 2. The WORD (which hath been since incarnate) was in the Beginning before the World was made; And this WORD was with God, yea the WORD was God. Thus this same WORD was in the Beginning of Time, and causality with God, being God.

3 All things were made by him, and without him was not any thing made that was made.

3. He was a causal beginning to the whole Creation; for all things were made by him: Nothing was made without him by the Father, in creating or forming the World.

4 In him was LIFE, and the LIFE was the LIGHT of men.

4. Being GOD and one with the Father, he was especially LIFE, even in and with the Father, the Infinite, Eternal, Self-living God; and so he was Radically and Communicatively LIFE to the World; even *Intellectual Life*, by which he is the LIGHT of man, as *Intellectual*, and as *Taught by Revelation*. *Note*, It is usual with the Scripture and School Divines to ascribe by some eminency of attribution, LIFE and POWER to the FATHER, LIGHT and WISDOM to the Son, and LOVE, JOY and PERFECTIONS to the Holy Ghost; yet so that the same also are attributed to each person in Common: And so the WORD is said here to have LIFE as one with the Father, and yet eminently to be this LIFE by the way of *Intellective LIGHT* and Illumination.

5 And the LIGHT shineth in darkness, and the darkness comprehended it not.

5. And this LIGHT shineth communicatively unto this darkned World; which receiving it but according to the mode and disposition of the receivers, through their wilful resistance, receiveth the Illumination and Teaching so defectively, as that most (in *Judea* and elsewhere) remain in darkness still.

6 There was a man sent from God, whose name was John: 7 The same came for a witness to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light.

6, 7, 8. God sent *John Baptist* before us, as *Elias*, to Preach Repentance and Faith in the Messiah as ready to appear, and as a Witness from God to prepare and call the *Jews* to receive him that was the true LIGHT of the World (which himself was not.)

9 That was the true LIGHT which lighteth every man that cometh into the world.

9. He is the true LIGHT who giveth all the World that Light which they do enjoy: As the Lord and Spring of Nature, he giveth all men their Intellectual Natural Light, and as the Repriever and Restorer of blinded Intellects, he giveth all men that measure of moral and restored Light and Revelation which they have.

10 He was in the world, and the world was made by him, and the world knew him not.

10. He was in the World (in a more excellent manner than the Soul is in the Body, for) the World was made by him, and therefore maintained by him, and he at last appear'd to the World incarnate; and yet the World knew him not in either of his appearances.

11 He came unto his own, and his own received him not.

11. He came in flesh to his people the *Jews*, and they not believing him received him not.

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12 But as many as received him, to them gave he power, to become the Sons of God, even to them that believe on his Name:

12. But to as many as took him by unfeigned Conſent for their Lord and Saviour, even to them that believing him to be the Son of God, and true Meſſiah, did place all their truſt in him for reconciliation with God and for Salvation, to all theſe he gave Right to the State and Dignity of Adoption which he purchaſed, even to be the Sons of God as united to him, and Heirs of the Heavenly Glory.

13 Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

13. Who (as Children have a like nature communicated from the Parents, ſo) have a nature Holy and Divine, by ſpiritual *Life*, *Light* and *Love*, inclined to do the will of God, and to deſire things Holy and Heavenly, which nature is not produc't of meer natural Generation, nor of fleſhly Appetite and Senſes, nor of any meer humane Documents or Laws, but is the effect of Gods Grace by his ſanctifying Spirit.

14 And the WORD was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

14. And the word that made the World aſſumed humane nature in which he dwelt as a better Tabernacle than that of ſhadows; and we ſaw his Glory appearing in this Tabernacle in his Heavenly Doctrine, Life, Miracles and Transfigurations, which ſhewed him to be the only begotten of the Father, Glorious in the fulneſs of *Grace* and *Truth*, which the ſhadowy Tabernacle and Ceremonies did but prefigure.

15 John bare witneſs of him, and cried, ſaying, This is he of whom he ſpake, He that cometh after me, is preferred before me, for he was before me.

15. *John* pointed to him, ſaying, This is he; even the King of *Iſrael*: Though I am before him in time in my Miniſtry, he is before me in Dignity, and was before me in time alſo.

16. And of his fulneſs have all we received, and grace for grace.

16. And as he is full of wiſdom and love, of grace and ſpiritual life, he as our Head communicateth ſo much as is meet for us, and we receive greater meaſures than were given under the Law; even meaſures anſwerable to his new Appearance and Covenant.

17 For the Law was given by Moſes, but grace and truth came by Jeſus Chriſt.

17. For though *Moſes* delivered legal Precepts, Types and Ceremonies, it is by Jeſus Chriſt that we have Grace both for holineſs and pardon, and by him are the Real Subſtances which thoſe ſhadows Typified. The meaſure of Grace that the faithful had under the Law was through him, the promiſed Meſſiah, and the full meaſure under the Goſpel, is by his fuller acceſs and communication to us as the Image on the Wax anſwereth that on the Signet.

18 No man hath ſeen God at any time: the only begotten Son who is in the boſom of the Father, he hath declared him.

18. How little ſhould we have known of God whom no man ever ſaw, if his Son that is in the boſom of the Father had not declared him and his will to man.

Note, I know not whether theſe words were the words of *John* the Baptiſt or the Apoſtles.

19 And this is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem, to ask him, Who art thou? 20. And he confeſſed and denied not: but confeſſed, I am not the Chriſt. 21. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No.

19. *John* conſtantly affirmed that he was not Chriſt nor *Elias* perſonally, nor the Prophet mentioned *Deut.* 18. 15. *Qu.* Doth not Chriſt ſay, that *John* was *Elias*? *Anſ.* Not the perſon of old *Elias*, but the perſon propheſied under that name.

22 Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thy ſelf?

22. Tell us then what thou art, that we may give an account why thou undertakeſt to Propheſie and Baptize.

23 He ſaid, I am the voice of one crying in the wilderneſs; Make ſtraight the way of the Lord, as ſaid the Prophet Iſaias.

23. I am he that *Iſaiah* propheſied of in theſe words, *Iſaiah* 40. 3.

24 And they which were ſent, were of the Phariſees. 25 And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? 26 John anſwered them, ſaying, I baptize you with water, but there ſtandeth one among you, whom ye know not, 27 He it is, who coming after me, is preferred before me, whoſe ſhooes latchet I am not worthy to unlooſe.

24. *&c.* The Phariſees profeſſed to reverence Prophets, and therefore were inquiſitive to know whether *John* was a Prophet, or what he was, who preſumed to Baptize: But he told them, that it was his Office by Baptizing with Water to prepare them to receive him that already was among them unknown, who will Baptize with the Holy Ghoſt, to whom he was unworthy to do the Office of the loweſt Servant.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 The

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29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sin of the world.

28, 29. The next day after the Pharisees questions *John*, seeing Christ, gave him personally this testimony: Behold this man is appointed to be Sacrificed to God as the Lambs were under the Law to make expiation for the sins of the world, that all that believe on him may be pardoned.

30 This is he of whom I said, After me cometh a man which is preferred before me, for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

30, 31. I knew that the Messiah was come, but I knew not that this was he, till God made it known to me, and I saw the Holy Ghost come on him afterward; But because he is come, I Baptize men to prepare them to receive him.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

32. *N. John's* testimony was both by Revelation and Vision of the descent of the Spirit in some visible appearance And whether *John* only heard the voice from Heaven mentioned *Mat.* 3. 17. is uncertain.

35 Again the next day after, John stood, and two of his Disciples. 36 And looking on Jesus as he walked, he saith, Behold the Lamb of God. 37 And the two Disciples heard him speak, and they followed Jesus.

37. Not followed him yet as his Disciples, but as enquirers after him, in order to a closer following him.

38 Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, & abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation a stone.

38. *Note*, By all this it appeareth that when *Peter* and *Andrew* were after called, and suddenly left all and followed Christ, it was not without some previous notice of him and preparation thereto.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph.

43. The long expected *Messias* is now come, and we have found him, he is Jesus of *Nazareth*, &c.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

46. Do the Prophets tell us that the *Messiah* shall come out of *Nazareth? Galilee* produceth not Prophets. *Philip* saith, Come and see him, and then judge.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

47. A sincere, true hearted man. *Quest.* Were any unbelievers such? *Answ.* He was not an unbeliever, though yet he knew not Christ: For he had that Belief which men were saved by before Christs coming.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. 49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

48. *Note*, He judged that none but God, or by God could know what men said and did at such a distance. 2. It was well for *Nathanael*, that he *came to see Christ*; experience convinced him: And yet no doubt but Gods special Grace did it: For the Pharisees saw more, and yet believed not.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

50. Doth this much convince thee? I will do greater things than this to convince the World.

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51 And he saith unto him, Verily, verily I say unto you, hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of man.

51. You shall see Heaven open, and the Angels owning me and ministring unto me, especially at my Ascention.

CHAP. II.

AND the third day there was a marriage in ana of Galilee; and the mother of Jesus was there. 2 And both Jesus was called, and his disciples to the marriage.

1 2, Christ refus'd not that familiar converse which Marriage Feasts are used to.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

3, 4. These words are not a breach of the fifth Commandment; but as much as to say [I am not to do Miracles] by the direction of a Mothers Authority or by Man, but in the time and manner as by the Divine Wisdom shal be determined. And by this and other passages, Christ seems to foresee how Papists would overvalue his Mother.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

5. *N.* She believed his Power, though he repress her Presumption.

6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. 7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

6, *&c. Note,* It is conjectured to be about a thousand eight hundred pounds or pints of Wine that Christ made; which shewed that the Guests were very many, or that he was at such Festivals for freer drinking of Wine than is fit among us; perhaps all their Wine was small, and not all of it then drunk; but this and the like occasioned the Pharisees censure of him.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

9, 10. Marriages among the *Jews* were celebrated with great Feasting, where moderate jocundity was thought seasonable: The reason Christ giveth for his Disciples not fasting, was because the Bridegroom was yet with them. When they had drunk to temperate hilarity, small Wine was most suitable: (The vulgar *Latin* is [*when they are drunk*] and perhaps with Drunkards that might be the custom, to bring smaller Wine when they could not well distinguish them.)

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

11. By this he shewed them his Divine Power, and convinced his Disciples that he was the *Messiah.*

12 After this, he went down to Capernaum, he and his Mother, and his Brethren and his disciples, and they continued there not many days. 13 And the Jews passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting. 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers mony, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my fathers house an house of merchandise.

12, *&c.* It seems probable that Christ did thus cleanse the Temple twice: And that this is not the same History with that, *Mat.* 21. though indeed it's very like it.

17 And his disciples remembred that it was written, The zeal of thine house hath eaten me up.

17. They believed that his zeal for Gods house might warrant this action in the *Messiah,* as *Ps.* 69. 9.

18 Then answered the Jews, and said unto him, what sign shewest thou unto us, seeing that thou doest these things?

18. These arbitrary actions require some extraordinary Commission to warrant them; by what sign dost thou prove that thou hast such authority?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days. 21 But he spake of the temple of his body.

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19, 20, 21. N. He told them enigmatically what ſhould be after plainly expounded. Many Propheſies written darkly, are not intended to be preſently underſtood, but when they are fulfil'ed.

22 When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them: and they believed the Scripture, and the word which Jeſus had ſaid.

22. When this was performed by his Reſurrection, his Diſciples believed the Propheſies of him, and his own words.

23 Now when he was in Jeruſalem at the paſſover, in the feaſt day, many believed in his name, when they ſaw the miracles which he did.

23. His miracles made many believe that he was the Chriſt, that yet were no thorough Diſciples.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all men, 25 And needed not that any ſhould teſtifie of man: for he knew what was in man.

24, 25. But Chriſt that knew the hearts of Men and how many have but an unrooted, mutable, uneffectual belief, would not truſt himſelf into their hands by familiarity.

CHAP. III.

THere was a man of the Phariſees, named Nicodemus a ruler of the Jews: 2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.

1, 2. Being a Ruler, he durſt not be ſeen to come to Chriſt by day light, but came by night, and ſaid, *Rabbi, I am come to learn of thee; for I know thou art a Teacher ſent by God; for no Man can do ſuch miracles as thou doſt, but by Gods Power; and God will not lend ſuch Power to any whom he doth not approve and juſtifie.*

3 Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

3. As I could not do the works of God, by miracles and doctrine, unleſs God were with me, ſo neither can any Man become a ſound Believer, and do the works of Faith, and be ſaved, as a true Member of the Kingdom of God, unleſs by Gods ſpirit he be begotten again, and have a new qualitative nature given him.

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born?

4. *Nicodemus* groſly miſunderſtanding Chriſt, ſaith, *How can*, &c.

5 Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

5. I tell thee moſt certainly, that unleſs a Man have as it were, a new nature, and be made a new Man, by being waſhed from his former ſin and guilt, and ſanctified by the renewing work of Gods Spirit, he cannot enter into the Kingdom of God: N. This is all ſignified and celebrated by Baptiſm; but it is the waſhing, and ſanctifying of the Soul only, that hath the promiſe of Salvation; But the Church on Earth being as the Porch, Womb, or Seminary to Heaven, it is not another kind of faith, but that ſame which in the ſincere is ſaving, which required to be profeſſed in Baptiſm, for admittance into the viſible Church.

6. That which is born of the fleſh, is fleſh: and that which is born of the Spirit, is ſpirit.

6. Men generate Men, but God maketh Saints by a ſpiritual generation: Nature begets but nature, but Gods Spirit giveth a holy and heavenly Nature or Inclination.

7 Marvel not that I ſaid unto thee, Ye muſt be born again. 8 The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

7, 8. Count not this an incredible thing. Thou heareſt the ſound of the wind, and knoweſt certainly by the effects, that ſuch a thing as wind there is, and that it cauſeth thoſe effects, which thy ſenſe perceiveth; but thou knoweſt not fully the nature of this wind, nor whence it cometh, nor whither it goeth; and ſo thou mayeſt know that Gods Spirit doth this ſanctifying work on Souls, though thou canſt not comprehend the nature of the Spirit, nor the way of its operation, nor why it worketh on one Soul and not on another that ſeemeth equal to it.

Nicodemus anſwered and ſaid unto him, How can theſe things be?

9. *N.* The reaſon of Man not yet illuminated is apt to be ſo confident in its ignorance, as to take thoſe ſpiritual things for incredible, which it comprehendeth not: It lifts up it ſelf againſt Chriſt's teaching with a *How can theſe things be?*

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? 11 Verily, verily, I ſay unto thee, we ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs.

10, 11. It is a ſhame to thee that art a Maſter of *Iſrael* to be ignorant of theſe things (without which all thy

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thy knowledge is but shells and shadows) I tell thee, we speak that which we certainly know, by intuition and experience on holy Souls, and yet you carnal *Jews* believe us not, not knowing what your own shadows do import.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

12. When I tell you but what God doth here on Earth on all that he will save, and illustrate it to you by a similitude which your senses do perceive. and it is a thing that your Ceremonies signifie, how shall you believe, if I tell you the unseen things of Heaven, if you believe not things so evident as these?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

13. And if you will not believe me, what satisfying notice can you have of the state of things in Heaven: for no Man hath ascended up into Heaven, and can tell you by sure notice what is there, but I that came down from Heaven, and so came down by assuming flesh, as that yet I am now in Heaven in my Godhead.

14 And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: 15 That whosoever believeth in him, should not perish, but have eternal life.

14, 15. And the way of Salvation which God by me revealeth to you, is this, that as *Moses* in the Wilderness set up a brazen Serpent, that all that were stung with Serpents might be cured, if they did look up to this; so I must be lift up on the Cross as a Sacrifice for sin, that whoever truly believeth in me, and trusteth me as the Redeemer and Saviour, shall not perish, but have everlasting life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

16. For God who is Love it self, so far loved lapsed and lost mankind, as that he gave his only begotten Son to be incarnate, and to be their Redeemer, by his meritorious life, and Death and Resurrection, and to make them this promise, covenant and offer, that whoever truly believeth in him, should have his sin forgiven, and should not perish, but have everlasting blessed life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

17. For if the World be condemned, they shall never have cause to lay the blame on Christ: For it was not to condemn them that God sent him into the World, but to be the Saviour of the World; which his Doctrine, Life and Sufferings shew.

18 He that believeth on him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

18. He that believeth on him, is thereupon by him delivered from the Condemnation that he was under, and shall be saved; but he that believeth not is not delivered from his Guilt and Condemnation, but is under the Guilt of a severer punishment, the Law of Grace it self Condemning him, because he hath rejected the Son of God, sent from Heaven with his Doctrine, his Grace and offered Mercy; so that both the Law of Nature and of Grace condemn the Neglecters of so great Salvation.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

19. For the true cause of Mens Condemnation is (not that they have no Saviour or Ransom, being left as Devils to remediless despair, but) that a Saviour as Light is come into the World, and Men love darkness rather than light, and so reject him, and his truth and grace, because they love and live that in sin which cannot endure the light.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

20. For it is the part of Light to detect and shame Mens evil deeds: and therefore Malefactors hate and avoid the light, lest it reprove them and condemn them.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.

21. But light is the honour of well doing, which is not afraid to be known; and therefore he that doth that which is truly good, loveth the Light, and cometh to it, that his deeds may appear to be as they are, the work commanded and approved by God: And therefore they will receive me that am the Light of the World.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

22. He by his Disciples baptized those that believed and repented.

23 And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized.
24 For John was not yet cast into prison.

23, 24. *John* ceased not baptizing even when Christ baptized, nor till he was imprisoned.

25 Then there arose a question between some of Johns disciples and the Jews, about purifying.

25. *N.* What

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25. *N.* What the diſpute was is uncertain.

26 And they came unto John and ſaid to him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt Witneſs; Behold the ſame baptizeth, and all Men come unto him.

26. On this occaſion they told *John* how the People flockt to the Baptiſm of Chriſt.

27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven. 28 Ye your ſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him.

27. This doth but confirm what I ſaid of him: His Power is from Heaven: I pretend to none ſuch as his.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the bridegrooms voice: this my joy therefore is fulfilled.

29. It is he that is the King and Saviour of the Church: I am but his Friend that rejoyce in his Kingdom and Succeſs.

30 He muſt increaſe, but I muſt decreaſe.

30. His Kingdom and Glory muſt increaſe to perfection, but my preparatory Miniſtry will ſoon end.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the Earth: he that cometh from heaven, is above all.

31. He came from Heaven, and therefore is above us all: We that are but Men, inhabitants of Earth, (though ſo far as God inſpires us we ſpeak his word) yet being of earthly mold, ſpeak and do like our ſelves, in a humane earthly manner: But he that cometh from Heaven doth excel us all.

32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony. 33 He that hath received his teſtimony, hath ſet to his Seal that God is true.

32. We tell you what God teacheth us in our ſeveral meaſures; but he telleth you that which he hath ſeen and heard in Heaven: And yet the moſt reject his Teſtimony, but they that truly receive it by Faith, do in believing him, believe God himſelf that cannot lie.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure unto him.

34. He that is thus ſent from Heaven by God, ſpeaketh Gods own Words fully and infallibly, as fully known to him, and is not like us and other Prophets, that have but our limited meaſures of the ſpirits for ſome particular revelation and uſe.

35 The Father loveth the Son, and hath given all things into his hand.

35. The love of the Father to the Son is tranſcendent; and he hath delivered lapſed Man, and all this World into his hand or power, as Redeemer, Lord and Adminiſtrator of all.

36 He that believeth on the Son, hath everlaſting life, and he that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him.

36. He that believeth Chriſt to be the Son of God and Saviour of the World, and with Truſt giveth up himſelf to be taught, ruled and ſaved by him, hath a right to everlaſting Life by the Covenant of Grace, and the beginning of it, by the Holy Ghoſt in him, and ſhall ſhortly have the full poſſeſſion. But he that by Unbelief rejecteth Chriſt and his offered Grace, ſhall not ſee this bleſſed Life, but the wrath of God for his unpardoned Sin and aggravated Guilt, abideth on him.

CHAP. IV.

WHen therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more Diſciples than John, 2. (Though Jeſus himſelf baptized not, but his Diſciples:) 3 He left Judea, and departed again into Galilee.

1. They knowing that which he knew would exaſperate them, to avoid Perſecution, he removed to Galilee (till his time came.)

4 And he muſt needs go through Samaria. 5 Then cometh he to a City of Samaria, which is called Sychar, neer to the parcel of ground that Jacob gave to his Son Joſeph. 6 Now Jacobs well was there, Jeſus therefore being wearied with his Journey, ſat thus on the Well; and it was about the ſixth hour.

4, 5, 6. *N.* Chriſt travelled all on foot, and had a Body wearied with Travel; the ſixth hour was noon.

7 There cometh a Woman of Samaria to draw Water: Jeſus ſaith unto her, Give me to drink. 8 For his Diſciples were gone away unto the City to buy meat. 9 Then ſaith the Woman of Samaria unto him, How is it that thou being a Jew aſkeſt drink of me, which am a Woman of Samaria? For the Jews have no dealings with the Samaritans.

7, &c. *N.* Chriſt was not ſo much for ſeparation, as the other Jews.

10. Jeſus

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10. Jesus answered, and said unto her, If thou kneweſt the gift of God, and who it is that saith to thee, Give me to drink, thou wouldeſt have asked of him, and he would have given thee living Water.

10. N. It was usual to call a running spring (*living water*) Christ meant more; but she understood him not.

11. The Woman saith unto him, Sir, thou hast nothing to draw with, and the Well is deep: From whence then hast thou that living Water? 12 Art thou greater than our Father Jacob, who gave us the Well, and drank thereof himself, and his Children, and his Cattle.

11. N. They made their Honour of Jacob the pretence for not going to *Jerusalem*; he being before *Solomon's* Temple.

13. Jesus answered and said unto her, Whosoever drinketh of this Water shall thirst again: 14. But whosoever drinketh of the Water that I shall give him, shall never thirst; But the Water that I shall give him, shall be in him a well of Water springing up into everlasting life.

13. That which I call water, is the Spirit of Grace, which will give men everlasting satisfaction and joy, and leave them no fleshly or unsatisfied desires.

15. The Woman saith unto him, Sir, give me this Water, that I thirst not, neither come ther to draw.

15. The ignorant mistaking Gods Grace to be what it is not, may ask it so for carnal ends.

16. Jesus saith unto her, go call thy Husband and come hither. 17. The Woman answered and said, I have no Husband, Jesus said unto her, Thou hast well said, I have no Husband. 18. For thou hast had five Husbands, and he whom thou now hast is not thy Husband: In that saidst thou truly.

16. *&c.* It was not delusory Equivocation that Christ calls [*well saying*] but meant only that *Truth*, not commonly known, it's like.

19 The Woman saith unto him, Sir, I perceive that thou art a Prophet. 20 Our Fathers worshipped in this Mountain; and ye say, that in Jerusalem is the place where Men ought to worship.

19, 20. I perceive by thy knowing secrets, that thou art a Prophet; tell me then, whether you Jews, or we that follow our eldest Fathers be in the right about the Place of worship. N. This is the use of ignorant, carnal people, to start some Controversie about Circumstantials or Ceremonies in Religion, instead of great and needful things.

21 Jesus saith unto her, Woman believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem Worship the Father.

21. Alas poor Woman, hast thou not greater matter than Ceremony, even the Place of Worship to mind? Believe me that time is hard at hand, when *Jerusalem* shall be destroyed, and you scattered, and a better way of Worship setled, so that you shall no more keep up your Ceremonious Worship, either at *Shiloh* or *Jerusalem*.

22 Ye worship ye know not what: we know what we Worship: For Salvation is of the Jews.

22. You worship ignorantly and corruptly, you know not what, ever since the Captivity of the Ten Tribes; and you strive about the Place and Ceremonies, when you have more need to learn who he is that you must worship. It is of the Tribe of *Judah*, that the Saviour cometh, who must teach you how to worship God; and this the *Jews* do rightly believe and own none in Worship but the true God.

23 But the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him.

23. The time is now at hand, yea come, when true Worshippers shall not take up with shadows, nor worship God by Mosaical Ceremonies or Samaritane Traditions, but with that spiritual Worship which Types and Ceremonies did signifie, even from the Spirit of God within them as their Principle, and according to the spiritual Law or Word, as their Rule, and not with bodily Exercise that profiteth nothing.

24 God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

24. Acceptable Worship must be suited to the God you worship; and therefore they that worship him must worship him spiritually, and not by Jewish Ceremony, because he is a Spirit. N. Though [*Spirit*] signifie a Nature more excellent than [*Body*] yet that and all human Words are too low to speak the Essence of God, any otherwise than Analogically or Metaphorically; for God is above all our formal Conceptions or Expressions; but *created Spirits*, being the highest created Beings known to us, and our souls of that nature, they are the clearest Glass in which we can know God; and though the word [*Spirit*] first signifie *created Spirit*, it doth transcendently, eminently, signifie the Infinite Father of Spirits; and we can say nothing higher of Gods Essence than that he is this Infinite, perfect, transcendent Spirit; what our best Conceptions of a Spirit are I have opened in *Methodo Theologiæ*, &c.

25 The

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25 The Woman saith unto him, I know that Messias cometh who is called Christ, when he is come he will tell us all things.

25 N. Even the *Samaritans* expected the *Messiah*: But with misconceiving of him.

26 Jesus saith unto her, I that speak to thee am he.

26. N. Why did Christ tell that to this Woman, which he forbad others to tell abroad? *Ans.* He knew where and when it was seasonable, and would do more good than harm.

27 And upon this came his Disciples and marvelled that he talked with the Woman: yet no man said, What seekest thou? or why talkest thou with her?

27. Tho they presumed not to ask him why? yet they thought it strange that he should talk so long with one woman.

28 The Woman then left her Water-pot and went away into the City, and saith to the Men, 29 Come see a man, which told me all things that ever I did; Is not this the Christ?

28,29. Telling her her secrets, perswaded her to believe him, saying, I am he,

30 Then they went out of the City, and came unto him. 31 In the mean time his Disciples prayed him, saying, Master, eat, 32. But he saith to them, I have meat to eat that ye know not of. 33 Therefore said the Disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith to them, my meat is to do the will of him that sent me, and to finish his work.

30, *&c.* N. The converting of one Soul was more pleasing to Christ than his natural food; and so must it be to us. He that loveth God and Christ, and the Holy Ghost and the Church; must rejoyce when there is one more converted, to please and worship God, to honour Christ and his Spirit, to encrease the Church: He that loveth his Country, must rejoyce that one more is made a blessing to it, when the wicked are its enemies: He that loveth Souls will rejoyce in that Grace which is better to them than all riches: He that loveth Gods Word will rejoyce in its success: He that loveth Heaven will be glad that there is one more to possess it: He that loveth himself aright, will be glad that there is one more made like him, to love him, and pray for him. And he that hateth Sin and Satan, will be glad that there is one less to serve him.

35 Say not ye, There are four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.

35. You rejoyce that within four months it will be harvest: And shall not I rejoyce to see the harvest of my husbandry even at hand in the conversion of many Souls to God?

36 And he that reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoyce together.

36. And as I sow the seed, so you that I shall send out as Apostles shall see and reap more plenteous fruit hereafter, and shall for your labour under me be well rewarded: that I that have sowed and you that reap may rejoyce together in the success.

37 And herein is that saying true, One soweth and another reapeth. 38 I have sent you to reap that whereon ye bestowed no labour: Other men laboured, and ye are entred on their labours.

38. The Prophets and *John* and I after all, have sowed the seed and been at the costliest labour, and yet it is you that must see the success in gathering the universal Church, when I that labour'd and suffer'd am gone.

39 And many of the Samaritans of that City believed on him, for the saying of the woman which testified, He told me all that ever I did.

39. N. That to believe in Christ by the means of mens credible testimony of his Words and Miracles, is not (as many falsly say) to resolve our faith into the credit of man and to make it a meer humane Faith. They that believe Apostles who said they saw Christs Miracles, Resurrection and Ascention, believe by a divine Faith, on the same evidence that the Apostles were convinced by, but not conveyed by the same means: what they received by their eyes and ears immediately, we receive mediately by their report, living at a distance: So that their testimony is not believed instead of Christs, nor instead of evidence of his truth, but as the conveyance of this evidence instead of our mediate sight and hearing: so is it as to the Tradition of the Bible, Baptism, Creed, *&c.* That Tradition doth but deliver to us the same word mediately which the first Churches received immediatly from the Apostles. He that cannot read may be saved by believing the Gospel translated and read, or reported by the Preachers.

40 So when the Samaritans were come to him, they besought him that he would tarry with them, and he abode there two days. 41 And many more believed, because of his own words, 42 And said to the woman, Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.

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42. Not so much because of thy saying. N. yet this was the same sort of Faith, though by the evidence divers ways conveyed.

43 Now after two days he departed thence and went into Galilee. 44 For Jesus himself testified, that a Prophet hath no honour in his Country.

43. He went into *Galilee*, not to *Nazareth* where he had lived, but to *Cana:* For he had testified that a Prophet is despised in his own Country; where they have seen his common Parentage and Education, but see not Gods Spirit in him: and familiarity breeds contempt.

45 Then when he was come into Galilee the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

45. His former and later Miracles caused these *Galileans* to receive him.

46 So Jesus came again into Cana of Galilee, where he made the water wine, and there was a certain Nobleman whose Son was sick at Capernaum. 47 When he heard, That Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his Son; for he was at the point of Death. 48 Then said Jesus to him, except ye see signs and wonders, ye will not believe. 49 The Nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith to him, Go thy way, thy Son liveth. And the man believed the word that Jesus had spoken to him, and went his way. 51 And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. 52 Then enquired he of them, the hour, when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him. 53 So the Father knew, that it was at the same hour, in which Jesus said to him, Thy Son liveth: And himself believed, and his whole house. 54 This is again the second Miracle that Jesus did, when he was come out of Judea into Galilee.

46. *&c.* N. 1. Outward necessities which nature is sensible of, drived many to seek to Christ. 2. Children speed the better for their Parents Faith: And if in the Body, why not in the Soul. 3. When the Rulers of Families believe, they must endeavour the conversion of their whole Families. And God oft blesseth such endeavours. 4. Bodily Mercies tend to the good of Souls, and should be so improved.

CHAP. V.

After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep-market, a pool, which is called in the Hebrew Tongue *Bethesda*, having five Porches. 3. In these lay a great number of impotent folks, blind, halt, withered, waiting for the moving of the water. 4 For an Angel went down into the Pool, at a certain season, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

N. 1. Some few think that this was a Pond that the bloud of the Sacrifices ran into, and was stirred by a Messenger (not an Angel) at the time of the Passover when the bloud was newly run into it, and so healed, not Miraculously, but by the ordinary virtue of the new shed Bloud, and that it is not all diseases that are meant; and that it was not eight and thirty years that the man had waited in that Hospital, but that he had so long been ill: So Dr. *Hammond*; others think it was the Pond made by *Hezekiah*, and healed by unaccountable Miracle.

5 And a certain man was there, which had an Infirmity thirty and eight years.

5. How great a Mercy is it to live eight and thirty years under Gods wholesome discipline? How unexcusable was this man if he had been proud, or worldly, or careless of his everlasting State? O my God, I thank thee for the like discipline of eight and fifty years, how safe a life is this in Comparison of full prosperity and pleasure.

6 When Jesus saw him lye, and knew that he had been now a long time in that case, he saith to him, Wilt thou be made whole? 7. The impotent man answered him, Sir, I have no man, when the water is troubled to put me into the Pool, but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy Bed, and walk.

6. N. 1. When humane help faileth Christ sheweth his love, and power, and commandeth health at a word.

9 And immediately the man was made whole, and took up his Bed and walked: And on the same day was the Sabbath.

9. The man shewed them all that he was cured: And Christ chose the Sabbath for this good work.

10 The Jews therefore said to him, that was cured, It is the sabbath day: It is not lawful for thee to carry thy Bed. 10. The

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10. The *Jews* were stricter than Christ for Ceremony and Rites: but looser for Charity, and pleaded that it was a breach of *Moses*'s Law to carry his Couch.

11 He answered them, He that made me whole, the same said unto me, Take up thy Bed, and walk.

11. I know not whom I should obey if not a man that can work so great a Miracle.

12 Then asked they him, What man is he, that said unto thee, Take up thy Bed, and walk?

12. Who is he that durst thus break the Law?

13 And he that was healed, knew not who it was: for Jesus had conveyed himself away, a multitude being in that place.

13. Christ did it not for humane applause, and therefore was not known to be the man.

14 Afterward Jesus findeth him in the Temple, and said to him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.

14. It was for thy sin that thou wast corrected: Beware of sin, lest the next be worse.

15 The Man departed, and told the Jews that it was Jesus, that had made him whole.

15. He told them in the praise of *Jesus* that it was he that healed him.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

16. O the blindness and madness of malignants, that will seek to kill men for doing good and healing men.

17 But Jesus answered them, My Father worketh hitherto, and I work.

17. To save the afflicted is a work beseeming my Father and Me, whom you oppose.

18 Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also, that God was his Father, making himself equal with God.

18. N. Malignants zeal fathereth even error and persecution on God.

19 Then answered Jesus, and said to them, Verily, verily, I say unto: The Son can do nothing of himself, but what he seeth the Father do: For what things soever he doth, these also doth the Son likewise.

19. I tell you by condemning my Works you condemn my Fathers also: For I do nothing but what I know he doth and approveth, and he doth them in and by me, and I do nothing without him.

20 For the Father loveth the Son, and sheweth him all things thath he doth: and he will shew him greater things than these, that ye may marvail.

20. For the Fathers infinite Love communicateth to the Son that Wisdom and Power by which he doth all that the Father doth: and by which you shall see greater things than these, and wonder.

21 For as the Father raiseth up the dead, and quickneth them, even so the Son quickneth whom he will.

21. As the Father is the Lord of Life, and giveth and restoreth life at his pleasure; so also doth the Son.

22 For the Father judgeth no man, but hath committed all Judgment to the Son.

22. For the Father as meer Creator according to the Law of Innocency judgeth no man: but hath given up the Government of this World to the Son as Redeemer, to judg them as ransomed, according to that Law and Measure of Grace which they are under.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who hath sent him.

23. And so it is by honouring the Son, that the Father will be honoured, and by dishonouring him the Father is dishonoured.

24 Verily, verily, I say to you, He that heareth my word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation, but is passed from death to life.

24. I tell you if you hear my word obediently and shall believe on God the Father, as sending me on the Office of a Saviour, you shall have everlasting life by my Merits and Gift, and shall not be condemned.

25 Verily, verily, I say to you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

25. I tell you that the hour is coming, yea now is already come, in which it shall appear that the Son of God hath the power of Life and Death, Natural, Spiritual, and Eternal; and that they that are dead in Sin and Unbelief, shall hear his Gospel, and be regenerate and made alive to God; and that natural Life shall be restored by him, to some Bodies at his own Resurrection; and to all at last, when he shall effectually call up all the dead to Judgment.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself.

26. As the Father is essential underived self-life com-

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communicating life to Creatures: So is the Son as God, and as Redeemer, hath the power of giving Life from himself to the redeemed.

27. And he hath given him Authority to execute Judgment also, because he is the Son of God.

27. And as Redeemer, being the Son of God in his Divine Nature, and his humane Nature advanced, into personal Union with the Divine, he hath Authority given him to Govern the World, and according to the Law of Grace to do Justice for the faithful, and against the impenitent unbelievers.

28 Marvel not at this, for the hour is coming, in which all that are in their Graves shall hear his Voice, 29 And shall come forth: They that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation.

28, 29. Let not this seem incredible to you: For the hour is coming, in which the Bodies now turned to dust, shall by the Souls return be revived, and hear his voice that calls them up: And there shall be a Resurrection of the just and unjust: They that have done good according to the tenor of that Law of Grace which they were under, shall come forth to a life of happiness, and they that have done evil violating the conditions of life in that Law, to the Resurrection of damnation.

30 I can of my own self do nothing: As I hear, so I judg, and my judgment is just, because I seek not my own will, but the will of the Father who hath sent me.

30. I am not to judge according to the weakness of humanity, as Princes govern: I do nothing, but according to Divine infallible decree and appointment, which I assuredly know: And my judgment is just, because I seek not my own humane will, as my rule or end, but the will of my Father who sent me; that is my Rule and End.

31 If I bear witness of my self my witness is not true. 32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

31, 32. If I had no testimony but my own word, you were not to take it for credible truth: But there is another, who giveth you convincing evidences of his truth; even my Father by his Voice from Heaven, and by his Spirit and Works.

33 He sent to John and he bare witness to the truth: 34 But I receive not Testimony from Man: But these things I say, that ye might be saved.

33, 34. You sent to *John*, and he told you of me as the *Messiah*. I need not his or any mans testimony: But it nearly concerneth your own safety to believe him.

35 He was a burning and a shining light; and ye were willing for a season to rejoyce in his light.

35. God set him up to be as a burning and shining light, to lead you out of darkness to the Kingdom of the *Messiah* which you expected: And a while you gladly heard that news, and were baptized by him: Till you were told that I am he, and then you turned back.

36 But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, and that the Father hath sent me.

36. N. For these works could not be done but by Gods power and will, who will not be the worlds deceiver.

37 And the Father himself who sent me, hath born witness of me; Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: For whom hath he sent, him ye believe not.

37, 38. By a voice from Heaven God testified me to be his beloved Son: But indeed you were not the persons that heard it: For you never heard his voice, nor saw his appearance, nor understand or believe his Word: Else you would believe on me that am sent by him.

39 Search the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of me.

39. You own the authority of *Moses* and the Prophets, and look to have eternal Life by keeping their word: search their Writings, and you will find that they testifie of me.

40 And ye will not come to me, that ye might have life.

40. And though they tell you that it is in, and by me, that this Life must be attained, ye will not believe in me and come to me that you may attain it.

41, 42. I receive not honour from Men: But I know you that ye have not the love of God in you.

41, 42. It is not the applause of men that I seek for; but your own Salvation: But I know for all your boasting of being the peculiar people of God, you are indeed no true lovers and obeyers of God.

43 I am come in my Fathers Name, and ye receive me not: If another shall come in his own name, him will ye receive.

43. I

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43. I come with teſtimony from Heaven of the miſſion and approbation of my Father, and this prevaileth not againſt your prejudice to believe me. But when a deceiver ſhall come with oſtentation without any evidence from God, and ſhall promiſe you a temporal Kingdom, you will take him for the *Meſſiah*.

44 How can ye believe who receive honour one of another, and ſeek not the honour which cometh from God only?

44. How can you receive the *Meſſiah* ſent from God, who do not ſeek and truſt to Gods approbation, and his way of ſaving you; but muſt have a worldly Kingdom and be ſaved and advanced after the manner of worldly men, and look for a Saviour ſuited to ſuch ends.

45 Do not think that I accuſe you to my Father: There is one that accuſeth you, even Moſes in whom ye truſt. 46 For had ye believed Moſes, ye would have believed me, for he wrote of me. 47 But if ye believe not his writings, how ſhall ye believe my words

45, 46, 47. I ſay not all this as if I come to be your accuſer to my Father: Even *Moſes* in whom you truſt will accuſe you; had you underſtood and believed the Propheſies and Types of *Moſes*, ye would have believed me: For it is me that they all ſpeak of and point you to: But if you will not be convinced by his Writings whom you glory in, no wonder if you reject my words.

CHAP. VI.

AFter theſe things Jeſus went over the Sea of Galilee, which is the Sea of *Tiberias*, 2. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

1, 2. N. The firſt motives that draw men toward Chriſt are uſually ſuch as nature it ſelf is ſomewhat capable to eſteem and judge of, ſuch as Miracles are.

3 And Jeſus went up into a Mountain and there he ſat with his Diſciples. 4 And the Paſſover, a Feaſt of the Jews was nigh. 5 When Jeſus then lift up his eyes and ſaw a great company come unto him, he ſaith to Philip, whence ſhall we buy bread that theſe may eat. 6 And this he ſaid to prove him, for he himſelf knew what he would do.

3. *&c.* N. Chriſts relief of Bodies was in love to Bodies and Souls. 2. Chriſts queſtions were to inſtruct the hearers and not himſelf.

7 Philip anſwered him, two hundred penny worth of bread is not ſufficient for them, that every one may take a little.

7. N. *Philips* ſenſe of the difficulty was a preparation to the value of the Miracle.

8. One of the Diſciples, Andrew, Simon Peters Brother, ſaith to him, 9. There is a Lad here which hath five Barley Loaves and two ſmall Fiſhes: but what are they among ſo many?

8, 9. N. It was not delicious fare, but Barley Bread and two Fiſhes that Chriſt uſed a Miracle about.

10. And Jeſus ſaid, Make the men ſit down: Now there was much Graſs in in the place, ſo the Men ſat down, in number about five thouſand. 11. And Jeſus took the Loaves, and when he had given thanks, he diſtributed to the Diſciples, and the Diſciples to them that were ſet down, and likewiſe of the Fiſhes as much as they would.

10, 11. N. If Chriſt would not diſtribute Barley Bread and that miraculouſly, till he had given thanks (not deterred by the ſuſpicious of a Riot or Conventicle) ſure we ſhould imitate him in our ordinary repaſt, and eat and drink to the glory of God, in a holy thankfulneſs for his liberality.

12 When they were filled he ſaid to his Diſciples, gather up the fragments that remain, that nothing be loſt. 13 Therefore they gathered them together, and filled twelve Baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

12, 13. N. To looſe any of our uſeful food, is a ſin againſt God: Where there is the greateſt plenty no fragments ſhould be loſt, while the poor do need it. How much leſs ſhould we loſe Gods word or helps, or our time or any ſuch greater mercies.

14 Then thoſe men, when they had ſeen the Miracle, which Jeſus did, ſaid, This is of a Truth that Prophet which ſhould come into the World.

14. N. A Miracle done upon five thouſand at once, made a common Conviction of them that Chriſt was the *Meſſiah*, or a great Prophet.

15. When Jeſus therefore perceived, that they would come and take him by force, and make him a King, he departed again into a Mountain himſelf alone.

15. N. When they would have made a Caprain and viſible Monarch of him, he ſhunned it, and avoided them.

16 And when Even was now come, his Diſciples went down unto the Sea; 17 And entred into a Ship, and went over the Sea, towards Capernaum. And it was now dark, and

Jeſus

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Jesus was not come to them. 18 And the Sea arose by reason of a great wind that blew: 19 So when they had rowed about twenty five or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh to the Ship, and they were afraid. 20 And he saith to them, It is I, be not afraid.

16. *&c.* N. This Miracle shewed Christ to be above nature.

21 Then they willingly received him into the Ship, and immediately the Ship was at the land whither they went.

21. N. They might well be glad to receive him that could rule Sea and Land.

22 The day following when the People, which stood on the other side of the Sea, saw that there was none other boat there save that one, whereinto his Disciples were entred, and that Jesus went not with his Disciples into the boat, but that his Disciples were gone away alone. 23 (Howbeit there came other boats from Tiberias nigh unto the Place, where they did eat bread, after that the Lord had given thanks,) 24 When the people therefore saw that Jesus was not there, neither his Disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

22, 23, 24. How earnest did these persons seem in following Christ?

25 And when they had found him on the other side of the Seas, they said to him, Rabbi, when camest thou hither? 26 Jesus answered, and said to them, Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled.

25. N. It seems these were a very poor sort of people, that would follow Christ for Barley Bread,

27 Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give you; for him hath God the Father sealed.

27. Labour first and chiefly for the food which endureth to everlasting Life; even the Spirit of Holiness renewing you by the Gospel, and an union with me who am the Bread of Life; which I will give unto all true Believers; to which use God hath sent and sealed me by fulness of the Spirit and Power: But trust God for bodily food while you labour for it, but in the second place. N. The words have a comparative signification: Labour not, is Labour less, or but subordinately.

28 Then said they to him, What shall we do, that we may work the works of God?

28. What is that Labour for the everlasting Life which God requireth of us? What must we do for it?

29 Jesus answered, and said unto them, This is the work of God, that ye believe on him, which he hath sent.

29. This is your first and great work which God requireth, that you believe on me whom God hath sent, and take me for your Teacher and Saviour, that I may guide and sanctifie you, and teach you your further duty, in order to fit you for everlasting Life.

30 They said therefore to him, What sign shewest thou then, that we may see and believe in thee? what dost thou work? 31 Our Fathers did eat Manna in the desart, as it is written, He gave them Bread from heaven to eat.

30. If thou wouldst have us believe in thee, convince us yet by further Miracles? Canst thou procure us Bread from Heaven as *Moses* did? N. 1. Strange! that they should call for more Miracles when they newly came from seeing one? 2. It was a feeding Miracle that these expected; which might gratifie their flesh as well as their faith.

32 Then Jesus said to them, Verily, verily, I say to you, Moses gave not that bread from heaven, but my Father giveth you the true bread from heaven, 33 For the bread of God is he which cometh down from heaven, and giveth life to the World.

32. It was not *Moses* that gave you the true Bread from Heaven: Manna and other Types did but fore-signifie me who am the true Bread which my father giveth you from Heaven whence I come; called Bread, because I give life to the World.

34 Then said they to him, Lord, evermore give us this bread.

34. N. Their carnal minds, had carnal desires, and understood Christ accordingly.

35 And Jesus said to them, I am the bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

35. As your bodies live by food, so he that cometh to me by true Faith and is united to me, shall have by me true spiritual everlasting Life, and shall have all his necessities of hunger and thirst satisfied.

36 But I say to you, that ye also have seen me, and believe not.

36. But I know your hearts, that many of you that have seen my Miracles, and thus crowd after me, for the strangeness and novelty, yet are no true believers.

37 All that the Father giveth me shall come

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come to me, and him that cometh to me I will in no wise cast out.

37. All that the Father hath given to me as fully resolved to save them, shall believe and take me for their Saviour: I come not into the World upon an uncertainty of success: I have undertaken the effectual saving of those that are given me by the Father to be certainly saved: All those will come to me, and I will refuse none that by obedient trust doth come to me.

38 For I come down from heaven, not to do my own Will, but the Will of him that sent me.

38. For I come not at random, or on any selfish temporal design, but to fulfill my Fathers will, who will give the Kingdom to his selected Flocks.

N. It is a troubling controversie, how Christ is said to come down from Heaven: His humane Nature was never there, and his Divine, removeth not thence, and is every where. To pass by their opinion, who say it is a middle super-angelical first created Nature, between the Divine and Humane that came down: I answer, that the Divine is said to come down, not by a substantial removal or change of place, but by a transcendent influx and operation, on the Humane nature of Christ: Men may talk in the dark how they please, but it's certain that that Divine Essence is every where, without inequality or existence: and is no more in Christs Humane Nature as to essential presence than he is every where: But as he is said to *be in Heaven*, because there he operateth by glorious refulgency and love to the glorified, so he is more eminently and peculiarly united to the Manhood of Christ, for and by a more eminent and peculiar operation on the Humane Nature: As the Sun is more in the Eye than in the Hand or foot, more in the Plants that quickneth than in the Stones, so is the Godhead in the Humane Nature of Christ. And so the Godhead came down from Heaven, as the Sun doth when it shineth in at our Windows, or on a burning glass, or rather as it animateth Plants.

39 And this is the Fathers will, who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

39. And it is the special Commission which I have from my Father, that I should effectually save all these his chosen, and raise them up to life everlasting.

40 And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.

40. And it is my Fathers will, that every one by notice of the evidence of my truth, truly believeth on me, shall have everlasting Life, to which (first here begun) I will raise him at the last.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven, 42 And they said, Is not this Jesus, the Son of Joseph, whose Father and Mother we know? How is it then that he saith, I come down from heaven?

41. N. This difficulty stalled their Faith, not knowing the mystery of Christs Person and Incarnation.

43 Jesus therefore answered and said to them, Murmur not among your selves; 44 No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.

43. The objections which you murmur on, do indeed require Divine Grace to overcome them; and therefore none can sincerely believe and come to me as a Christian, except the Father who sent me to save men, convince and draw them to me to be saved, and all those I will raise to life everlasting.

45 It is written in the Prophets: and they shall be all taught of God. Every man therefore, that hath heard and learned of the Father cometh unto me.

45. As the Prophets speak of a Divine teaching, so it is those that are thus taught of God that come to me.

46 Not that any man hath seen the Father, save he which is of God: he hath seen the Father.

46. Not by a teaching by seeing him: For it is I only that come from him that have seen him.

47 Verily, verily, I say to you, He that believeth in me hath everlasting life. 48 I am the bread of life. 49 Your Fathers did eat Manna in the wilderness and are dead: 50 This is the bread that came down from Heaven, that a man may eat thereof and not die. 51 I am the living bread which cometh down from Heaven: If any man eat of this bread he shall live for ever, and the bread that I shall give him is my flesh, which I will give for the life of the World.

47. I tell you, he that believeth on me hath that everlasting Life, which Manna gave not, for they are dead that did eat it: I am the Bread that come indeed from Heaven, and give Life, not temporary but everlasting, not to a few, but to the World, or universal Church: My sacrificed flesh shall purchase this.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said to them, Verily, verily, I say to you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. 54 Whoso eateth my

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my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed.

52 *&c.* This seemed to them a saying not to be digested, and Christ at that time would no further explain it to them, than by saying, I tell you unless that you live by virtue of my Flesh and Blood received by Faith as food is by your mouth, ye have no spiritual saving life. It is all they that thus by Faith partake of my Sacrificed Flesh and Blood that have the Title and beginning of Eternal Life, and I will at last raise them up to the full fruition of it: For my sacrificed Flesh and Blood are truly enlivening and saving.

56 He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

56. He that by true Faith trusteth in my sacrificed Flesh and Blood, professeth thereby to be united to me as digested food is to the body, whereby I also dwell in him, and I will give him the Spirit of Life, and he shall live by influence from me.

57 As the living Father hath sent me, and I live by the Father, so he that eateth me, he shall live by me.

57. As the Father is Essential *Self life*, and I live by Communication from him; so he that is intimately united to me, and I to him as food is to the body by digestion, by a covenanting lively Faith, shall live by me a life of Grace and Glory.

58 This is the bread which came down from Heaven: Not as your Fathers did eat Manna and are dead; He that eateth of this bread shall live for ever.

58. I am the true Bread from Heaven, who give everlasting Life, when your Fathers who did eat Manna died, and were not by that made immortal.

59 These things said he in the Synagogue, as he taught in Capernaum.

59. N. Remember it was not those only that had followed him that he spake this to, and the following short passages; but to his auditors at *Capernaum*.

60 Many therefore of his Disciples, when they had heard this, said, This is an hard saying, who can hear it?

60. N. Christ would not forbear this mysterious doctrine, though the hearers could not digest it, but would make an ill use of it. to depart from him.

61 When Jesus knew in himself that his Disciples murmured at it, he saith to them, Doth this offend you? 62 What if ye shall see the Son of Man, ascend up where he was before?

61. I will e're long ascend up visibly to Heaven: And will not that prove that I came from Heaven?

63 It is the Spirit that quickneth: The Flesh profiteth nothing: The words that I speak to you, they are Spirit and they are Life.

63. And as to your offence at my words of the *eating of my Flesh*, you know that Flesh of it self would be a dead and senseless thing, were it not for the Soul that is it's life: And so it is not my meer dead flesh that I say shall give you life; but my Flesh as it is in dignity the Body of the Son of God, purchasing life for the World, and as it is accompanied with the operation of the Holy Ghost, which animateth them spiritually who by Faith are united to me. And thus not only my flesh, but the words that I speak to you, are, by my Spirit made the means of communicating to you Spirit and Life.

64 But there are some of you that believe not: For Jesus knew from the beginning, who they were that believed not, and who should betray him.

64. But there are some of you that follow me, that are not true believers, and therefore have not this quickening Spirit. For he knew their hearts, and knew who would after betray him.

N. Though Christ knew *Judas* and other Hypocrites, he did not expel them, but sent out *Judas* to Preach with the rest, to tell us how the visible Church will be constituted and must be ordered.

65 And he said, therefore I say to you, that no man can come to me, except it were given to him of my Father.

65. N. That the word [*Can*] speaketh not of Physical power, but partly moral indisposition, and partly an hypothetical impossibility of event. 2. That though Gods grace be the cause of faith, no man is deprived of that Grace but by his own wilful sin, which maketh him unexcusable.

66 From that time many of his Disciples went back and walked no more with him.

66. By forsaking him they shew that they were never sound believers.

67 Then said Jesus to the twelve, will ye also go away? 68 Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. 69 And we believe and are sure that thou art the Christ the Son of the living God.

67. N. 1. Christ puts none away, till they put away themselves. 2. He forceth none to stay. 3 It greatly fixeth a Christians resolution to stick to Christ, to know there is none else to go to: As it resolveth us to look for happiness to God and Heaven, because we are sure there is no other. 4. Sound Faith may attain assurance that Christ is the Son of the living God: It hath always objective certainty, and a prevalent certainty, and a prevalent confidence, and may reach to a mental confirmed certainty.

70 Jesus

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70 Jesus answered them, Have not I chosen you twelve? and one of you is a Devil. 71 He spake of Judas Iscariot the Son of Simon; for he it was that should betray him, being one of the twelve.

70, 71. Even of you twelve whom I have chosen out of all the rest to be next me, one is a Devil; that is *Judas.*

N. 1. Some men are so bad that they may be call'd *Devils.* Both as false *Calumniators*, whence is the name *Diabolus*; and as they are the very agents of the Devil, and minded like him, and ruled by him, and do what he moveth them to do, in his three great works. *Lying* or *(Deceit) Hatred* or *(Malignity)* and *Hurtfulness* and *Murder.* 2. Such may be latent in the holiest Society. 3. Which yet must not be denominated by such.

CHAP. VII.

AFter these things Jesus walked in Galilee: For he would not walk in Jury, because the Jews sought to kill him.

N. 1. Christs own example tells us, that it is no sinful cowardize to avoid persecution, till our suffering or death be like to do more good than liberty or life.

2 Now the Jews Feast of Tabernacles was at hand. 3. His brethren therefore said to him, Depart hence and go into Judea, that thy Disciples also may see the works that thou dost. 4. For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the World. 5 For neither did his brethren believe in him.

2. *&c.* N. Christs own Kindred believe not on him a long time: And censured him for not appearing more publickly in the face of dangers and rulers, if he were sent from God. Thus men will teach and reprove those of whom they should learn. Foolish men will seem wiser than Christ, and dislike his ways.

6 Then Jesus said to them, My time is not yet come: but your time is always ready. 7. The world cannot hate you, but me it hateth, because I testifie of it that the works thereof are evil. 8 Go ye up to this feast; I go not up to this feast; for my time is not yet full come. 9. When he had said these words to them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

6. *&c.* N. 1. Christ here also avoided persecution. 2. He trusted not his brethren with his purpose.

11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: Others said, Nay, but he deceiveth the people. 13. Howbeit no man spake openly of him, for fear of the Jews.

12, 13. The people divided in their judgments of him, did not openly speak their minds, for fear of the Rulers that were most against him.

14 Now about the midst of the feast, Jesus went up into the Temple, and taught. 15 And the Jews marvailed, saying, How knoweth this man letters, having never learned? 16 Jesus answered them and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

14. He that is sent of God may know more than he hath learnt of man: God tells me what to speak. And those that truly obey so much of the will of God as they know, are prepared to know more, and to discern my doctrine to be of God: but wilful sinners are not.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

18. Did I seek vain-glory or any private ends of my own, you might suppose that I spake my own words: But if I only seek the Glory of God and good of men, though to my own suffering, you have no cause to suspect me of deceit or any ill design.

19 Did not Moses give you the law, and yet none of you keepeth the law? why go ye about to kill me?

19. But how unfit are you to discern what doctrine is of God, who keep not the Law of *Moses* which you boast of? For that Law forbiddeth Murder, and yet you seek to murder me.

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

20. N. They supposed him distracted: And the distracted were usually taken for *Demoniacks.*

21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision, [not because it is of Moses, but of the fathers] and ye on the Sabbath day circumcise a man. 23 If a man on the Sabbath day receive circumcision, that the law of Moses

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should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?

21. N. The History of his Cure and their Plotting his death for it, is here past over and supposed: But Christ knew their malicious design.

24 Judge not according to the appearance, but judge righteous judgment.

24. Judge not by outward shews and worldly mens opinions, but according to the evidence of truth.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill? 26 But lo, he speaketh boldly, and they say nothing to him: Do the Rulers know indeed, that this is the very Christ?

25. Do they suffer him because they believe him to be Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

27. N. They knew his visible Originals, but they knew not his heavenly nature and glory.

28 Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self; but he that sent me is true, whom ye know not. 29 But I know him, for I am from him, and he hath sent me.

28. Ye know my visible Original: But you know not my Heavenly Father who sent me: But I know him, for I, *&c.*

30 Then they sought to take him, but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?

30, 31. His Miracles convinced some against all prejudices and objections.

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and chief Priests sent Officers to take him. 33 Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

32. *&c.* The Pharisees and Priests, thought persecuting necessary to keep people from believing on him: And Christ told them, it's but a little while, till I shall be out of the reach of your malice.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this, that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

35. Will he go to those Jews who are dispersed abroad the World, or what meaneth he?

37 In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. 39 But this he spake of the Spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.

37. In the last and great day of that Feast Christ proclaimed the promised gift of the Spirit, under the name of Rivers of living Waters, to all that should truly believe on him, That is, when he was glorified: for till then the Holy Ghost for the operation of these eminent gifts was not given.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ: But some said, Shall Christ come out of Galilee? 42 Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, whence David was? 43 So there was a division among the people because of him.

40. His Words and Works inclined many to believe in him: but they could not answer objections from his Originals.

44 And some of them would have taken him, but no man laid hands on him.

44. N. God hindereth bad men from doing what they would do, and they know not how he doth it.

45 Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him? 46 The Officers answered, Never man spake like this man.

45, 46. God made Christs words effectual at the present, to convince and restrain them from violence.

47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the Rulers, or of the Pharisees believed on him? 49 But this people, who knoweth not the law, are cursed. 47, 48.

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47,48. N. The vain respect to men of reputation and power, is a usual cause of unbelief and disobedience to God. 2. They rightly judged that ignorance is the cause of error and deceit; but they falsly thought their literal knowledge with prejudice and worldly minds, had been a safe state.

50 Nicodemus saith unto them, [he that came to Jesus by night, being one of them,] 51 Doth our law judge any man before it hear him, and know what he doth?

50, 51. *Nicodemus* bearing a good will to Christ stopt them by a common rule of Justice, that by the Law no man should be condemned till he be heard speak for himself, and the Case be well tried.

52 They answered and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet. 53 And every man went into his own house.

52. N. 1. They give him a scorn instead of a good answer. 2. And then how poor a reason satisfieth them against all the Miracles and Doctrine of Christ! because *Galilee* was a contemned Country where Christ dwelt, though he was born at *Bethlehem*, of *Davids* line. 3. One mans words may sometimes divert a persecution.

CHAP. VIII.

JEsus went unto the mount of Olives. 2 And early in the morning he came again into the Temple, and all the people came unto him, and he sat down, and taught them.

1. N. 1. He left the City at Night, lest they should surprize him. 2. He chose the Temple as a place of Gods Consecration and of best opportunity for auditors. 3. The Jews used to let them teach, who professed themselves to be teachers. 4. His *sitting* in teaching is not an obligatory example to us, but an indifferent circumstance.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, 4. They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

3. N. That the last *Verse* of the foregoing Chapter, and the eleven first Verses of this Chapter, were not in divers of the old Books in the *Greek*; and divers of the most credible Fathers have them not, or take them for Apocryphal; and so do many Protestants besides *Beza*: So that it is uncertain to us, whether it be any part of Gods word: But we have enough besides of which we may be certain.

Suppose the Text current, it seems they would have drawn Christ into a snare, by getting him either to speak against the Law, or against *Cæsar* who had taken from them the power of putting offenders to death which the Law gave them.

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

6 *Beza* taketh this Writing on the ground to be improbable and part of the Apocryphal story: If it was otherwise, it signified but a discerning of their snare, and a putting off the answer by a seeming neglect or disregard.

7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

7. N. Thus he evadeth the snare of their question as not belonging to him to judge.

8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Jesus was left alone, and the woman standing in the midst.

8, 9. N. It is so improbable that Christ should be left alone in the Temple, that this increaseth *Beza*'s suspition that it is Apocryphal: But if it be true, it meaneth that those went away who came to accuse the woman, and left him with his auditors and the woman.

10 When Jesus had lift up himself and sawnone but the woman, he said to her, Where are those thine accusers? Hath no man condemned thee? 11 She said, No man, Lord: And Jesus said to her, Neither do I condemn thee: go and sin no more.

10, 11. N. Those that hence take encouragement to connive at adultery must note 1. That the text it self is of uncertain authority. 2 If it were certain, it signifieth not that Christ would have adultery unpunished: but that he disclaimed the office of a Judge in matters of corporal punishment, as being no Magistrate.

12 Then spake Jesus again to them, saying, I am the light of the World: he that followeth me shall not walk in darkness, but shall have the light of life.

12. N. Here begins the certain Text: *q. d.* I am that Teacher sent from God who shew all my followers that light that quickneth and leadeth to everlasting life, and others live and walk in darkness.

13 The Pharisees therefore said to him, Thou beareſt record of thy self; thy record is

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not true. 14 Jeſus anſwered and ſaid to them, Though I bear record of my ſelf, yet my record is true: for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.

13, 14. Thy own teſtimony of thy ſelf is not credible: Jeſus ſaid, Even my teſtimony of my ſelf is true and credible, becauſe I know what I ſay, and whence I come, *&c.* But your denial of it is not credible, becauſe you know not whence I come, *&c.* but ſpeak againſt what you know not.

15 Ye judge after the fleſh; I judge no man. 16 And if I judge my judgment is true, for I am not alone, but I and the Father that ſent me.

15, 16. You ſee no further than my fleſhly part and originals; I do not ſo raſhly judge of any: But yet my judgment is true and credible, for you have not my bare word, but therewith the works of the power of my Father that ſent me, and his atteſtation.

17 It is alſo written in your Law, that the teſtimony of two men is true. 18 I am one that bear witneſs of my ſelf, and the Father that ſent me beareth witneſs of me.

17, 18. Your Law alloweth two Witneſſes to be credible, I am one, who may be allowed to witneſs about other mens intereſt, that I am ſent by the Father to ſave loſt ſinners; and the Father is the other, whoſe Voice and Works bear witneſs of me.

19 Then ſaid they to him, Where is thy Father? Jeſus anſwered, Ye neither know me nor my father: If you had known me, ye would have known my father alſo.

19. Where is thy Father: Is not *Joſeph* thy Father? He ſaid, you know neither Me nor my Father: Had you by my Doctrine and Works known Me and my Office, I ſhould have taught you to know my Father.

20 Theſe words ſpake Jeſus in the treaſury, as he taught in the Temple: and no man laid hands on him, for his hour was not yet come.

20. N. Till Gods appointed time of trial and ſuffering, among the fierceſt enemies there is ſafety.

21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: Whither I go, ye cannot come.

21. I came to you as a Saviour, and ye reject me, and I will accordingly depart from you, and your ſin ſhall bring deſtruction on you: and I will ſend the Goſpel to the Gentiles, and will aſcend to Heaven, whence your ſin will exclude you.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go ye cannot come. 23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. 24. I ſaid therefore unto you, that ye ſhall die in your ſins: For if ye believe not that I am he, ye ſhall die in your ſins.

22. Ye are of this lower World: I am of above, and thither I go. And if you believe not that I am the Chriſt, your Nation ſhall be deſtroyed for rejecting me, and you ſhall die unpardoned in your ſin.

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them; even the ſame that I ſaid unto you from the beginning. 26 I have many things to ſay, and to judge of you: but he that ſent me is true: and I ſpeak to the world thoſe things which I have heard of him.

25. Even the *Meſſiah*, as I have always told you. I have much to ſay againſt your Infidelity, but I will now only appeal to my Fathers teſtimony, whoſe words I ſpeak.

27 They underſtood not that he ſpake to them of the Father.

27. N. Groſs ignorance is the parent and nurſe of unbelief.

28 Then ſaid Jeſus unto them, When ye have lift up the ſon of man, then ſhall ye know that I am he, and that I do nothing of my ſelf: but as my Father hath taught me, I ſpeak theſe things.

28. When ye have crucified me, then I ſhall convince many of you by fuller evidence that I am the Chriſt, and the reſt ſhall feel it to their deſtruction; and theſe my words ſhall be confirmed.

29 And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things which pleaſe him.

29. My Father that ſent me never deſerteth me, for I do but fulfill his will, and do what he appointed me.

30 And as he ſpake theſe words, many believed on him. 31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, then are you my Diſciples indeed. 32 And ye ſhall know the truth, and the truth ſhall make you free.

30, 31. I cannot take you for my diſciples, unleſs your Faith be rooted ſo as to perſevere and proceed to learn what yet you have not learned: And if ye do this you ſhall know more of that truth that will ſave you, and deliver you from the greateſt of your bondage.

33 They anſwered him, We be Abrahams ſeed, and were never in bondage to any man: how

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how sayest thou? Ye shall be made free?

33. Some present answered him, We be *Abrahams* seed, and though the *Romans* master us, we are no mens slaves: What then is freedom which thou dost promise us?

34 Jesus answered them, Verily, verily, I say unto you; whosoever committeth sin, is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.

34, 35, 36. Can you boast of your freedom who by your sinful practice shew that you are the servants of sin, and by it are liable to the Judgment of God, as slaves are to stripes? And if you have thus enslaved your selves to sin and to Gods Judgments he may turn you out of his house you know not how soon: But the Son and Heir is not turned away: Therefore if you will be free indeed from the guilt of sin, and the wrath of God, and the malice of Satan, come in by the Son, and so you may be free.

37 I know you are Abrahams seed, but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

37, 38. I know that ye are the seed of *Abraham* by the flesh. But were you his seed as he is the Father of the faithful, you would not seek to kill me, and reject my word: Even that word of truth which I have received of my Father, which you reject, and obey the will of your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If you were Abrahams Children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

39, 40. If ye were *Abrahams* Children you would be like him, and do as he did. But to seek to murder me, for telling you the truth which I have heard from God, is not like *Abrahams* works of Faith.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your father, ye would love me: for I proceeded forth, and came from God, neither came I of my self, but he sent me.

41. Ye shew by your deeds whose nature you have, and so who is your father: 42. If God were your Father you would be like him, and then you would love me, who came from him, as sent by him.

43 Why do ye not understand my speech? even because ye cannot hear my word. 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye; he speaketh of his own: for he is a liar, and the father of it.

43, 44. Why is my doctrine rejected by you, but because your corrupt natures, and sin are contrary to it; To speak plainly to you, as the Childs nature is like the Fathers from whom it is received, so yours is so like the Devils nature, that I may say you received it from him, and he is the father of it, and so far of you. For you love to do that which he loveth and desireth: These are his great Characters. 1. He was from the beginning A MALICIOUS MURDERER. 2. He is A LIAR, a deserter of the Truth, and an enemy to it: His business in the World is to *Deceive by Lying*; and when he thus lieth and deceiveth, he doth according to corrupt nature: for he is a Liar and the Father of Lies.

N. 1. By these three Characters of LYING, MALIGNITY and MURDER or hurtfulness, the deviliſh nature and seed is known: And no boasting of *Abraham* or Christianity is any disproof of it. 2. Deviliſm is the universal pravity of the malignant World: And it is no wrong or railing so to say: that the Devil is their Father.

45 And because I tell you the truth, ye believe me not.

45. Though nature love the Truth as Truth, yet because the Truth that I tell you is cross to your prejudice and carnal minds and lusts, ye reject it as if it were error.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

46. If you know any falshood or sin by me, prove it if you can: but if it be Truth that I say, why doth prejudice and malice hinder you from believing it?

47 He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.

47. The Children of God have a mind and nature like him: And therefore they savour and love his word: Therefore your rejecting Gods word, doth prove that ye are not the Children of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

48. They said, Do we not call thee as thou art, in saying, thou art a distracted *Samaritan* heretick.

49 Jesus answered, I have not a devil, but I honour my Father, and you do dishonour

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nour me, 50 And I seek not my own glory, there is that seeketh and judgeth.

49. I am not a distracted *Demoniack*, (but you, calumniators: My Doctrine and Works honour my Father, and as for your dishonouring of me, though I can bear it, who seek not my own Glory, my Father will secure my honour and judge you for my reproach.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

51. I tell you that reject my word, that to believe and keep it is the way to everlasting life, and to be saved from death spiritual, temporal (by resurrection) and eternal.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham which is dead? And the Prophets are dead: whom makest thou thy self?

52, 53. Now we know that thou art a distracted Demoniack: When thou talkest of mens not dying, when *Abraham* and the Prophets are dead: Art thou so much greater than all they.

54 Jesus answered, If I honour my self, my honour is nothing: It is my Father that honoureth me, of whom ye say, that he is your God: 55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.

54. It is not my own testimony that I plead with you, it is my Father that honoureth me, whom you should believe because you call him your God. But indeed you know him not, and therefore understand not his testimony; But I know him, and should I deny his witness, and say I know him not, I should be a Liar like you: But I know him and his word, and keep it.

56 Your father Abraham rejoyced to see my day: and he saw it, and was glad.

56. Your Father *Abraham* joyfully believed the promise of the *Messiah*, and so by Faith foresaw my coming and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham.

57. They understanding all carnally, thought Christ spake like a distracted Fanatick.

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was I am.

58. I tell you that before *Abrahams* days, (as I was from Eternity so) in time I was the promised *Messiah* in whom *Abraham* in his days believed: I am not so young as you imagine.

59 Then took they up stones to cast at him: But Jesus hid himself, and went out of the Temple, going thorow the midst of them, and so passed by.

59. At these words they took him for a Blasphemer, and attempted to stone him to death: But he some way hid himself, and went out from among them.

N. That the last part of this *Verse*, is of uncertain authority, being not in some ancient Copies.

CHAP. IX.

AND as Jesus passed by, he saw a man which was blind from his birth. 2. And his Disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?

2. Was it for any foreseen sin that he would after commit, or for his original sin, or for any sin of his Parents? Or, it is commonly held that all punishment is for sin: How could that be in this man? Not for his own sin, for he had none besides his original sin; Not for his Parents; for God punisheth not one for anothers sin: What then was it for?

N. 1. It's improbable that Christs disciples thought that his Soul sinned in another body, and Christ not reprove them. 2. The Disciples knew that *Adams* sin, and our Original pravity, or our Parents sin, might be punished with as great a punishment as blindness. But they seemed to think that so miserable a punishment must be for some extraordinary sin, which Christ denieth.

3 Jesus answered, Neither hath this man sinned, nor yet his parents, but that the works of God should be made manifest in him.

3. N. Christ meant not to deny, 1. That he had Original sin. 2. Or his Parents had actual sin. 3. Nor that these were a cause of his punishment. 4. But it was none of these that was the differencing cause why this man was punished rather than others. *q. d.* Though all punishment be for sin, and this mans had such a common cause, yet no sin was the reason why he was singled out for this suffering: But God designed it for an advantage to glorifie him in the mans miraculous cure.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

4. God in this man giveth me an opportunity to do the work for which he hath sent me, for the sealing of the Gospel and convincing the World: And I will take

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the opportunity, for I shall shortly be gone hence: And hereby I give you warning to work while you have day: for the night is at hand, when you shall on earth have time to work no more; therefore take your present time.

5 As long as I am in the world, I am the light of the world.

5. God who made me the light of the World, will have me shine to it while I am here.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. 7 And said unto him, Go, wash in the pool of Siloam (which by interpretation, is Sent.) He went his way therefore and washed, and came seeing.

6, 7. N. This dirty means, was no more than no means, as to the sufficiency of Christs commanding power; but he will have us use the unlikeliest means that we may be fit receivers.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sate and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he.

8. They were struck with admiration, and had much ado to believe that he was the same man, till he himself told them that he was the man.

10 Therefore said they unto him, How were thine eyes opened? 11 He answered, and said, A man, that is called Jesus, made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed; and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the Sabbath day when Jesus made the clay and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such Miracles? And there was a division among them.

10. *&c.* N. 1. They first attempted to disprove the matter of fact, and when they could not do that, they pretended Gods Law to prove him a bad man, and consequently that it was not by God that he did his Miracles. 2. They that will try the Spirits and Miracles by the Scripture, must not misunderstand the Scripture.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet.

17. N. The benefit prepared the man to judge better than they. It is a double sin if those should judge ill of Christ who have been delivered by him.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they had called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who you say was born blind? How then doth he now see? 20 His parents answered them, and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not, or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. 22 These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue. 23 Therefore said his parents, He is of age, ask him.

18. *&c.* N. 1. Unjust Judges resolve first what to do, and enquire after. 2. Though excommunication be Gods Ordinance, the Devil oft useth it by wicked men, against the just that own Christ and the Truth.

24 Then again called they the man that was blind, and said unto him, Give God the praise we know that this man is a sinner.

24. They said, Ascribe thy cure to God, but think never the better of this man; for we know by his breaking the Sabbath that he is a bad man.

N. Wicked persecutors that speak against Gods servants, dare not directly speak against God, but pretend to give him his praise, while they persecute his servants.

25 He answered, and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

25. Though you say you know him to be a Sinner, I know it not, nor am bound to believe you: But I well know he hath cured me of my blindness.

26 Then said they to him again, What did he to thee? How opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: Wherefore would ye hear it again? Will ye also be his Disciples?

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ples? 28 Then they reviled him, and said, Thou art his Disciple, but we are Moses disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered, and said unto them; Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth.

27. Sure you do it not because you would be his disciples. 28. They took it for a reproach to be Christs disciples. 30. You are strangely ignorant that know not whence a man is that doth such Miracles: Reason and common consent tells us, that God heareth not the prayers of wicked men, so far as to signifie his approbation of them; but rejecteth them: But it is Godly worshippers of him, and them that obey his will that he heareth and approveth. (This none that owneth a God dare deny.)

32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing.

32. Never man did this before (much less by human power) He could never do it but by Gods power and approbation.

34 They answered, and said unto him, Thou wast altogether born in sins, and doest thou teach us? And they cast him out.

34. N. It's the way of proud wicked men, to scorn to learn, but to Lord it and revile and turn to violence on pretence of discipline, when they cannot answer with reason.

35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Doest thou believe on the Son of God? 36 He answered, and said, Who is he, Lord, that I might believe on him?

35. N. Christ receiveth those whom false Church governours unjustly cast out. 2. Christ taketh advantage of mens injuries to convert the persons injured. 3. The man was willing to believe as soon as he could be instructed whom he should believe in.

37 And Jesus said unto him, Thou hast seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe: and he worshipped him.

37, 38. He believed and bowed or fell down to him.

39 And Jesus said, For judgment am I come into this world, that they which see not might see, and that they which see might be made blind.

39. It is part of my judicial office in this World, to open the eyes of many that are now ignorant and blind in sin, and to give up many to their wilful blindness, who think themselves the wisest men, but resist the light of saving truth.

40 And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also?

40. N. Proud men (especially if Rulers or Teachers of others) can't endure to be told of their sin, especially of their ignorance and error.

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

41. If your ignorance were as blindness is, a necessary natural disease, you would not be voluntary in your error and guilt of sin: Or, if you knew your selves to be ignorant and erroneous, you would learn and be cured: But your error being wilful, and you conceited of your knowledge, you are guilty and unexcusable and settled in your sin.

CHAP. X.

VErily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entreth in by the door, is the shepherd of the sheep.

1. I say to you who have cast out this man for believing in me, you take upon you to be the true guides of the people, and you look for the *Messiah* agreeable to your minds: But Gods testimony and mission is the door to the *Messiah*, and the *Messiah* is the great Shepherd and the door to the inferior Pastors and the Flocks: He that entreth any other way, climbeth in as a thief: But the true Shepherd (Principal and Ministerial) cometh in by the door.

3 To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

3. To the *Messiah* God will open the door, and to Sub-Pastors, they that by office are door-keepers to the Church must open it, as to men sent of God; And Gods Spirit teacheth Christians to know the voice of Christ, and under him of those that speak his Word: And as shepherds there regarded every sheep distinctly and called them by several names (as Plow-men now do their Oxen,) and did not drive them with Clubs, like Swine, but go before them and call them to their Pasture by name, so doth Christ and true Pastors now know every member of their Flocks, and lead them by name

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name as willing followers to their own Salvation, and not drive men into the Church or Heaven against their wills.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

4. And as the sheep using to find that their Shepherd hurteth them not, but feedeth them, and bringeth them to pasture, therefore follow him willingly as one that loveth them, and is for their good; so do Christs sheep believe that he loveth them and is their Saviour, and therefore follow him and know his voice.

5 And a stranger will they not follow, but will flee from him: for know they know not the voice of strangers.

5. And as Sheep (like our Dogs) have no such confidence in a stranger, but fly from him in fear, so will true Christians do from false Christs and from false Pastors, for their voice is strange to them, and contrary to the new nature that is in them, and to their good.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. 8 All that ever came before me, are thieves and robbers: but the sheep did not hear them. 9 I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

7. As my Fathers Mission and Witness is the door by which I enter, so I being hereby made the Shepherd of the Flock, am the door by which all others, Pastors and Flocks must enter. All that before me pretended to be Christs, were but Thieves and Robbers, and the chosen flock of God did not believe in them, nor follow them. I am the true Christ and Head of the Church: They that believe in me and follow me, shall as my sheep be safe and plentifully fed.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

10. False Christs and false Prophets have but sought themselves, and seduced the people to destruction of Soul and Body: I am come to give men spiritual and eternal Life, and to raise them higher in Light, Life and Love, than was vouchsafed to the Church before my Incarnation.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

11. As he that keeps the sheep not as an hireling but as his own will venture himself to defend them from Thieves and Wolves; so will I lay down my life for my sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

12, 13. He that seeketh his own worldly interest by deceit, will shift for himself, and for that interest expose the people to destruction, as not seeking their salvation, but his vain-glory.

14 I am the good shepherd, and know my sheep, and am known of mine.

14. I know mine own, their persons, their hearts and all their concerns; with the love and care of a good Shepherd: And my grace hath taught them to know me and my Word.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

15. As my Father knoweth me with Love, and I know the Father, so with a special Love I lay down my Life for their Redemption and Salvation.

16 And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

16. And besides the Jews I have a chosen people among the Gentiles: Them I must call and gather to me: and Jews and Gentiles shall be one Catholick Church under me their only universal Head and Shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

17. N. 1. It is not unfit to assign causes in man of Gods Love. 2. Yet nothing real in God is caused by any Creature. 3. But as Gods Love is taken for it's Effects, our qualifications are a receptive cause or disposition. 4. And so a cause extrinsical of the Relative denomination of God himself. So Christs consent to do the full work of a Mediator, was the condition of his peculiar reward, which is call'd the Fathers loving him for it.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again, This commandment have I received of my Father.

18. N. 1. Christ foreknew his Death and Resurrection: 2. It was the Law of Mediation proper to him that he should consent so to die, and then Rise and Reign as his reward.

19 There was a division therefore again among the Jews for these sayings. 20 And

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many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

20. When they understood not Christ, they said, the man is a distracted demoniack: Why stand you to hear him? But others were better convinced both by his Words and his Miracles.

22 And it was at Jerusalem the feast of the dedication, and it was winter.

22. N. Christ refused not to be present at this solemn Feast, though appointed but by *Maccabeus* for a thinkful commemoration of the repairing of the Temple.

23 And Jesus walked in the Temple in Solomons porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

24. Put us out of doubt.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Fathers name, they bear witness of me.

25. Why ask you me to tell you, who believe me not? My Miracles done in the Name and by the Power of God, are a more satisfying testimony than my words.

26 But ye believe not; because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me.

26, 27. But no wonder that you believe not me; for you are not my chosen flock, nor qualified to believe: Were you my sheep you would understand, believe, and obey my word.

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

28. To my true flock, I will give eternal Life, and they shall never be condemned, lost or forsaken: Nor shall any power prevail against me who will save them.

29 My Father which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand. 30 I and my Father are one.

29, 30. God my Father who gave them me to be saved is Almighty, and none can overcome him, and take them from his saving love. And He and I being one they are safe with me.

31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; For which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thy self God.

31. N. No good work could secure the Lord himself from the rage of ignorant men, nor from their accusation.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods. 35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken: 36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

34, 35, 36. If they may be called Gods that are but Magistrates, and men in dignity and power, how can you say, It is blasphemy for me to say, I am the Son of God, who am by the Father sanctified to the office of Mediator, and sent into the World thereunto.

N. That Christ here by his pleading for his right to his Title only from his office, doth not deny his Title as from eternal generation, but only tell them what they were then fit to hear.

37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

37. If I do not such works as certainly signify Gods attestation, believe me not: But if I do, believe what those works do surely evidence, and then you will confess that God is in me, and worketh them by me, and that I am in him, and approved and acted by him.

39 Therefore they sought again to take him: but he escaped out of their hands, 40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true. 42 And many believed on him there.

39. He avoided their persecution by flight: And in the Wilderness where *John* first baptized, many believed on him, seeing all fulfilled by him, which *John* had foretold of him.

CHAP.

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CHAP. XI.

NOW a certain man was ſick, named Lazarus of Bethany, the town of Mary and her ſiſter Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.) 3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick.

N. 1. It's a doubt whether *Bethany* be the name of a Town, or only of a tract of ground where the Town was. 2. It is like that this *Mary* is not the ſame with *Mary Magdalen*. 3. It is a word of comfort in all troubles, if we can ſay, it is on one that Chriſt loveth.

4 When Jeſus heard that, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

4. Gods end in this ſickneſs of *Lazarus*, is not to remove him by death from this world, but to prepare an advantage for the glorifying of himſelf in me.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus. 6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. 7 Then after that ſaith he to his diſciples, Let us go into Judea again.

5. His love to them inclined him to help them: yet he moved not that his advantage might be the greater, to ſhew his Love and Power by raiſing the dead (N. We muſt not miſinterpret Gods delays.)

8 His diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? 9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world. 10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

9. As a man that walketh in the twelve hours of day-light is kept from ſtumbling by that light: So while my day of work continueth I am ſafe.

11 Theſe things ſaid he: and after that he ſaith unto them, Our friend Lazarus ſleepeth; but I go, that I may awake him out of ſleep. 12 Then ſaid his diſciples, Lord, If he ſleep, he ſhall do well. 13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep. 14 Then ſaid Jeſus unto them plainly, Lazarus is dead. 15 And I am glad for your ſakes, that I was not there (to the intent ye may believe) nevertheleſs, let us go unto him.

15. To raiſe him will more convince you, than it would have done, meerly to cure him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

16. Whether *Thomas* ſpake this in meer paſſion, [Let us die with grief] or as expecting Chriſts death and theirs by the perſecuting Jews, is to us uncertain.

17 Then when Jeſus came, he found that he had lien in the grave four days already. 18 (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off,) 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

18. N. A furlong is ſix hundred foot.

20 Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him, but Mary ſat ſtill in the houſe. 21 Then ſaid Martha unto Jeſus, Lord, If thou hadſt been here, my brother had not died. 22 But I know, that even now whatſoever thou wilt ask of God, God will give it thee.

21, 22. N. She believed that Chriſt could have prevented his death, and could yet raiſe him. 2. And that it muſt be by prayer to God.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again. 24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

23. N. The Reſurrection of the Body was then believed as an undoubted truth.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live; 26 And whoſoever liveth and believeth in me, ſhall never die. Believeſt thou this?

25. I am the principle and cauſe of Life and Reſurrection. The dead that believe in me ſhall be raiſed: And the living that believe in me ſhall live for ever, their Souls firſt, and their Bodies after raiſed to bleſſedneſs.

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the ſon of God, which ſhould come into the world.

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27. Yea for I believe that thou art the Chriſt, and therefore haſt power of life and death.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee. 29 As ſoon as ſhe heard that, ſhe aroſe quickly, and came unto him. 30 Now Jeſus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there.

29 N. Faith, Love, and Neceſſity will make all haſte.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, If thou hadſt been here, my brother had not died. 33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled, 34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee. 35 Jeſus wept.

32. 35. N. Chriſt wept in compaſſion with his ſervants ſorrows: And he loveth us no leſs now, than when he wept with mourners.

36. Then ſaid the Jews, Behold how he loved him.

36. Love can expreſs it ſelf by grief for the hurt of thoſe whom we love.

37 And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died? 38 Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. 39 Jeſus ſaid, Take away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead four days.

39. N. How vile a thing will leſs than four days, ſhew the body of man to be? Is pride and vain pampering fit for ſuch a body?

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?

40. N. The effect of Gods power is the Glory; and unbelief hinders the effect in us.

41 Then they took away the ſtone from the place where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me. 42 And I knew that thou heardſt me always: but becauſe of the people which ſtand by, I ſaid it, that they may believe that thou haſt ſent me.

41, 42. He looked up towards Heaven as the place of Gods glory, the ſpring and end of earthly bleſſings: N. Chriſt knew before that God would do this Miracle by him: but begg'd it by prayer to convince the hearers that it was of God. 2. It's our comfort that Chriſts interceſſion is always heard.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

43. N. It was not the loud voice, but the invisible power that revived him: yet Chriſt would ſuit his voice thereto. 2. It's vain to ask, how could he go when his feet were bound? As if all ſort of binding diſabled from riſing, or Chriſt could not enable him who revived him.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

45. This Miracle convinced many (and it's ſtrange that it convinced not all.)

46 But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

46. Some hardned Spectators turn'd all this but to information againſt him to the Phariſees.

47 Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation. 49 And one of them named Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all, 50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

47. N. 1. The greater Chriſts Miracles were, the more they thought they ought to deſtroy him, becauſe the people would the more follow him: And ſtill the wiſer and better any Miniſter of Chriſt is, the more worldly wicked men endeavour to deſtroy them, becauſe the people

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people follow them. 2. The fear of great Mens power more than Gods causeth wicked Politicians to destroy the best. 3. But thereby they bring on themselves that very destruction which they thought to avoid.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: 52 And not for that nation onely, but that also he should gather together in one, the children of God, that were scattered abroad.

51. And though he meant this of saving them from the *Romans* though by injustice, yet he being Priest that year (though by unlawful entrance by the *Roman* Power) God honoured the office so far as to make him utter those words, which should be a just Prophesie as meant by God, though not by him: And should signifie that Christs death should tend to the conversion also of the chosen people of God in all the Gentile world, who should thereby be made his Children, and one Church.

53 Then from that day forth they took counsel together for to put him to death.

53. The greatest Miracle and good Work of Christ fixed their resolution to murder him.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a countrey near to the wilderness, into a city called Ephraim, and there continued with his disciples.

54. N. Christ yet fled from persecution, and spent most of the three years and a half of his publick Ministry among remote poor people in *Galilee*, or near the Wilderness.

N. *Qu.* It's strange that *Matthew*, *Mark* and *Luke* say nothing of this great Miracle.

Anf. 1. No one was to say all: but altogether to say sufficient. 2. And *John* tells us that even altogether have said but little of all that Christ said and did: but only so much as should be enough to convince unbelievers.

Qu. Where was *Lazarus*'s soul while he was dead? If in Heaven, was it not a wrong to him to come thence? And did he remember what he saw there? and tell it to any? If not, doth it not make for the sleepy inactivity of Souls departed? *Anf.* Souls go not to Heaven, by necessitation, as a stone descendeth; but are disposed of by God as the Supream Governour; those that are for Heaven to Heaven, and those that serve Devils to the Devils; and those that are not yet judg'd to either, but are to live presently again on earth (as *Lazarus* and others raised) are reserved by God accordingly, whether yet in the body (as in a sworn) or near it, or where God pleased, and vouchsafed no other knowledge and memory than is meet for such as are to revive and live on Earth.

55 And the Jews passover was nigh at hand: and many went out of the countrey up to Jerusalem before the passover, to purifie themselves.

55. The legally unclean were not to celebrate the Passover.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

56. For all were bound to come to it, that were not unavoidably hindered.

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

57. N. 1. Christs Ministers use Gods Ordinances to save men, and the Devils Clergy use them for snares, mischief and murder. 2. They will not let the people be neuters between God and the Devil, but force them to be informing Persecutors.

CHAP. XII.

THen Jesus six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

1. 1. N. Christ was not against festival entertainment. 2. This is the same History mentioned, *Luk.* 10. Where you may see more of it.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her and the house was filled with the odour of the ointment.

3. 1. N. It is not unlike that such an action was twice done, that is, by two several *Mary*'s; and that this is not the same with that *Luke* 7. But yet it is very hard to judge where this was done: that it was thrice done is not probable: And that it was done in the house of *Simon* the Leper other Evangelists notifie: yet here it seemeth to have been done in *Martha*'s own house, compar'd with *Luke* 10. It's most likely to me that *Simon* and *Martha* dwelling in the same Village at *Bethany* joyned their Purses and Labour and feasted him in *Simons* house where this anointing was done: But that he was also entertained at *Martha* and *Mary*'s house, where that was done, which is recorded, *Luke* 10.

4 Then said one of his disciples, Judas Iscariot,

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Iscariot, Simons son, which should betray him. 5 Why was not this ointment sold for three hundred pence, and given to the poor?

4, 5. N. That as Piety is oft pretended by hypocrites against Charity, so is Charity here by *Judas* against Piety: And there is no work so good but may be opposed by very fair pretences.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

6. *Judas* being Purse-bearer, falsly pretended a care of the poor, for his selfish covetousness.

7 Then said Jesus, Let her alone: against the day of my burial hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

7. This which she gave shall be as it were for my funeral embalming; that may be best on such an extraordinary occasion which ordinarily is not so. You may always give to the poor.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted, that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.

9. N. To be put to death by such wicked Priests and Rulers, is no dishonour or note of guilt in the sufferer. 2. We see here how much *Dives* was deceived, *Luk.* 16. That thought his brethren would have been perswaded by *Lazarus* sent from the dead: It's like they would have indicted him for a *Scandalum Magnatum*, or put him to death again.

12 On the next day, much people that was come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

12, 13. They honoured him by this applauding solemnity, as the *Messiah* sent from God to be the King of *Israel*.

14 And Jesus when he had found a young ass, he sate thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy king cometh sitting on an asses colt.

14, 15. Thus *Zach.* 9. 9. was fulfilled.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and that they had done these things unto him.

16. N. Many things are said and done by Christ, which shall not be presently understood, but in their season.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him for that they heard that he had done this miracle.

17, 18. N. It was the people that had seen and heard of his raising *Lazarus*, that there met him as King with *Hosanna's*.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after him.

19. N. They thought their danger imminent, that the people would proclaim him King, and then the *Romans* would destroy their Country as Rebels, for they could not trust God to save them from the *Romans*, though Miracles should have taught it them.

20 And there were certain Greeks among them, that came up to worship at the feast.

20. These *Greeks* were not the Jews of *Alexandria* that used the *Greek* tongue, (elsewhere called *Greeks*) but the Proselites of the *Gates*, who worshipped but as *Catechumens* did with Christians.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus. 23 And Jesus answered them, saying, The hour is come, that the son of man shall be glorified. 24 Verily, verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

21. When *Greeks* be the fame of Christs Miracles desired to see him, he tells them, that indeed the time of his glory in the world by mens believing on him was at hand: But that he must die first, and then the Catholick Church should be gathered. A grain of Wheat is said to die, because the dissolution and change maketh it no longer a grain of Wheat, but the seed of many new grains with the Straw.

25 He that loveth this life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

25. And

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25. And as it is with me it will be with you: He that so overloveth his life, as that he cannot forsake it for my sake and his Salvation, shall lose it by keeping of it: And he that casteth it away as men do a hated thing, rather than deny me and sin, shall live for ever.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour.

26. If any man will be a Christian let him not stick to do and suffer as I do; but believe that he shall fare no worse than I, but if he die he shall be with me where I am: For my Father will honour those that serve me.

N. 1. To be a Christian and to be one that serveth Christ, are all one. 2. Salvation is promised to all that serve Christ. 3. They that serve him shall be with him where he is: therefore the spirits of the just made perfect are in Paradise, and Heaven; for Christ is there. This is our great comfort in life and at death: And we must then thus think of our godly departed friends: they are all with Christ.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again.

27, 28. I am a man, and my Soul is troubled at the foresight of my death and suffering, and nature inclineth me to say, Father save me from it: But I must not take up with that natural desire; for I came on purpose thus to suffer: Therefore my choice and prayer is, Father, glorifie thy Name. Then came there a voice, *&c.*

29 The people therefore that stood by, and heard it, said that it thundred: others said, An angel spake to him.

29. They heard the sound but understood not the words.

30 Jesus answered, and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 (This he said, signifying what death he should die)

30. This voice, though spoke to me, was for your conviction, and not for my sake only: For now the time is at hand when the wickedness of this world shall be detected and punished, and Satan the Prince of this world cast out of his possession by the gathering of my Church: And when I am lifted up from the earth by Crucifixion, I shall be lighted up to Heaven in glory, and will by my Word and Spirit draw many Nations to me their Saviour: By being lift up he meant his Crucifixion as in order to his Resurrection and Ascension.

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? Who is this Son of man?

34. We have been taught that Christ dieth not, but shall have an everlasting Kingdom! who then is that Son of man that thou sayest must be lift up.

35 Then Jesus said unto them, yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed and did hide himself from them.

35, 36. Though Christ abide for ever, he will not for ever abide visible with you: It is but a little while that he who is the light will continue among you: Obey the Light while you have it, lest darkness surprize you: and he that walketh in darkness knoweth not whither he goeth, nor whether he do well or ill. Before I be taken from you, believe in me that ye may be illuminated, adopted, and enjoy the light.

37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of been the Lord revealed?

37. All his Miracles caused them not to believe: And so *Isaiahs* prophesie was fulfilled in them, *&c.*

39 Therefore they could not believe, because Esaias said again, 40 He hath blinded their eyes, and hardned their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him

39. And no wonder that they believed not, for it could not be, it being foretold by *Isaiah* that God would forsake them which *Isaiah* foreseeing Christs day by inspiration, did mean in that prophesie.

N. To understand this. 1. We must distinguish between a *caused Necessity*, and a *Necessity* of *Consequence* in order of arguing. 2. Between men that have forfeited Gods grace by rejection, and those that Grace is newly offer'd to. And so 1. God is not the efficient cause of any sin. 2. But he deserteth many that abuse his Grace and leaveth them to their blindness and obstinacy, 3. And for it, he causeth their destruction

4. And

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4. And he oft foretelleth this. 5. And his prediction maketh the thing foretold hypothetically necessary, or a certain consequence in order of arguing: It being impossible that God should lie: And so all that is foreknown by God or man will come to pass; when foreknowledge doth not cause it, but prove it. 6. And deserted Souls have a moral impotency to repent, that is, an indisposition which nothing in their depraved nature will overcome.

42 Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue. 43 For they loved the praise of men, more than the praise of God.

42. Many of the chief Rulers had a secret belief, but not enough to make them openly own and confess him, lest they should be excommunicate and reproacht: For the love of their reputation with men did prevail in them against their love of Gods approbation.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me, seeth him that sent me.

44. To believe in me is not to take my own testimony, but Gods that sent me, and so is ultimately to believe on him: And it is Gods power that you see when ye see my works.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

46. The world is in darkness, and I am sent to be their Light and Teacher to bring them out of it; even from the darkness of Atheism, Heathenism, Infidelity and unrighteousness.

47 And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

47. It is not the work that I came for into the world to accuse men as their enemy for rejecting my Word: The final rejecters of it will be condemned, but not so much by my accusation, as by the evidence of Truth and Divine Attestation in the word which they rejected.

N. It is usual in the Gospel, for a comparative negation to be expressed positively: as [I judge him not] that is, not chiefly; (care not: Labour not for the food that perisheth) that is, comparatively, let it be least and last. Many such there are.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. 50 And I know that his commandment, is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

49, 50. It is not the meer word of me as a man, but Gods word spoken by me by his command, which I have preached: And his Word is the cause of and guide to everlasting life.

N. Christ as man was under a peculiar Law of mediation, proper to himself.

CHAP. XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

1. The foreknowledge of his approaching departure to the Father, caused him in this special manner to shew his love to his disciples.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him)

2. N. Sin is the off-spring of a wicked heart and the devil together.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God. 4 He riseth from supper, and laid aside his garments, and took a towel and girded himself. 5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

3. Jesus knowing that he was presently to take possession of his universal dominion, and return to God from whom he came, did humble himself to this work of *LOVE* and *SERVICE*, for an example to them; He riseth from Supper, *&c.*

N. What is meant by Christs coming from God, is before opened.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

6, 7. N. 1. We must not refuse Gods Mercies on pretence of humility or unworthiness. 2. We must obediently submit to those commands and dealings of God, the reason of which we cannot yet understand, because it

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it is Gods will, and we shall understand them hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him; If I wash thee not, thou hast no part in me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

8, 9. N. 1. It was *Peters* rashness to resolve against that which he understood not. 2. Christ washeth all that have part in him from the guilt and filth of sin. 3. It's lawful and a duty to change a purpose taken up upon mistakes, and to break that word which did but express such a purpose: There are three sorts of affirming words. 1. *Assertious saying, This or that is true,* or is *not true:* To violate these wilfully is Lying; and in witness bearing it is a heinous Sin. We must assert nothing but truth.

2. *Promises*: Which if made to God are Vows: if to man, it giveth them right to what we promise. These bind us as far as we had power to make them: and if we had such power, and it be about lawful things, we may not break them: without his consent to whom the promise was made, or some one that hath full power over him in that concern.

3. There is a Pollicitation, or rather, a bare utterance of a mans resolution, As [*This or that I will do or give,* &c.] This ever in all rational men supposeth many conditions, As [if God will] [if *I live and be able,*] [If the change of things alter not my case.] If I find not my Reason mistaken, *&c.*] No Christian may be supposed to say, [I will do this whether God will or not: wherher I live or die: whatever befal me, or though I find that my Reason is an error.] As in all such cases it is a duty to change a resolution, so it is a duty to go against that word by which we expreſt our Resolution: to change mind, word and work for the better, is a duty. So *Peter* doth here.

10 Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

10, 11. The washing of the feet only may be as sufficient a ceremony to signifie your cleansing, as if I had washt you all over. I have done this according to the Custom of this Countrey, where with going bare-leg'd the feet gather dust, to shew you that as you have need of daily cleansing from the pollution that you are liable to gather from this world, so I am he that condescend to cleanse you from it, *&c.*

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master, and Lord: and ye say well; for so I am. 14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. 15 For I have given you an example that ye should do as I have done to you.

12, 13, 14, 15. Knowing what pride and uncharitableness mans nature is capable of, and what must be the spirit and life of my Ministers, I have given you this example to teach you to stoop to the feet of the lowest, to the lowest offices of Love and Service: and now if you or any of my Ministers shall either disdain this by pride, and instead of it domineer, and menace, or persecute the weak, or by sloth or uncharitableness neglect such Ministerial offices of Love, my example shall condemn all such.

16 Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent, greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

16, 17. Make not light of what I say to you; and pretend not your superiority or Episcopal Power to excuse you from this Ministerial Service and condescension to the lowest: you are not greater than I that send you: you are but my servants, and this is your service. If you not only know this but do it, you shall be blessed in your reward: But if you pretend learning and knowledge, and neglect this work, your guilt and misery will be double.

18 I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

18. I do not equal you by this speech: I know you all whom I have chosen to follow me; and I know that in one of you that Scripture will be fulfilled, He that eateth bread, *&c.*

19. Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

19. I tell you before, that when you see that I know what will come to pass, it may confirm your faith.

20 Verily, verily I say unto you he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

20. But you that are my faithful Messengers, shall not fail of success or of reward: I will take the receiving of you and your Message, as the receiving of my self, and as the receiving of God himself that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.

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21. Then Jesus with a troubled mind, in a just sense of the Traitors Sin and Misery, and his own approaching suffering told them more plainly, that one of them would betray him to death.

22 Then the disciples looked one on another, doubting of whom he spake.

22. They were troubled, and were thinking who this should be.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved. 24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus breast, saith unto him, Lord, who is it?

23. *John* at the desire of *Peter* asked him secretly, who it was.

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

26. Jesus told *John* secretly, It is he to whom I give the next piece of Bread dipped: Which he did to *Judas*.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

27. As his hypocrisie and thieving, and covetousness gave Satan power over him before, so now upon his obduratenes after all warnings; he had greater power to hurry him to execution. And Christ by saying [what thou dost do quickly] intimated to him that he knew his mind.

28 Now no man at the table knew for what intent he spake this unto him.

28. None of them (unless perhaps *John*) understood what he meant.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor. 30 He then having received the sop, went immediately out: and it was night.

29 *Judas* had the Purse, and that occasioned their mistake. 30. N. This *immediate going out*, maketh it uncertain whether he received the Sacramental part of the Supper.

31 Therefore when he was gone out: Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.

31, 32. Now is the time at hand that I shall be glorified by my Death and Resurrection; and God shall be glorified in me: And because God is glorified in me, he will glorifie me speedily in my self.

33 Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come: so now I say unto you.

33. Dear Children, the time is now at hand, when I must depart from you, and you cannot now follow me.

34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

34. And being to part from you, I leave this with you as my last and great command in my Testament, that you truly love one another; even as I have loved you who lay down my life for you.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

35. It is not bare names and words that make men my true disciples, but learning of me, and obeying me: And this is the great Lesson and Command which you must learn as the Symbol of my Religion and Church, by which all must know that you are my disciples, even by true practical effectual Love to all true Christians.

N. To hate, malign, hurt and persecute Christs servants, doth as truly prove men to be no Christians, as to deny the faith, how fair pretences soever may be their cloak.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

36. Thou shalt go to the same place in time, and the like way.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the Cock shall not crow, till thou hast denied me thrice.

38. As confident as thou art of thy fidelity, I know thy heart better than thou dost, and I know that before Cocks crowing be past thou wilt thrice deny thou knowest me.

CHAP. XIV.

LET not your heart be troubled: ye believe in God, believe also in me. 2. In my Fathers-house are many Mansions; if it

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were not so, I would have told you; I go to prepare a place for you.

1. Let not my departure trouble your hearts: trust God, and trust me with your Souls and Bodies. In my Fathers house there are Rooms enough to receive all mine as well as me: If it were not so, I would not have drawn you to hope for it in vain, but have told you the truth: I go before you to prepare for your entertainment.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

3. Fear not that I should leave you desolate: I do not prepare a place for you in vain, but will come again and take you and all believers to my self, as a glorified Society. N. Did not many other Texts assure us of the Souls reception to Christ at our death, this would be said to us, and make us think he would not take us to himself till his return to judgment. But it being then that our felicity will be consummate, in the consummation of the whole Church in one body, therefore Christ putteth this promise of the fullest perfection for their comfort.

4 And whither I go, ye know, and the way ye know.

4. And you are not utter strangers to the God and Place that I go to, or to the way.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

5, 6. It is to the Father I am going: And think not carnally of the place or state or way: I am your way and Guide, and I am the Truth signified by all ceremonial shadows; and I am your Life both efficiently, directively and finally: you must come to God as your end, by me as the only way, if ever you will be happy.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

7. You see me in my bodily presence: But if you had known me better in my spiritual Being, and in the works which I have done by my Fathers power; you would better have known my Father also. But as you have seen him in me and my works, so henceforth you shall know him more.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

8. If we might but see the Father, it would satisfie us. N. Man in flesh would fain live by sight, as more satisfying to him than meer faith.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou then, Shew us the Father? 10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self: but the Father, that dwelleth in me, he doth the works.

9, 10. God is invisible, and to be seen only in his works, effects and appearances: And in what or whom canst thou expect to see him more apparently than in me? Have I been so long with you and hast thou not seen and known me? If thou hast seen me, thou hast seen the notifying appearance of the Father? And what other sight of the Father canst thou expect? Believest thou not that God the Father is so in me and I in him, as that he appeareth to the world by me? and (though his Greatness shine more conspicuously in Sun and Stars, Heaven and Earth, yet) his Holiness, Wisdom, and ruling Will, and his saving Love to sinful man shew themselves most in me, in the words that I speak, and the works that I do, which it is the Father that worketh in me.

11 Believe me, that I am in the Father, and the Father in me: or else believe me for the very works sake. 12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.

11. If you will not believe my own testimony, believe me for my Works, that I am in the Father and acted by him, and he is in me, and his Power acteth by me. And this Power shall be so manifested, that I will enable those that believe in me, to do greater Miracles than I have done, when I ascend to my Father, and send down my Spirit on them, by which you shall see that I was acted by the Power of the Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.

13. And you shall find by experience in the answer of your Prayers, that I am in God, and actuate you by his Power; For whatever you ask in my name, which is fit to be asked and received, I will do it as the Mediator between the Father and you, that the Father may be glorified in and by the office of my Mediation and Administration. When you find that asking in my name procureth your desire, you may know that it is by me.

15 If ye love me, keep my commandments. 16 And I will pray the Father, and he

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shall give you another Comforter, that he may abide with you for ever. 17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

15, 16, 17. If you do but love me, and shew it by sincere keeping my commandments, I will pray the Father, and he shall give you the Holy Ghost in eminent peculiar manner, to be a Paraclet, or an Agent and Advocate, and Intercessor between me and you, pleading my Cause with you and the World, and pleading your Cause in Prayer with me and my Father; To which end he shall as a vital Principle abide with you for ever. Even Gods Spirit of Truth, who shall teach you the Truth, and confute the lying Deceiver; The World cannot receive him as an Illuminater and Comforter, because not knowing him, and being prepossessed with contrary malignant inclinations, it resisteth him: But he hath in some measure taken possession of you already, and ye know and obey him, and he dwelleth with you, and shall be in you, as sent by me, and as my Witness.

18 I will not leave you comfortless, I will come to you.

18. Let not my departure too much trouble you, I will not leave you as destitute Orphanes, but I will rise and see you, and when Ascended I will come to you by my Spirit, and at last come and take all the Church unto my Glory.

19 Yet a little while, and the world seeth me no more, but ye see me; because I live ye shall live also.

19. Though I shall shortly depart out of the sight of this World, yet he shall see me: For I am your Head and Principle of Life, and as I shall live with God in Glory, so shall ye live by Communication of Life from me. *Note*, Here we have security for the Souls Immortality, and Heavenly felicity. If Christ live we shall live.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

20. In that measure that this Spirit of Life is from me communicated to you, ye shall Experimentally find that as I am in the Father and act by his Power, so you are in me acted by my Love and Power, and I in you thus acting you by my Spirit.

21 He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

21. This Holy Spirit which I promise you, is the Spirit of Love: And he that loveth and keepeth my Commandments, is he that truly loveth me: And (though with a Love of benevolence and beneficence, I Love many Enemies to their Conversions, yet) it is only they that thus Love me that shall be Loved of my Father with *Complacence* and *Felicitation*. And I will delight, bless and glorifie them with my Love, and make my self fuller known to them.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

22, 23. The manifestation of my self, is not to be by Monarchical outward Pomp, which the World expecteth, but by Spiritual Gifts and Comforts and Rewards: And none are prepared for these but they that love me and keep my words: These my Father will Love, and my Father and I will come to him by the Spirit, and make our aboad with him for ever.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

24. But the World that Loveth me not, keepeth not my words: And it is the Fathers word, and not mine only which they reject.

25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

25, 26. I tell you all these things with my own Mouth, while I am present with you: But they shall be better understood, and take deeper rooting in your Memory and Affections, by the work of the Paraclets, the Holy Ghost, whom my Father will send in my Name, my Agent, Advocate and Witness; he shall more fully teach you all things, and bring all things that ever I said to your remembrances, that you may teach and record them to the World.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

27. And taking my farewel of you, I do not only wish, but give and leave with you my Grace and Benediction: Not such an ineffectual or delusory peace in Sin as the World giveth; But the beginning of everlasting Felicity. Therefore let not your hearts be troubled or afraid at my departure as if ye were deserted.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said,

I go

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I go unto the Father: for my Father is greater than I.

28. Ye have heard with trouble my words that I go away and come again to you. If ye understood this aright, your Love to me would make you rejoyce, because as I told you, it is my Father that I go to. And he is greater than I whom he hath made Mediator; And the presence of his Glory is better than this base wicked World.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

29. I have foretold you of my departure, and my sending the Spirit, that when it is come to pass, your Faith may be helped by remembring my Predictions.

30 Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me.

30. I shall not speak much more to you before my death: For the Devil the Prince of the World; and the Romish and Jewish Powers, his Agents, are ready to Execute what I came to suffer, but shall find in me no guilt or desert of suffering.

31 But that the world may know that I love the Father; and as the Father gave me commandment; even so I do. Arise, let us go hence.

31. But that I may shew to Mankind, that my Love to my Father, and my perfect Obedience to his Commands, are more Powerful in me than the love of this Life, I shall willingly suffer for Man an undeserved cursed death. Arise, and let us go to the place where I know *Judas* will come to apprehend me.

CHAP. XV.

I Am the vine, and my Father is the husbandman.

1. I am to you like the Vine that giveth forth her Vital juice for Mans life and delight: And my Father is as the Husbandman that planteth, owneth and disposeth of the Vine and Fruit. *Note*, Whether Christ spake this before they rose from Supper, or as they went by the way is uncertain.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

2. All that manifest themselves Christians, and are Baptized and Grafted into my Church, are to me as the Branches are to the Vine; as to Covenant-insition. And every such professing Christian that is not sincerely fruitful and obedient, shall be cut off as a superfluous branch: And the sincere and fruitful shall be pruned by Instruction, Discipline and Correction, that they may be yet more fruitful.

3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me.

3, 4. You are now in some measure cleansed and sanctified by my Word and Grace: But do ye think that all your work is done, or all your danger over? It must be still your care to abide in me by continued Faith and Love, and that I may abide in you by my Spirit and Grace: For as the branch can bear no Fruit of it self, but by vertue communicated from the Stock, and therefore must abide in it: No more can you, except you abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

5. Your insition and continuance in me, must make you fruitful: For out of me and without my communicated Spirit of Grace, you can do nothing that will save you.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

6. He that being Grafted into my Church and me, and Apostatizeth, shall be damned. *Quest.* Is this spoken of the sincere, or of the unsound and Hypocrites? If of the sincere, do they fall away to Damnation? If of others, would they not be burned or damned if they should persevere, in their Hypocritical dead Profession? *Answ.* First, Christ tells us how we may judge of them, We know them not to be Hypocrites till they fall off, and then we may discern their misery. Secondly, The Sincere that shall never fall quite away, have need of Promises, and Threatnings, Hopes and Fears to be the means of their perseverance: For God fulfilleth his decrees by means. Thirdly, Whether there be not an initial unconfirmed degree of Grace (like *Adams*) which may be lost, which else would save (though confirmed Grace be never totally lost) is a Controversie so ancient, and among the wisest and best of men, as that it requireth great modesty in the Deciders.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

7. If ye abide in me, and my words abide practically in you, you shall be so accepted with God for your Union with me, and Interest in me, that for my sake all your just requests shall be granted: But this priviledge your sin may interrupt.

8 Herein

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8 Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my Diſciples.

8. It is not your barren Profeſſion, but your greater Fruitfulneſs in doing good, which is the honouring of God who is the Author of Religion, and muſt prove you to be my true Diſciples.

9 As the father hath loved me, ſo have I loved you: continue ye in my love.

9. As God the Father hath ſet his ſpecial Love on me, and ſent me on his work, ſo have I ſet my ſpecial Love on you, and choſen you for my Service: See that you forfeit not my Love by forſaking me, or being unfaithful in my Service.

10 If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

10. The way to continue in my Love, is to keep my Commandments; for thus I abide in my Fathers Love, even his Complacency in me as his Servant, by keeping his Commandments.

11 Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

11. My end in all this Council to you is but that I may ſtill have joy in your Fidelity and Fruitfulneſs, and you may have fulneſs of Joy in me, and in the Reward of your Fidelity.

12 This is my commandment, That ye love one another, as I have loved you.

12. The ſum of my Command and Doctrine is Love; even that in your entire Love to one another, and the Fruits and expreſſion of it, you imitate my Love to you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

13. Mans love of Friendſhip hath no higher Expreſſion, than laying down ones life for his Friends.

14 Ye are my friends, if ye do whatſoever I command you.

14. I lay down my life for you, and that as for my beloved friends who ſhall enjoy my friendly Love for ever, if you prove my friends indeed: and that muſt be by doing whatſoever I command you, and not by bare words and boaſts of friendſhip.

15 Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

15. Though you are my Servants, I have a higher name to call you by, even my Friends: For meer Service ſignifieth not that endeared intimacy which I have uſed with you. LOVE and Friendſhip is higher than meer Service and Obedience. I have made known to you the Myſteries of God, which ſignifie my Love of friendſhip.

16 Ye have not choſen me, but I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.

16. You did not firſt begin in Love to me, and chooſe me for your Saviour, but I began in Love of benevolence to you, and choſe you to be my Friends, the Objects of my Complacency: And ordained you to be my Apoſtles to Convert the World, that you may ſee the Catholick Church gathered as the ſetled fruit of your Labours. And that whatever Power you ask of God, by Miracles or other Gifts to promote your Labour, he may give it you.

17 Theſe things I command you, that ye love one another.

17. I mention all this to you to enforce my laſt and great Command, that ye love one another. *Note*, Alas how far are the Accuſing, Slandering, Reviling, Backbiting and Perſecuting Teachers, Rulers and Sects, from the Nature and Practice of this Love, which Chriſt ſo vehemently urgeth!

18 If the world hate you, ye know that it hated me before it hated you.

18. When you meet with hatred from ungodly Men, remember that I that am the Son of God, and never ſinned, was hated by them before you, and you do but follow me, and ſuffer for and with me.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

19. If you were meer ungodly Worldlings or Infidels, the World would not hate you for Godlineſs or Faith, but love you for being like them. But they hate you for that Chriſtian Excellency in which my choſen ones excel them: And would you not be Better and Happier than they, though you be hated for it?

20. Remember the word that I ſaid unto you, The Servant is not greater than the Lord. If they have perſecuted me they will alſo perſecute you: if they have kept my ſaying they will keep yours alſo.

20. If you take me for your Lord indeed, remember that I have told you that you are not greater than I, and look for no better uſage of the World than I have found: If they have Perſecuted me, they will Perſecute you: And if the unbelieving Part reject my Word, wonder not if they do ſo by yours, and if the choſen only do receive it.

21 But all theſe things will they do unto for you my names ſake, becauſe they know not him that ſent me.

21. It

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21. It is for my ſake that they will Perſecute you, becauſe they know not God and his Teſtimony of me.

22. If I had not come, and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin.

22. If I had not ſpoken to them and confirmed my Word by my Works, their ſin had not been ſo great, but had excuſe. (*Note*, Here [not had Sin] a Poſitive is put for a Comparative:) Or if I had not come with ſufficient evidence, it had not been their ſin not to believe me to be the Chriſt: But now their unbelief and Perſecution hath no pretence.

23 He that hateth me, hateth my Father alſo.

23. The hatred that is againſt me, is conſequently againſt God my [illegible] being his Word, Works and Witneſs which they [illegible]

24 If I had done among them the works which [illegible] other man did, they had not had ſin [illegible] now have they both ſeen, and hated both [illegible] and my Father.

24. If I [illegible] to be the Chriſt, if I had not [illegible] works as no man elſe can do, or if any one can [illegible] like. *Note*. Yet it is a falſe inference of the Infidels, that therefore none are bound to take him for the Chriſt, where he never came and did ſuch works: For Hiſtory may as infallibly tranſmit the notice of his Works, as Sight and hearing could receive them.

25 But this cometh to paſs, that the word might be fulfilled that is written in their Law, They hated me without a cauſe.

25. But the Word written in *Pſal.* 3. 19. which in a large ſenſe is part of their Law is thus fulfilled.

26 But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

26. But when the Holy Ghoſt my Advocate and your Comforter is ſent down upon you, whom after my Reſurrection I will ſend to you, for his Eminent ſignal Gifts, from the Father even that Holy Spirit of Truth which proceedeth from the Father, he ſhall be my great Prevailing Witneſs both to you, and by you to the World, and ſhall cauſe belief.

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

27. And you on whom this Spirit ſhall come down, ſhall by his operation be made my effectual Witneſſes of what I have ſaid and done and ſuffered, becauſe you have been with me, as Eye and Ear Witneſſes from the beginning of my publick Miniſtration.

CHAP. XVI.

THeſe things have I ſpoken unto you, that ye ſhould not be offended. 2 They ſhall put you out of the Synagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice.

1, 2. I foretell you what you muſt expect, that when it cometh you may not be ſcandalized and turned back. They ſhall caſt you out by Excommunication of their Sacred and Civil Aſſemblies, as a reproach, yea they that kill you ſhall do it as an acceptable offering or ſervice to God. *Note*, How little do the Religious pretences of Perſecutors deſerve regard.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

3. Did they know the Father and me, they would do otherwiſe: wilful Ignorance is the cauſe.

4. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

4. Remember I foretold you all this: which I ſaid not from the beginning, becauſe I was with you to incourage you, and your time of trial was not come and at firſt you could not ſo well bear it.

5 But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou? 6. But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

5, 6. But now I am going to him that ſent me, and though it be on your buſineſs and for your intereſt you ask me not whither and for what I go? But ſorrow oppreſſeth you to hear of my departure.

7. Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

7. Believe it, my departure is for your benefit: For the Holy Ghoſt whom I will then ſend will be better to you than my bodily preſence on Earth.

8 And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: 9 Of ſin, becauſe they believe not on me; 10 Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; 11 Of judgment, becauſe the prince of this world is judged.

8, 9, 10, 11. And it will be his work effectually

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to plead my cause. And first to convince the World, of their sin in accusing, rejecting and murdering me, in whom they should have believed, which he will do by his Gifts, Miracles, and inward Operations: And, Secondly, To convince them of the Truth and Righteousness of my Person and Doctrine, and my Right to be the Head of the Church, and the Righteousness of my Government of it; Because I go into Heaven to take fuller Possession of my Plenipotency and Administration, and by my Spirit in you, and on the Hearers, shall more effectually convince Men and gather my Church, than I did while I was with you: And Thirdly, He shall convince them that God hath Exalted me to the Power of Conquering Satan and his Kingdom, and punishing Rebellious Adversaries, when they shall see that by my Spirit the Kingdom of Satan falleth, and the Powers that served him are partly Converted, and partly confounded and destroyed.

12. I have yet many things to say unto you, but ye cannot bear them now.

12. I have many things more to make known to you, which you are not yet prepared to receive.

13. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

13. But when the Holy Spirit of Truth is come upon you, he will make you capable, and will guide you into all Truth, (which you must Preach and Record for the Propagating and ordering my Church, Preaching to the Gentiles, laying by the Mosaick Law, *&c.*) For he shall speak but that which is of God, and things to come, and which you are not yet fit to receive.

14 He shall glorifie me; for he shall receive of mine, and shall shew it unto you.

14. It is this Extraordinary gift of the Holy-Ghost, which shall be my great convincing Witness in the World that shall prove me to be the Saviour: For it is from me that he is sent, and my Word that he shall Teach you, whether it be Remembring or Expounding what I have already spoken, or Teaching you more by Inspiration. What he saith and doth in and by you my chosen Apostles that I do by him and you.

15. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

15. I say he shall take of mine: For the Wisdom, Grace and Gifts that come from the Father, come from me; that which is his is mine, and the Spirit is sent by the Father and by me.

16 A little while and ye shall not see me: and again a little while and ye shall see me, because I go to the Father.

16. As it is but a little while till I that am now with you, shall depart from your sight, so it will be but a short time till I shall return from Heaven to which I am Ascending (or as some Expound it) [I shall be a little while dead, and a little while with you after my Resurrection.]

17 Then said some of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me: and again, a little while and ye shall see me?

17, 18, 19. Jesus perceived that they misunderstood him not.

20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

20. You shall have a time of suffering Sorrow, while bad Men are triumphing over you and rejoycing; but your Sorrow shall be turned into Joy; in the sense of my Resurrection and the Comforts of the Holy Ghost, and the success of your labours, and your own Salvation. As a Woman delivered hath joy in her Birth, instead of the sorrows of her Travail. I my self will again see you, when I am Risen, and finally glorifie you: And then you shall have a Joy which none can deceive you of or diminish.

23. And in that day ye shall ask me nothing: Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

23, 24. You shall not then learn by asking me questions, as now: But you shall Petition the Father in my Name, and he will give you what you need both for your own Instruction and for your Ministry. You have not hitherto understood and used my Intercession so fully as you must do hereafter, and have not used to ask in my Name so explicitely as you must do. But hereafter you must ask in my Name to be heard for my

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my Merits and sake as your Intercessor: As thus by fervent Prayer, and fuller answers and gifts shall cause your fuller Joy.

25. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

25. I have hitherto spoken to you in Parables, letting in the Light by such degrees as you were fit to bear. But when I send you the Holy Ghost, you shall know more plainly the Mysteries of God.

26. At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you: 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

26. *At that day*, You shall put up all your Prayers in my Name: And I will not have you so to understand, as if I the Father myself did not love you, but must be moved to it by you: I say to you that I will pray for you, even that the Father himself, loveth you, because ye have loved me, and believed in me, *&c. Note*, That, *I say not that I will pray*, is but Christ's ordinary use of a *positive* Phrase for a *Comparative*: it is, I say not this only, but more. Secondly, Our Love to Christ as well as our Faith is called the cause why God loveth us. Thirdly, But this [*Because*] signifieth no efficient cause of any thing in God, but a moral Qualification of the Receiver, called a material dispositive receptive Cause.

28. I came forth from the Father, and am come into the world: again I leave the world and go to the Father.

28. *Note*, I have before shewed that this coming from the Father, signifieth not any local removal of the Deity, but its Conjunctive Operation on the humane Nature, and its miraculous Conception or Production.

29. His Disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe thou that camest forth from God.

29, 30. We now perceive that thou knowest the secrets of our hearts, and what thoughts and doubts they were that troubled us; which thou hast now plainly resolved: Therefore we believe thou comest from God.

31. Jesus answered them, Do ye now believe? 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

31, 32. As confidently as you speak, I tell you, the hour is now at hand, in which you shall every man be afraid to own me, and shall shift for your selves, and fly to your Houses, and shall leave me forsaken of you all alone: But I will not call it alone; for the Father will not forsake me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have Tribulation: but be of good cheer, I have overcome the World.

33. I have told you what is to befal you hereafter, that though you will be grieved at my departure, you may fetch your Peace and Joy from the Assurance of what I will do for you after my Resurrection. You shall have Tribulation to the flesh in the World: But let not that dismay you; but take comfort in me, who have overcome the World, even its flattering Temptations, and its malicious Prosecutions. And my Victory is virtually yours, who shall overcome by my Intercession, Spirit and Graces.

CHAP. XVII.

THese words spake Jesus, and lift up his Eyes to Heaven, and said, Father, the hour is come; glorifie thy Son, that thy Son also may glorifie thee.

1. This Prayer Christ made to his Father, lifting up his Eyes to Heaven, to teach us to look thither as the place whence God appeareth in Glory, Father the hour of my Death undertaken, for Man's Redemption is at hand: Glorifie thy Son by thy Attestation and his Resurrection, that his Glory may be the Glory of thy Power, Wisdom and Love to Man.

2. As thou hast given him power over all flesh, that he should give eternal Life to as many as thou hast given him.

2. As thou hast advanced him to this Power to be the Owner and Lord of all flesh, for Dispofals, Legislation, Judgment and Execution, to order all things, so as may secure the Possession of an Eternal Life of Happiness, to all that thou hast given him by effectual Decree to be certainly eventually saved: All things being for the good of thine Elect.

3. And this is Life eternal, that they might know thee the onely true God, and Jesus Christ whom thou hast sent.

3. And what is Life Eternal, but that perfect knowledge of thee, which fills the Soul with Love and Joy, and the knowledge of thy Glory, shining forth in thy Son Jesus Christ, with his Body the heavenly Society. And the beginning of this knowledge is the beginning and way to Perfection.

4. I have glorified thee on the Earth: I

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have finished the work which thou gavest me to do.

4. My Doctrine, Examples and Miracles have here shewed forth thy Glory; I am near the end, and have almost finished that work on Earth for Man's Redemption, which I undertook.

5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the World was.

5. As I have almost performed my part perform thou thy part of the Covenant of my Mediation; and give me the Son of Man a due Participation of that Glory, which my Divine Nature had with thee from Eternity. *Note*, This Text is by divers diversly expounded. First, some say that Christs humane soul was glorified before the word was. Secondly, The *Arians* say that he had a superangelical Nature onely before the World was, which united it self to a Humane Soul (say some) or onely animated a Humane Body, (say others;) Thirdly, Others of late say he hath three Natures uniting it self to the Prime Created Superangelical Nature; And this uniting it self to a Humane Soul and Body, (say some) or to a Humane Body alone (say others) Fourthly, But the plain Paraphrase which I have given, is the Doctrine of the Orthodox Universal Church.

6. I have manifested thy Name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

6. I have made known thee and thy Will, to them whom thou gavest me out of the World, to be my peculiar Disciples: They were thine as their Creator, and thou gavest them me to be their Redeemer, and I have taught them thy Word and they have kept it.

7. Now they have known that all things whatsoever thou hast given me, are of thee.

7. They have known this fundamentally, that I and my Doctrine and Works are all of thee.

8. For I have given unto them the words which thou gavest me; and they received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

8. *Note*, That Christ insisteth so much on this, because to believe that he and his Doctrine and Works are all of God, is virtually to believe, that they are all true without searching after any other Reason of yours. For he is mad that believeth not that there is a God, and he believeth not a God, who believeth him not to be perfect, and therefore to be Just, Good and True, and not the Deceiver of the World.

9. I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine. 10. And all mine are thine, and thine are mine, and I am glorified in them.

9, 10. It is out of special Love to them, for the Salvation and welfare of these, that I now pray to thee, and not for the meer Worldlings and Enemies of thy Kingdom, (though for them also I have such desires and Prayers as signifie my common Love; and the Elect among them yet unconverted, I have such requests for, as are suited to their state.) But these that thou hast given me peremptorily to save, are the People of thy peculiar Love as well as mine. And all that I so love thou lovest also, and it is in them that I am glorified, and my Person, Office and Grace is honoured, which others do but swinishly despise.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

11. And now I am leaving the World, but must leave them in it to Tryals and Persecutions while I am with thee. And seeing their Union, by one Faith and Love, is their Character, Strength and safety, without which they will fall into Scandal and Division. O keep them by Concentring in thee and thy Will (and not distracted by Humane Devices and Interests) that they may be one in Faith, Hope and Practice, as we are one.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

12. All that thou gavest to be my adherent Followers, I have kept in thy Name, save the Son of Perdition, in whose Revolt and Treachery the Scripture is fulfilled.

13. Aud now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

13. I Come to thee, but I leave them my Word, to fortifie them with that joy which they will need in their Afflictions.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

14. It is not all the World that will be saved by me, but a select People to whom I effectually give thy Word, and the World hateth them, because their Doctrine, Mind and Life do differ from the World, and they are of another Spirit and Society, of which I am the Head.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16. They are not of the

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the world, even as I am not of the world.

15. They have work to do in the World, from which I do not pray thou shouldest take them, but that thou keep them pure from the sins, Temptations and Malice of the World, as those that are separated from it to obey thee, as I their Leader am.

17. Sanctifie them through thy truth: thy word is truth.

17. Qualifie and separate them by thy Truth, to propagate thy Truth, even thy Word which is Truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

18. As thou sentest me for the work of a Redeemer into this sinful World, so have I sent them, for the work of Apostleship.

19. And for their sakes I sanctifie my self, that they also might be sanctified through the truth.

19. For their sakes I become a Sacrifice offered to thee, that they may by my Doctrine, Example, and Spirit, be also totally devouted to serve thee.

20. Neither pray I for these alone, but for them also which shall believe on me through their word:

20. But it is not for them only that I pray, but for all that by their Ministry shall become true Christians.

21. That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

21. And the summ of my Prayer for them is, that as I am so united to thee, that what thou speakest I speak, and what thou Lovest I Love, and thy Works are my Works, wrought by thee, so they may be one in us (and not in any uncapable Center of humane Invention and Usurpation) and may all speak the same thing which they have heard from thee by me, and may Love what we Love, and do our work and not their own: That by their concord in Faith, Love and Practice the world may be won to Christianity and not scandalized by their Discord and Fractions, or by forsaking the true Unity, and combining for worldly Interest on worldly terms.

22. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

22. And as thou hast glorified me in the world by the Power of working Miracles, and gathering Sinners home to thee, I have glorified them by giving them the same Power to work Miracles, and to call and convert the World: that they may be one Body, of one Mind and do one work, as I have done thy work alone.

23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

23. That while I work in them, by my Word and Spirit, as thou workest in me, they may be perfected into one concordant harmonious Body, united in Faith and Love, that this Lustre of their Excellency and Concord may convince the World, that thou hast sent me to restore them that are so much restored, and that thou lovest them as thy Redeemed Sanctified ones, as thou lovest me their Redeemer.

24. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

24. Father as it was thy Covenant with me as my Reward for Redemption, it is now my Will and Desire, that all that thou givest me by Conversion as true Christians, to be saved, may be after death with me where I am, that they may see the Glory which thou givest me, the sight of which is part of their glorification: For thou lovest me before the Foundation of the World, and wilt communicate Glory to them by me.

25. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

25. O Righteous Father, that world of Men whom thou hast Created have not known thee, but I that have known thee have declared thee to them, and these my Disciples having known that thou hast sent me, have believed my word concerning thee.

26. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

26. And I have by my Word and Works made thee and thy will known to them, and will do so yet more; that the Holy Spirit of Love with which thou hast filled me, may be in them, and by that Spirit I may be in them.

CHAP. XVIII.

WHen Jesus had spoken these words, he went forth with his disciples over brook Cedron, where was a garden, into the which he entred, and his Disciples. 2. And Judas also which betrayed him; knew the place: for Jesus oft-times resorted thither with his disciples.

1. This Sermon and Prayer being spoken after the

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Sacrament, Jesus went to the Garden where he knew he should be apprehended: *Judas* knew the place, because Christ oft went hither, *&c.*

3. Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

3. Note, *Judas* was the Informer that led the Officers (such as Constables,) and the Chief Priests and the Pharisees of their party were they that (like Justices) furnished them with Commissions and Armed men.

4. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

5, 6. *Note*, Christ fled not when his hour was come. 2. What a stony heart had *Judas* all this while.

6. As soon then as he had said unto them, I am he, they went backward and fell to the ground.

6. Some of them went backward and fell. *Note*, This stopt not them or their Companions.

7. Then asked he them again, whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way: 9. That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

7, 8, 9. *Note*, Christ was careful for the Bodily safety of his Disciples till their hour came. 2. His words of *Losing none*, are here Expounded as reaching to the body as well as to the Soul.

10. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. 11. Then said Jesus unto Peter, Put up thy Sword unto the sheath: the cup which my Father hath given me, shall I not drink it?

10, 11. *Note*, *Peter* that before trusted too much to his own constancy, now trusteth too much to his Sword, without Commission. 3 Christ would not be rescued from his undertaken sufferings by humane strength.

12. Then the band, and the captain, and officers of the Jews took Jesus, and bound him.

12. The Colonel with his Soldiers and the Officers, bind Jesus as a Malefactor; being slavish Executioners.

13. And led him away to Annas first (for he was farther in law to Caiaphas, which was the high priest that same year.) 14. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

13. The Power was in *Caiaphas*, but his Father in Law was made the way to him, no doubt being a forward Actor.

15. And Simon Peter followed Jesus, and so did another Disciple. That Disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16. But Peter stood at the door without. Then went out that other Disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

15. *Note*, It seems acquaintance made them bear with *John*, and yet pretended they knew him not to be a Disciple.

17. Then saith the Damsel that kept the door, unto Peter, Art not thou also one of this mans disciples? He saith, I am not. 18. And the Servants and Officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

17. 18. *Note*, Whenever we have business in bad Company, we should foresee what Temptations, we may there expect, and be forewarned.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

19. *N.* The Perversion and Confusion of this blinded World, Man Examineth and Judgeth God: An ignorant High Priest who pretendeth to no honour, but to be an Officer of God judgeth his Master.

20. Jesus answered him, I spake openly to the world; I ever taught in the Synagogues and in the Temple, whither the Jews always resort, and in secret have I said nothing, 21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

20, 21. *Note*, Christ that came to die for our sins, yet would not accuse himself, but referred the ensnaring Prelate to his Auditors, and bid him produce his Witnesses if he had any thing to accuse him of: Giving us an Example how to answer such malicious High Priests. Secondly, By [*in secret have I said nothing*] he meaneth, *I have not fraudulently concealed my Doctrine.*

Thirdly,

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Thirdly, Christ did not separate from the Temple or Synagogue, and yet they could not bear him while he put them but to prove their accusations; they expected that his obedience to their demands should have furnished their Malice with matter against him, while they were breaking Gods Commands.

22. And when he had thus spoken one of the officers which stood by, stroke Jesus with the palm of his hand, saying Answerest thou the high priest so?

22. *Note*, It is no wonder if wicked High Priests have wicked Officers, ready to say and to as they. Rebels against God charge God himself for not obeying them in iniquity; and expect more than due submission from God's Servants while they were against God himself.

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

23. If I have by my answer broken the Law, prove it: If not, why art thou Executioner without Tryal or desert.

24. (Now Annas had sent him bound unto Caiaphas the high Priest.) 25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26. One of the servants of the high Priest, (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? 27. Peter then denied again, and immediately the Cock crew.

24, 25, *&c.* All this was done in *Caiaphas* house whither *Annas* had sent Christ bound. There *Peter* then denied Christ: Though one denyal be here omitted.

28. Then led they Jesus from Caiaphas, unto the hall of Judgment: And it was Early, and they themselves went not into the Judgment-hall lest they should be defiled; but that they might eat the Passover.

28. *Note*, Thus That Hypocrite Priests make Conscience of a Ceremony, while they are shedding holy Blood.

29. Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactour, we would not have delivered him up unto thee.

29, 30. *Note*, The wicked Priests expected that *Pilate* should have taken their bare word against Christ to Condemn him.

31. Then said Pilate unto them, Take ye him and judge him according to your Law The Jews therefore said unto him, It is not lawful for us to put any man to death: 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

31, 32. If he must be Condemned upon your bare word, be you the Judges of him by your own Law: For the *Romans* use not to Condemn men so unjustly.

Note, The *Romans* having Conquered the *Jews*, allowed them the use of their own Law for lesser punishments, but not for death (though some think otherwise:) Crucifying was the *Roman* punishment.

33. Then Pilate entred into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34. Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

34. I perceive thy question implyeth accusation: Who is the Accuser? Is it thy self or any other.

35. Pilate answered, Am I a Jew? Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?

35. I am no *Jew*, nor Judge of your Prophesies, pretences and quarrels; It is thy own Nation and those that should best understand the matters of it, even the High Priest that have delivered thee to me: How hast thou offended them.

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

36. I know it is as the Usurper of the Crown against *Cæsar*, that they intend to accuse me: But of that they have no just cause: For it is no Earthly Kingdom that I claim; nor do I raise men to fight for me, as I should do if I claimed an Earthly Kingdom.

37. Pilate therefore said unto him Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice. 38. Pilate saith unto him, What is truth?

37. And art thou a King indeed. Jesus answered, *I am a King*, (though I claim no mans Crown) it was to this end that I was born and came into the World, that the Truth might Reign, and that I might Reign in the Minds of Men by the Light of Truth: And every one that is thus enlightned to obey the Truth, obeyeth

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beyeth me: *Pilate* said, in disdain, what is that Truth which thou pretendest to be thy Reign.

38. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

38. I find not that he breaketh any of our Laws, by any capital Crime.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews? 40. Then cried they all again, saying Not this man, But Barabbas. Now Barabbas was a robber.

39. Note, *Pilate* derided Christ, but was loth to murder him, judging him innocent.

Note, Whereas other Writers of the Gospel oft tell us that Christ answered not a word, and *John* tells us of his most pertinent Answers, it only signifieth that to many other Questions not here mentioned, he gave no Answer; and that he forbore partly as seeing it was in vain with such unrighteous Men, and being not over regardful of self defence, and partly that he might not give them matter against him, wrested from his own words: But the answers omitted by others *John* reciteth.

CHAP. XIX.

THen Pilate therefore took Jesus, and scourged him. 2. And the souldiers platted a crown of thorns; and put it on his head, and they put on him a purple robe, 3. And said, Hail king of the Jews: and they smote him with their hads.

1, 2. *Note*, When the unjust Ruler had once led the way by Scourging him, all the Rabble and Souldiers make great Sport in deriding and abusing him; such are the frolicks of wicked ignorance.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

4. In Scorn.

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, Crucifie him. Pilate saith unto them, Take ye him, and Crucifie him: for I find no fault in him.

6. Thus Christ is the Foot-ball of Cruelty and Heathen Scorn. *Pilate* saith, let it be your own doing if you will needs have it done, for by our Law he deserveth it not.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8. When Pilate therefore heard that saying; he was the more afraid; 9. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

7, 8, 9. *Note*, The Name of the *Son of God*, was used by the Priests against *Christ* to accuse and Murder him, and yet to a Heathen Judge caused fear and further enquiry: And to this day it is matter of Scorn to such that the Faithful are called the Children of God.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to Crucifie thee, and have power to release thee? 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

10. *Note*, 1. Christ would not tell him whence he was by Words, that would not know it by his Works. 2. *Pilate* that though the power of Life and Death, should have forced Jesus to answer him. And Christ saith, [whatever Proud men may claim or pretend to,] no man can have more Governing Right or Authority than God the absolute Soveraign giveth him (who giveth none against himself) Therefore the Arch-Priests that deliver me to thee to be Crucified, are so much the greater Sinners that would turn Gods Ordinances of Magistracy against himself.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend, whosoever maketh himself a King, speaketh against Cesar.

12. Then the Priests used that Argument with *Pilate* which he had not strength to overcome; as if they would question his Life or Office, as a Traytor to *Cæsar*, if he would not Condemn Christ as such. Though Christ had told him that he pretended not to a Kingdom of this World; yet for the Name of a King either Christ must die as an Enemy to *Cæsar*, or *Pilate* go for such. Thus though all Royal Authority be of God, yet it is oft the strength and most prevailing Argument, that Wicked men use against God and his Law and Servants.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the

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the Pavement, but in the Hebrew, Gabbatha. 14. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King. 15. But they cried out, Away with him, away with him, Crucifie him. Pilate saith unto them, Shall I Crucifie your King? The Chief Priests answered, we have no King but Cesar.

13. When Pilate saw there was no resisting them without danger to himself, he sate in Judgment on Christ in a place called in the Syriack *Gabbatha.*

Note, The Controversie of the day, (whether it was that called by us Friday or Wednesday or Thursday) and that of the hour (whether it was the sixth hour) (as *John* saith it was about,) or the third hour (as *Marke* saith) and whether in *John* it should be read the third (as *Beza* and some others think) are both too hard for *Vulgar Readers*, and therefore I leave them to Controversal Writers: Much is said on both sides.

Note, 2. These Arch-Priests that at the heart were much against *Cæsar*, yet to murder Christ as a Rebel, pretend to be the greatest *Cæsarian* Royalists.

16. Then delivered he him therefore unto them to be Crucified. And they took Jesus and led him away. 17. And he bearing his Cross, went forth unto a place called the place of a scull, which is called in the Hebrew, Golgotha.

17. He bare his Cross (till his strength failed and then they made *Simon* of *Cyrene* to bear it) to a place called in *Syriack* Golgotha, or the place of a Skull.

18. Where they Crucified him, and two other with him, on either side one, and Jesus in the midst. 19. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

18, 19. *Note*, The Title signified his accusation.

20. This title then read many of the Jews: for the place where Jesus was Crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latine.

20. Written in *Syriack* or *Chaldee* words with *Hebrew* Letters, and in *Greek* and *Latine*.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22. Pilate answered, What I have written, I have written.

21, 22. The Title which *Pilate* made in Scorn, and God over ruled as real Truth, displeased the Arch-Priests, but *Pilate* would not alter it.

23. Then the Souldiers, when they had Crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. 24. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

23. Not that the Prophesie made them do it, but was fulfilled by their doing it.

25. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. 27. Then saith he to the disciple, Behold thy Mother. And from that hour that disciple took her unto his own home.

25, 26, 27. *Note*, Christ on the Cross had a care of his Mothers future comfort in the World: which consisted in her Entertainment and Converse with his beloved Disciple.

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith I thirst. 29. Now there was set a vessel full of vinegar; and they filled a Spunge with Vinegar, and put it upon hyssop, and put it to his mouth. 30. When Jesus therefore had received the vineger, he said, It is finished; and he bowed his head, and gave up the ghost.

28. As other Scriptures of him were fulfilled, so he would have that *Psal.* 69. 22. And having drunk the Vinegar, he said, my Sacrifice on the Cross is performed, and the Propheses of it fulfilled, and he bowed his Head and resigned his Soul.

Many passages are omitted by *John* because written by others

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. 32. Then came the souldiers, and brake the legs of the first, and of the other which was Crucified with him.

31, 32. *Note*, What day it was, whether the Seventh day:

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day Sabbath, or another so called by the *Jews* Superstition Expositors varying, I have before said, I will not trouble the Vulgar Reader with the Controversie.

33. But when they came to Jesus, and saw that he was dead already, they brake not his Legs. 34. But one of the Souldiers with a Spear pierced his Side, and forthwith came there out Blood and Water.

33, 34. They made sure since that he was dead.

35. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36. For these things were done, that the Scripture should be fulfilled, A Bone of him shall not be broken.

35, 36. *John* that saw it is a true Witness. And that *Psal.* 34. 20. which speaketh Gods care of all his People, was specially meant of Christ, whether *David* so understood it or not.

37. And again another Scripture saith, They shall look on him whom they pierced.

37. Thus also that of *Zach.* 12. 10. was fulfilled.

38. And after this, Joseph of Arimathea (being a Disciple of Jesus, but secretly for fear of the *Jews*) besought Pilate that he might take away the body of Jesus: And Pilate gave him leave: He came therefore and took the body of Jesus.

38. *Joseph* that durst not own Christ openly alive, begs and obtaineth his body for burial.

39. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of Myrrhe and Aloes; about an hundred pound weight. 40. Then took they the body of Jesus, and wound it in linen cloths, with the spices, as the manner of the Jews is to bury.

39. The *Myrrhe* and *Aloes* were to keep the Body from Putrefaction: but it seems they did for haste (being late) but rudely lay them to the body with the Cloths, deferring the full Embalming till the first day of the week, when the Women came with Spices to have done it.

41. Now in the place where he was Crucified, there was a Garden, ; and in the Garden a new Sepulchre, wherein was never man yet laid. 42. There laid they Jesus therefore, because of the Jews preparation-day, for the Sepulchre was nigh at hand.

41, 42. It was *Joseph*'s Sepulchre which he had prepared for himself, cleanness and nearness made it convenient.

CHAP. XX.

THE first day of the week cometh Mary Magdalene early when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre.

1. *Mary* and other Women first see it.

2. Then she runneth, and cometh to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. 3. Peter therefore went forth, and that other Disciple, and came to the Sepulchre. 4. So they ran both together: and the other Disciple did outrun Peter, and came first to the Sepulchre. 5. And he stooping down and looking in, saw the linen Cloths lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen Cloths lye. 7. And the Napkin that was about his Head, not lying with the linen Cloths, but wrapped together in a place by it self. 8. Then went in also that other Disciple which came first to the Sepulchre, and he saw, and believed.

2, 3, &c. *Peter* and *John* moved by *Marys* words, went and saw, &c.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

9. Though the Scripture (and Christ himself often) foretold them his Resurrection, they yet believed it not.

10. Then the Disciples went away again unto their own home. 11. But Mary stood without at the Sepulchre, weeping: and as she wept, she stooped down and looked into the Sepulchre. 12. And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13. And they said unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

10, 11, &c. Though some Evangelists mentioned but one Angel, that denieth not that there were two, which is here affirmed.

14. And

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14 And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus. 15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the Gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

14. *Note*, Whether her not knowing him was not by reason of distance, darkness, or Christs not appearing in full notoriety, is uncertain. Secondly, Christs first words are of Compassion to a weeping Sinner that loved him. Thirdly, It's easy to think with what passionate Joy this sight and word surprized her.

17. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

17. I am not risen for such familiar Conduct and Converse as I had with you before my Resurrection, but must Ascend to my Father where my Body shall be a Glorified spiritual body. And though I will allow you as much familiarity as shall convince you of my Resurrection, yet no more nor such as formerly. But go to my Disciples, and tell them, I take them as my Brethren, and am shortly to Ascend where I shall be better to them than on Earth, even to him, that is *my Father*, (by *Nature* and *Merit*) and *their Father*, (by adopting Grace and Union with me through my Merit) to *my God* (as I am *Mediator* and Man) and *their God* (through my Mediation.)

Note, All true believers should labour to get this most Comfortable text deeply imprinted on their Minds, and never think of God or come to him but as here described; My Father and your Father, My God and your God. And thus only to think of Heaven, and our change at Death, we are Ascending to our ascended Saviour called our Brother, and to his Father and our Father, to his God and our God.

Note, That there seemeth a great difference between the Evangelists in describing these passages and appearances to the Women and Apostles: But it is but because one leaveth out what another mentioneth, but not that they contradict each other. And if you take them altogether as one History, the order seemeth to be this; First, *Mary Magdalen*, *Johanna Mary* of *James*, and *Sallome*, having bought Spices, and going to Embalm the Body, said, Who will roll away the Stone for us. Secondly, When they came they found that the Stone was rolled away; for an Angel had done it, and with his appearing and Earthquake affrighted away the Soldiers. Thirdly, That Angel with another said to the Women, Fear not, I know you seek Jesus that was Crucified: why seek ye the living among the dead; he is not here, he is Risen; Come, see the place, *&c.* 4. Then the Women run and tell the Disciples, They have taken away the Lord, we know not where they have laid him. 5. Then *Peter* and *John* run to see: 6. *Mary* being come back, stood weeping at the Entrance, and looked back and saw two Angels, as *John* reciteth it. 7. Then *Mary* looked back and saw Christ, and at first knew him not, and he spake to her as here. 8. Then she runs and tells the Disciples, that she had seen the Lord. 9. Either then or when she was gone, Jesus met the rest of the Women, and said to them All hail, and they laid hold on his Feet, and worshipped him; and he said, Fear not, Go tell my brethren, *&c.*

Or perhaps we may make it shorter. As, 1. The Stone rolled away, and the keeper affrighted away. 2. *Mary* and the other women come and find it so. 3. They go in and miss the body. 4. *Mary* runs and tells *Peter* and *John*. 5. They run to see. 6. The women staying see first one Angel on the Stone on the right side and then two, one at the head and one at the feet of the place. 7. These Angels say all that is mentioned, to *Mary* and the rest. 8. *Mary* seeth Jesus, and so do the rest, who holding him by the feet, he restraineth further corporal contract, and speaketh to *Mary* and the rest all that is mentioned. 9. Then she and they tell the Disciples that they had seen him, and what he said. This seemeth the order of all together.

18 Mary Magdalen came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

18, 19. *Note*, Christ rose and first appeared on the first day of the week, If any should question it by cavilling at the Text as doubtful; the practice of the Universal Church, ever since observing that day without any Contradicting Party, proveth it past doubt to all that use sober reason in the case. 2. Christ owned their private meeting, not reproving the Cautelous fears of Persecutors. 3. The first word that he spake to them together (or after his words to *Mary*) was [Peace be unto you.] (Little understood by many Churchmen.)

20 And when he had so said, he sheweth unto them his hands and his side. Then were the Disciples glad when they saw the Lord.

20. Several appearances are past by because mentioned by others.

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21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

21, 22, *&c.* Peace is the sum of my Gift and Benediction to you, and the sum of your duty to others; as my Father sent me into the World to Gather, Guide and save his Church as their Head and Mediator, so I send you to Gather, Guide and Save the Church as my Apostles: And breathing on them he said, As my Father sent me not with a bare Title unfurnished for his work, but filled with the Spirit of Life and Power, of Light and Wisdom, of Love and Goodness, so I will give you the same Holy Spirit, and send you furnished with Power, Knowledge and Love, (and not with meer names and Titles, as Images): I give you Power to Preach the Gospel so effectually as shall open mens Eyes, and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive really from God, and by Sacramental investiture in Baptism, from you Remission of Sins, and right to the inheritance among the Sanctified by Faith in me: To be the Guides of my Church entrusted with Witnessing and Recording my Doctrine, Laws and Promises for their Government to the end of the World; And with the Keys of Church-order, as authorized Judges in your several charges, who is capable of Church Communion, to be received by Baptism, restored by Repentance, or as uncapable Apostates cast out: Together with an extraordinary Power, to inflict or to remit bodily Punishment by my rule; not at your pleasure, but as it shall please the Holy Ghost, which he shall give you. And I do breathe on you to communicate now some beginnings of that Spirit which I will send down on you after my Ascension; And so signifie to you that it is a real Qualification and Spiritual that I will give, (as God when he made Man breathed into him a living Soul) that you deceive not your selves and the Church by dead Imaginary and Powerless names: The witness of Jesus is the Spirit of Prophesie, And of Sanctification. And if any man have not the Spirit of Christ, he is none of his, by what name or Title soever he be dignified.

24. But Thomas one of the twelve, called Didymus, was not with them when Jesus came. 25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

24. *Note*, All Christs Disciples were not equally inclined to believe. 2. This obstinate Resolution deserved a desertion, yet Christ in mercy overcame it, and forsook him not.

26 And after eight days, again his Disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

26. The next first day of that week, they being assembled, *&c. Note*, Coming in: when the doors were fast shut whether he opened them (as some groundlesly think) or not, was a Miracle, he whose Body was quickly to be a Glorious Spiritual body when it came to that Glorious spiritual Region, no doubt had after his Resurrection a change preparatory thereto, by which he could appear and disappear and vanish from their sight, and come in when the door was shut, and at last ascend to heaven: And the Carnal objections against this are all vain.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

27. *Note*, Wonderful is the Condescension of Christ to those that he will save.

28. And Thomas answered and said unto him, My Lord and my God.

28. *Note*, The convincing condescension of Christ turns unbelief into a Rapture of adoration: Now *Thomas* cryeth, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

29. I have condescended to thy sight and feeling: But this shall not be the common way to blessedness, but they that have not seen shall believe, and so be happy.

30. And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book. 31. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

30, 31. These and many more not recited he did: And it being by believing that Christ is the Son of God, and Saviour that you must come to life, and by the evidence of these Miracles that you must believe that he is the Christ, therefore these Miracles are Recorded to convince you, that you may believe.

CHAP.

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CHAP. XXI.

AFter these things Jesus shewed himself again to the Disciples at the sea of Tiberias; and on this wise shewed he himself: 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his Disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

1, 2, 3. *Note*, The Disciples went home to their Trades when Jesus was Crucified: 2. Their unsuccessfulness was to prepare for the Miracle.

4 But when the morning was now come, Jesus stood on the shore: but the Disciples knew not that it was Jesus.

4. His appearance after his Resurrection was with some change from what he appeared before.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

5. 6. Christ taketh occasion of their frustration to shew his Power, and help their Faith.

7 Therefore that Disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him (for he was naked) and did cast himself into the sea.

7. When the Miracle convinced him upon *John's* words that it was the Lord, he put on his Fishers Coat and leapt into the Sea, to shew that he trusted Christ with his Life.

8 And the other Disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

8. Here are two Miracles conjoyned: The Fish catcht, [illegible] Bread and Fire prepared for them.

12 Jesus saith unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? Knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

12, 13. They knew him more by the Miracle than by his Visage. Though it be not said that he did Eat and Drink with them; it is not improbable, though uncertain.

14 This is now the third time that Jesus shewed himself to his Disciples, after that he was risen from the dead.

14. This was the third time that he appeared to many of them together, or the third that *John* Recordeth, and the third day of his appearing, though the sixth appearance made: And whether that on a Mountain in *Galilee*, mentioned by others was at this time is doubted.

15 So when they had dined, Jesus saith to Simon Peter, Simon Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs.

15. Thou didst lately profess that if all men forsook me, yet thou wouldst not, as if thou hadst loved me more than all the rest. And yet didst three times deny me: Art thou now of the same Resolution more confirmed? — If thou be, what Love thou hast to me, shew it by thy Ministerial Love and Labour, for the Souls even of the lowest.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

16. Thou knowest the heart, and therefore knowest that I love thee, *&c.*

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me: And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

17. *N. Peters* threefold denial required a threefold Confession, and engagement to future fidelity and obedience; and this told him what Discipline he was to use by the power of Church Government towards others

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that so offend. 2. Ministers that are to require Confession and Promises of obedience to Christ from offenders, in order to their Restoration, must lead the way in the same themselves if they scandalously sin. 3. The great evidence of our Love to Christ must be in serving the Church and Souls.

18 Verily, verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

18. Thou wast at thy free dispose, *&c.* But hereafter others shall bind thee, and carry thee to Prison against thy will, and also unto death. By these words he signified that he should be Martyred.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

19. Follow me in labour and sufferings unto Glory.

20 Then Peter turning about, seeth the Disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee? 21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

20. What shall become of *John*.

22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

22. What is that to thee how long he shall live, if it were till my coming; or if he live till he see my Catholick Church setled under my proper Government, when the Jews Law and Policy are fully dissolved at the destruction of their Temple and Nation.

23 Then went this saying abroad among the brethren, that that Disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

23. *Note.* A false Tradition may pass amongst Christs own Disciples by misunderstanding in some things.

24 This is the Disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

24. This is *John* the Disciple who was an Eye and Ear-witness of all this, and who wrote this History of Christ; And whose testimony the Church doth justly receive as true.

Note, Though some take these words to be the Bishops of *Asia* that published *Johns* Gospel, (at whose request they say he wrote it about thirty two years after Christs Resurrection,) yet it is no less probable that the words are his own, and that [we know] signifieth only [its well known to the Churches.]

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

25. Though this History be written to Record divers things which others have omitted, yet altogether are far from containing all the Miracles that Christ did: which were so many that should they all be written, the many and great Volumes would as it were overload the World.

Note, 1. That therefore it is not to be a matter of offence, if any one Evangelist pass by divers particulars.

2. That though multitudes of Christs Words and Miracles may be unknown to us, as much is Recorded as he would have taken as needful to the notice of the Church through all Generations: And none of his Laws or Promises the objects of our Obedience and Faith are omitted: yea all that is essential to Christianity is contained in Baptism or a very narrow room.

3. It is in vain to pretend Oral Tradition for any needful thing omitted in the Scripture Records, though the Essentials and greatest practical Matters of Religion are most certainly delivered us both ways, even by the Scriptures, and by the Universal publick practice of the Churches.

THE

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THE ACTS of the Holy Apostles.

Note, *That this History written by Saint* Luke *is not to be supposed to contain all the Miracles, Preaching and Success of all the Apostles; but only the History of* Peter *and* Paul, *and some few others their Companions, and that but for a short space of time, not mentioning what the other ten Apostles and their helpers did in other parts of the World; nor what* Peter *and* Paul *did to the end of their lives (supposed to be ten years after the ending of this History:) yea* Peters *History is here Recorded but for a far shorter time than* Pauls, *with whom* Luke *Travelled. And though this History of* Luke *have more infallibility than other History of Church affairs since written, yet all other credible notice of matter of Fact and Church Practice from the beginning, is of great use to us, and not to be despised.*

CHAP. I.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen.

1. I wrote the Gospel History as a Record of Christs Birth, Miracles and Doctrine, reaching to the Day of his Ascension, after he had by breathing on his Disciples given them the Holy Ghost, and their Commissions.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

3. That their Faith should not waver, but have full assurance, he shewed himself to them by unquestionable manifestation, at several times in the forty days space, in which he abode on Earth before his ascension, Instructing them in the matters of his Kingdom.

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the holy Ghost, not many days hence.

4, 5. And when he was among them, he bid them wait at *Jerusalem* for the great Gift of the Father, even the Holy Ghost, the Promise of which ye have heard of me: which shall be your full solemn initiation into your Apostolical and Extraordinary Ministry, and a fews days hence you shall receive.

Note, The Holy Ghost given by Christs breathing on them, was not a meer Title, Name or Relation, but yet it was not that full effusion which they were to have after his Ascension; but a previous earnest of it, to

shew

shew them from whom the fuller Communication was to come, differing from this later, as his own Resurrection Victory differed from his Ascension, Majesty and Kingdom. They were not to set upon the Publick Ministry without this necessary previous qualification: nor should any now take up the ordinary Ministry, without holy suitable qualifications by Christs Spirit.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

6. They were now in hope of Earthly Dominion, and said, Wilt thou now deliver *Israel* from Captivity, and reign in visible Glory over them, as the Messiah?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own Power. 8 But ye shall receive power after that the Holy Ghost is come upon you: And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part part of the earth.

7. Presume not to enquire into Gods secrets, of which this is one, at what time God will advance you and his *Israel* to visible Reign and Glory. But such Power as is fittest for you at present, ye shall receive by the coming of the Holy Ghost upon you: by which you shall be enabled to declare your Testimony of what you have seen and heard of me, throughout the Earth.

Note, It may seem strange that Christ confuteth not their conceit of an Israelitish Kingdom restored, but only their demands about the season. But they were so far in the Right, as that Christ would advance believing Israelites with the rest of the Catholick Church, though not restore the Mosaick Policy, nor set the Israelites over others in a local Monarchy at *Jerusalem*. Therefore Christ intimateth that they shall have better than they expected, which the Spirit should teach them better to understand.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

9. *Note*, No doubt but Christs body at its entrance in the Glorious Region of Spirits, became glorious and spiritual, eminently such as *Paul* saith ours shall be, 1 Cor. 15.

2. The sight of Christs Ascension must needs be as full an ascertaining of the Apostles Faith as his Resurrection; And it must be no wonder that four Evangelists mention it not, it being enough that any mention it, Gods Spirit making their several Histories indited by him to be as one Book.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

10, 11. While they looked up after him two Angels in the likeness of Men, in white, stood by them, saying, Ye Men of *Galilee*, gaze no more after the body of Jesus ascended into heaven: Know ye not that he must there Reign in Glory, and thence send you down the Grace and Blessings purchased by his life on Earth; and yet he shall come again at the day of Judgment, attended with his glorious Angels, and does not forsake you by his remove.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-days journey.

12. *Note*, Mount *Olivet* at the nearest part is but five Furlongs from *Jerusalem*, (a Furlong is six hundred feet, and five Furlongs a thousand Yards.) And Christ is said, *Luke* 24. to lead them out as far as *Bethany*, which is said to be fifteen furlongs from *Jerusalem*, *John* 11. 18. To understand this some say, 1. That *Bethany* was the name of a large space of Ground (as *Hackney* where some houses are far nearer *London* than other.) 2. And that Christ ascended not from the nearest part of Mount *Olivet*, but from the top: And it is possible that Christ might lead them as far as *Bethany*, and in the house of *Lazarus* instruct them, and go forth again with them to the top of the Mount, and thence ascend.

13 And when they were come in, they went up into an upper Room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with his brethren.

14. *Note*, The sight of Christ Ascending confirmed their Faith. 2. And that Faith presently caused constant Prayer in Concord and Communion.

15 And in those days Peter stood up in the midst of the Disciples, and said, (the number of the names together were about an hundred and twenty)

15. An hundred and twenty being assembled for Prayer and mutual encouragement in Faith.

16 Men

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16 Men and brethren, This Scripture must needs have been fulfilled, which the holy Ghost, by the Mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbred with us, and had obtained part of this ministry.

16. *Note*, This must needs signifie no necessity or constraint put on *Judas*, but a necessity Hypothetical, and of consequence, that is, it cannot but be true which God foretelleth or foreseeth, 2. *Judas*, though a Thief and a Devil, had by Christs own choice a part or office in the Apostolick Order: But not after Christs breathing on them and giving them the Holy Ghost for the proper work of his universal Kingdom, as it began after his Resurrection, but only as one sent to offer Grace to the twelve Tribes of *Israel* that mostly refused it, such may be Ministers to condemnation of themselves and others; and God may bless their doctrine to his Elect.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

18. *N. Mat.* 27. saith, he strangled himself: Some Expositers suppose strangling was not by hanging himself, but the rage of his Conscience and Passion did suffocate or strangle him, and that he fell down and burst: or rather that he cast himself headlong from some high place and burst: Others think that the Rope or Bough brake where he was hanged: And it's possible without hanging he might at once strangle himself with a Cord on the brow of some Precipice or fall or cast himself down it.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud.

19. This is commonly known, and the name of the field to this day is as a Record of it.

20 For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

20. What is said in *Psal.* 69. 25. and 109. 8. is ultimately to be verified of him: his Office another must take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

21, 22. *Note*, Many besides the twelve did constantly accompany Christ. 2. *Quest.* Why must the number of twelve Apostles be yet kept up, were not others good witnesses without being chosen Apostles? *Answ.* The Israelitish Policy was not utterly demolished till near fourty years after Christs Resurrection: Therefore till then the Jews there were to be Preacht to, and the twelve Apostles, suited to the twelve Tribes; though after the number was changed by *Pauls* Conversion, when the Gospel was to be principally sent unto the Gentiles.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this Ministery and Apostleship, from which Judas by transgression fell, that he might go to his own place.

23, 24, 25. *Note*, 1. The Apostleship was not only the qualification of Eye Witnesses of Christs works, but a special preheminent office of some of those many who saw his works: All that saw them were not Apostles. Therefore Christ did set diversity and disparity of Ministerial Offices in his Church.

2. *Peters* speech was to all the Disciples, *ver.* 15, 16. It's therefore to be supposed that the two were chosen by all the Company, but by the Conduct of the Apostles. And God by Lot chosen one of the two, it being his Prerogative to make Apostles. And I know no reason why the chief Pastors of the Church (at least in cases of doubt) should not now be so chosen.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apostles.

26. *Note*, How casual soever it seemed, God was the undoubted determiner of it. But solemnly to appeal to his determination in ludicrous toys, or things already determined by his Word, is but prophanely to take his name in vain.

CHAP. II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

1. It is by most Expositors taken to be on the Lords day, though some few contradict it. 2. Christ chose the time to send the Spirit, when they were unanimously assembled for his worship.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house were they were sitting.

3 And

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3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

2, 3. *Note.* It is likely it was only on the Apostle.

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

4. They that were unlearned men, were all suddenly filled with the Holy Ghost, who inspiring their minds with Sacred Light of Knowledge and fervor of affection, caused them to utter these in various Languages, which they had never learnt in the Praises of God and his works.

Note, As Baptism entreth Men into the state of Christianity, this effusion of the Spirit solemnly invested the Apostles in the full state and power of their Offices.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every Nation under heaven.

5. Then were at Pentecost *Jews* out of many Nations where they were dispersed, that came up to the Feast.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes. 11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

6, 7, *&c.* The word as of Christ and of his Gospel was that which they spake in the Tongues of all these Countries.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking, said, These men are full of new wine.

12, 13. Some derided them as Drunken.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken, unto my words: 15 For these are not drunken as ye suppose, seeing it is but the third hour of the day.

14, *&c.* It is but nine a Clock at which time Men use to pray fasting, (and Drunkenness will not enable a Man to speak various Languages.)

16 But this is that which was spoken by the prophet Joel, 17 And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants, and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesie.

16, *&c.* This is the fulfilling of what *Joel* Prophecied of the times of the Messiah. *&c.*

19 And I will shew wonders in heaven above, and signs in the earth beneath; bloud, and fire, and vapour of smoke. 20 The Sun shall be turned into darkness, and the Moon into bloud, before that great and notable day of the Lord come. 21 And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

19, 20, 21. Many Prodigies in Heaven and Earth as if the frame of Nature did shake or were altered, shall go before the destruction of the Temple and Nation of the Jews. But faithful praying Christians shall be saved.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, and wonders and signs, which God did by him in the midst of you, as ye your selves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom, God hath raised up having loosed the pains of death; because it was not possible that he should be holden of it.

22, 23 24. You deny not the fact of those Miracles done by Jesus, which are the infallible works of Gods attestation: Gods determinate Counsel having appointed him to die as a Sacrifice for the Sins of the World, and he foreknowing all that your wicked hearts do in it hereto, accordingly with wicked hands you have murdered him (not at all excuseable by the said decree or foreknowledge of God.) But God raised him from the dead having loosed the bonds of Death, it being

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being impossible they should be held and conquered by it.

Note, The word translated *Pains* of death may be also translated Bonds: But if it must be read [*Pains*] Death as a separation of Soul and Body is by privation a Penal state, though not dolorous by positive evil; yet some think that the Article of Descent into Hell signifieth some positive penalty on Christs soul, called here *The Pains of Death*: But most think otherwise.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. 26 Therefore did my heart rejoyce, and my tongue was glad: moreover also my flesh shall rest in hope. 27. Because thou wilt not leave my Soul in hell, neither wilt thou suffer thine holy One to see corruption.

Note, Though *David* spake this partly of himself, the Holy Ghost spake it by him of Christ, that God would not leave him in the state of Death, nor suffer his body to be corrupted.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men, and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this day: 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ, to sit on his throne: 31 He seeing this before, spake of the resurrection of Christ, that his Soul was not left in hell, neither his flesh did see corruption.

30. *Quest.* How is Christ said to sit on *Davids* Throne which was of a visible Earthly Kingdom? *Answ.* It is that which was principally meant in the promise to *David:* And the eminent and highest Reign containeth the lower under its power.

2. The Article of Christs descent into Hell is so largely handled by many, that I will not here interpose any more of it, than to say that I take it to be best expounded by Arch Bishop *Usher* in his Answer to the Jesuits challenge. And this Text speaking first of *David* and ultimately of Christ, seemeth to mean no other Hell for Christ, but what *David*, meant of himself: which is *Hades*, the State of separated Souls as such.

32 This Jesus hath God raised up, where of we all are witnesses. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

32. We being all Witnesses of his Resurrection (and Ascension) he being in Glory in the fulness of his Power, and having promised thus to send down the Holy Ghost, hath performed his promise as ye see and hear. 1. To prove by this Miracle the truth of his Power to convince Unbelievers, 2 And to enable us to Teach the Gospel to the People of divers Languages in the World.

Note, The Apostles were credible Witnesses of fact: 2. The Holy Ghost is the infallible evidence that Christians mission and power is of God.

34 For David is not ascended into the Heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand. 35 Until I make thy foes thy foot-stool.

34. *David* went not up to Heaven bodily as Jesus did, (but only his Soul) but he Prophesied of Christs Ascension and Glory.

36 Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucified, both Lord and Christ.

36. All of you therefore believe these Divine attestations and know assuredly that this Jesus whom you Crucified is in Glory exalted by God to be the Lord, King and Saviour.

37 Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

37 These words accompanied with so great Evidence, and the work of the Spirit now poured out, they could not resist, but their hearts convinced were prickt or wounded with grief and fear, to find that they had Crucified the Messiah whom they expected; And they cryed out, Is there yet no hope or remedy? If there be what shall we do?

38 Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

38. There is yet hope and remedy. Repent of this and all your sins, and give up your selves by Faith to Christ in the Baptismal Covenant, and your sins shall be remitted, and this Holy Ghost which you now admire shall also be given unto you.

39 For the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.

39. For the Messiah with his Grace of Remission

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and the Spirit is promised and is offered to you that are Jews, and your whole Nation and Children in the first place, and shall be yours yet if you accept the offer: And not to you only but to as many as God shall call of the Gentiles in the remotest parts of the World: For Christ is now to be the Universal King and Saviour of all Nations and Persons that accept him.

40 And with many other words did he testifie and exhort, saying, Save your selves from this untoward generation.

40. And with many more Exhortations he perswaded them, to believe and repent, and not to imitate the unbelieving, persecuting, hardned part of the Jews, lest they perish with them.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

41. Then they that believed and gladly consented to be Christians were baptized: And that day about three thousand were converted to Christianity.

1. These Jews were before instructed in much of the Law and Prophets, and therefore their Baptism was not delayed so long as the following Churches delayed the baptizing of the Gentile *Catechumens*. 2. Yet though all were converted that day, it is not certain that all were Baptized that day. 3. None were Baptized that did not profess to believe the Essentials of the Baptismal Covenant (that Jesus is the Christ sent of God to reconcile us to him, and give us remission of sin, and his Spirit and everlasting Salvation) and profest not willing consent to the Covenant.

42 And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

42. And being thus Convinced, Converted and Sacramentally bound and devoted to Christ, they continued united in Communion with the Apostles, in learning their Doctrine, and in brotherly Communication, and Love, and in Celebration of the Lords Supper, and in conjunct Prayer: The Apostles conducting the Society in all this.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

43. The wonder amazed all men, and the Miracles wrought by the Apostles increased mens conviction.

44 And all that believed were together, and had all things common, 45 And sold their possessions and goods, and parted them to all men as every man had need.

44. The greatness of the thing raised them above the World, and the Holy Ghost filled them with such Love as made every one to be to another as himself, and so made all common, not by destroying *Propriety*, but *Selfishness*, and causing Charity: And God that moved them to it, knew that they were quickly to be driven from their Possessions in *Judea*.

46 And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

46. In the Temple was the meeting of the multitude, and from house to house, they had their lesser Meetings where they did eat together, and Sacramentally Communicate, and all with great joy and singleness of heart.

Note, *Breaking Bread* sometime signifieth common eating together, and sometimes Sacramental Communicating. And it is likest here to signifie both conjunct, because there the Church used the Sacrament at the end of a meal, and not alone as now.

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

47. Praising God and applauded by all, (or in Charity to all:) God daily added to the Church new Converts saved from unbelief and sin, and to be saved by further, Grace and Glory.

CHAP. III.

NOW Peter and John went up together into the Temple, at the hour of prayer, being the ninth hour.

1. *Note*, They conformed to the Jews ordinary way of choosing the Temple for a place of Prayer, and choosing the common hour.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the Temple, which is called Beautiful, to ask alms of them that entred into the Temple. 3 Who seeing Peter and John about to go into the Temple, asked an alms. 4 And Peter fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and Gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, Rise up and walk.

2. *Note*, 1. They that have not Money may have much better: Holiness and Spiritual Riches are found most with Poverty. 2. God gave this Cripple better than he asked.

7 And he took him by the right hand, and

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and lift him up; and immediately his feet and Ancle-bones received strength. 8 And he leaping, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.

7. *Note*, This and such Miracles were not at the meer will of the Apostles; but when God would work them, his spirit by inspiration made it known to them and put them on.

9 And all the people saw him walking and praising God. 10 And they knew that it was he which sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

9, 10. He had so long used to be there begging that they well knew him, and wondred at the change.

11. And as the lame man which was healed, held Peter and John, all the People ran together unto them in the Porch that is called Solomons, greatly wondring.

11. The Miracle made the People crowd to gaze at them.

12 And when Peter saw it, he answered unto the People, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

12. After all the Miracles that Christ himself did, why make you so strange a matter of this? or why gaze you with wonder on us, as if you thought we did it by our own Power or Holiness?

13 The God of Abraham and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the holy one, and the just, and desired a murderer to be granted unto you, 15 And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses.

13. This is the work of Jesus glorified, whom ye Murdered, though he was the Holy One and Just, and the Lord of Life, now raised to Glory.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

16. *Quest.* Whose Faith was it? The lame man shewed no belief in Christ before he was healed. *Answ.* 1. It was by the Apostles Faith. 2. And for the generating of Faith in others.

17 And now, brethren, I wot that through ignorance ye did it, as did also your Rulers.

17. *Note*, Ignorance is the Common cause of error and all sin: But some mens ignorance is more wilful than others, and against more light, and hath less excuse: And so was the Rulers worse than the People.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

18. God who decreed Christs sufferings for man, foretold it, and permitted your sin that did it, and his Prophecies and Promises of our Redemption are thus fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20 And he shall send Jesus Christ, which before was preached unto you:

19, 20. Repent therefore of your rejecting Jesus Christ, and be Converted to true Christianity and Godliness, that your sins may be forgiven, and so found to your comfort, when the time of Christs glorious return shall rejoyce all true believers, and God shall send Jesus visibly to justifie and glorifie them, whom we now Preach to you, and was designed to be our Saviour.

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.

21. Who must be in the Heavens in Glory (not visible here) till the great and blessed change shall come which God hath Promised by all his Prophets, and sin and curse shall be taken away, and the Creation shall be delivered from the bondage of Corruption into the glorious liberty of the Sons of God, and there shall be a new Heaven and a new Earth, in which shall dwell Righteousness: Even the time of our actual, full Redemption and Salvation.

20 For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. 23 And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroy from among the People.

22, 23 *Note*, Though *Moses* immediately spake of the species of the *Jewish* Government, by a Prophe-

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tical Theocracy, that God would not Rule them by Elective or Hereditary Kings; but by Prophets or Men Prophetically called (till they cast off this Theocracy,) yet the Holy Ghost here tells us that *Moses* eminently Prophesied this of Christ, who must be Universally obeyed as our Soveraign, and not to obey him will be sure Condemnation, of which the *Jews* destruction was a foretast.

24 Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

24. The sum of all the Prophets was to foretell the sufferings and the Kingdom of Christ now begun.

25 Ye are the Children of the Prophets, and of the covenant which God made with our Fathers, saying unto Abraham, And in thy seed shall all the kindreds of the Earth be blessed.

25. According to the Flesh ye are the Posterity of the Prophetical Nation, and first in that Covenant which God made with *Abraham*, pronouncing all Nations blessed in his Seed, as thence deriving their blessedness.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

26. Accordingly God having raised up his Son, doth first offer him and his Grace to you before he be Preached to the *Gentiles*; we declare to you his Miracles, Resurrection and Doctrine, that you may be turned from your unbelief and other sins, and be a People first blessed as pardoned, and sanctified and saved by his Grace.

CHAP. IV.

AND as they spake unto the People, the Priests and the Captain of the Temple, and the Sadduces came upon them, 2 Being grieved that they taught the people, and Preached through Jesus the Resurrection from the dead. 3 And they laid hands on them and put them in hold unto the next day: for it was now even-tide.

1. *Note*, The great Persecutors and Silencers were the *Priests*, (who should have been the holiest) and the *Sadducees* that believed no life but this, and next the Souldiers, that were mercenary. One would wonder what should make such Brutists as the *Sadducees* to be such furious Silencers and Persecutors: If there were no life to come, what harm can other Mens hopes of it do them. But in depraved Souls all Faculties are vitiated. A *blind man* hath a *malignant heart* and a *cruel hand*. To this day, who Persecute Men more for Preaching, and seeking the heavenly glory, than Atheists and Brutists who believe there is none such?

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

4. The Assembly that owned Christianity was increased to above five thousand, and that success grieved the Malignants.

5 And it came to pass on the morrow, that their Rulers and Elders and Scribes, 6 And Annas the high Priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Jerusalem.

5. Their Rulers, the High Priest and their consorts met in Council.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

7. Who gave you Power and Authority to set up as Miracle workers, and Preachers to the People?

8 Then Peter filled with the Holy Ghost, said unto them, Ye Rulers of the people, and Elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye Crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

8. It is Christs Power that did the Cure, and to his Glory they proclaim it.

11 This is the stone which was set at nought of you Builders, which is become the head of the corner. 12 Neither is there Salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

11, 12. He whom you rejected is made the Leader and Head over-all: And it is only by trusting and obeying him that man can be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

13. When they perceived their freedom of speech, and that they had not been bred up to Learning, but were

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were vulgar perſons untaught, they marvelled and took notice that they had ſeen them with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

14. The evidence of the fact ſilenced them at preſent, but did not cure their hardened hearts.

15 But when they had commanded them to go aſide out of the council, they conferred among themſelves, 16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it. 17 But that it ſpread no further among the People, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

15. *Note*, O the Blindneſs and Deviliſh malignity of theſe ſilencers of Chriſts Miniſters, while they confeſs the miracle, and ſhould conſult how to repent of their former wickedneſs, they go on to conſult how to ſilence the Preachers: And think the Apoſtles ſo cowardly, that their threatning would ſerve to hinder them from preaching.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. 19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God to hearken unto you more then unto God, judge ye.

18, 19. The hardened Wretches called them, and ſilenced them by their pretended Authority, commanding them not to ſpeak at all, nor teach in the name of Jeſus! But *Peter* and *John* anſwered, the miracle proveth Gods atteſtation, and we know it by his ſpirit, and dare you ſay that you are greater than God? And that we ſhould obey you againſt his command? None but an Atheiſt dare affirm it.

Q. But may not Chriſtian Rulers and Prelates ſilence Miniſters, though the Jewiſh might not? *Anſ.* Either of them may ſilence Blaſphemy and wickedneſs: But ſure Chriſtian Rulers have no more power to fight againſt Chriſt and his Goſpel, and ſilence his Miniſters than Heathens; but much more obligation to encourage them.

Q. But muſt not Miniſters, called by Men, obey Men that ſilence them, though Apoſtles called by Chriſt, might not. *Anſ.* They that are called juſtly by Men, are called by Chriſt, who that way ſignified his Will: And Timothy that was called by Men, is charged before God and the Lord Jeſus Chriſt, who ſhall Judge, *&c.* to Preach the word, and be inſtant in ſeaſon and out of ſeaſon, *&c.* Which way ever Chriſt call Men, they are bound to be true to him. Chriſtian Rulers muſt be obeyed in the determination of Circumſtances (as time, places, maintenance, *&c.* which are left to them as Judges of Edification: But not when they forbid Chriſts Miniſters the work to which they are vowed, and conſecrated, unleſs they be *unable*, or *forfeit their Commiſſion.* The Paſtors or Biſhops Preached three hundred years againſt the Will of Emperors and Kings, and long after againſt the Will of Chriſtian Emperors, call *Arians*, *Eutychians*, *Monothelites*, &c.

20 For we cannot but ſpeak the things which we have ſeen and heard.

20. We are not ſo blind and hardened, as to go againſt all the Divine Evidence, which we have ſeen and heard, and to ſilence what God bids us ſpeak, of which we have been the Eye and Ear Witneſſes our ſelves.

21 So when they had further threatned them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

21. The common People were not ſo blinded, hardened and malignant as the Chief Prieſts and Rulers, but glorified God for that which did but ſtir up the Rulers malice. 2. God made the People a reſtraint to the Prieſts and Rulers rage.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

22. For the caſe was paſt all doubt the Man having been thus lame forty years, *Chap.* 3. 2.

23 And being let go, they went to their own company, and reported all that the chief Prieſts and Elders had ſaid unto them. 24 And when they heard that, they lift up their voice to God with one accord, and ſaid,

23. *Note*, Not that all are ſuppoſed with conjunct voice to ſay juſt the ſame words, but either ſome of them one part and ſome another; or ſome ſaid theſe words with others acclamations and conſent; or they all ſpake by turns to the ſame ſence.

Lord, thou art God which haſt made Heaven and Earth, and the Sea, and all that in them is: 25 Who by the mouth of thy Servant David haſt ſaid, Why did the heathen rage, and the people imagine vain things? 26 The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt.

25. God Prophetied by *David*, that the Rulers of the Nations Gentiles and Jews, ſhould in vain joyn their Councels and Powers againſt Chriſt, his Goſpel and his Kingdom.

27 For.

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27 For of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy Council determined before to be done.

27. All combined by their own wickedness to do that which God had foredetermined: God foredecreed that Christ should be a sacrifice for sin; but the wicked determination of their Wills that did it, God only foresaw and permitted, but did not cause.

29 And now, Lord, behold their threatnings: and grant unto thy Servants, that with all boldness they may speak thy word; 30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

29, 30. *Note*, 1. That threatnings of malignant People are a fit opportunity for Gods Grace to his Servants. 2. Boldness to Preach, when unjustly forbidden, is a great effect of Gods grace to his Servants. 3. The gift of convincing miracles, though promised, must be prayed for by them.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake the word of God with boldness.

31. The Spirit caused them thus to pray, and more of the Spirit was poured on them, in answer to those Prayers: giving the boldness which they asked, and that with a signal shaking of the place.

32 And the multitude of them that believed, were of one heart, and one Soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

32. They were all of one mind, and will and practice, united in fervent Love, which made all common to them.

Note, It was not a commonness by levelling Titles, but by voluntary fervent love. 2. And the Spirit did this in the beginning to give the world an example what true Christianity and the Spirits Operation is, even such fervent Love to each other for Christ's sake, as destroys all sinful selfishness, and maketh others interest to be to us as our own, and so uniteth us in one Body.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

33. And with evident miracles and wonderful gifts of the Spirit, did the Apostles perform their Testimony of Christs Resurrection: And the favour of God and Man was upon them, or great charity prevailed among them.

34 Neither was there any among them that lacked: for as many as were possessours of land, or houses, sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

34. This was neither to be the constant practice, nor yet was it an unwise excess of zeal. But it was a present effect of the Spirit, to shew what a degree of Love all Christians should desire, and what self-denial and contempt of Riches it should cause,

36 And Joses, who by the apostles was surnamed Barnabas (which is being interpreted, The Son of consolation) a Levite, and of the Country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles feet.

36, 37. To signifie his renouncing the World and selfishness in Love to Christ and his Church; he himself being after to go abroad the World to preach the Gospel.

CHAP. V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, 2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to keep back part of the price of the land?

1. They pretended to give the whole price, but brought a part, and said it was all, —— Why hast thou let Satan put so great a sin into thy heart, as to think to deceive the Holy Ghost in us Apostles, as if he knew not when thou liest.

Note, The sin consisted, 1. In Hypocrisie, pretending to give more than he did. 2. In the remnant of a worldly distrustful mind, that could not trust God with all. 3. In blasphemy against the Holy Ghost implyed, as if he knew not the heart. 4. In reserving what he pretended to devote, which was a kind of Sacriledge.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing

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thing in thine heart? thou hast not lied unto men, but unto God.

4. While it was unsold it was thy own, and in thy power, and so was the money when thou hadst sold it, why did thy heart conceive so great a sin, as to play the Hypocrite and Lie? Didst thou not know that it was to God who knew thy heart?

5 And Ananias hearing these words, fell down and gave up the Ghost: and great fear came on all them that heard these things.

5. *Note*, This was by part of the Apostolical Power to [*retain sin*] or punish it, in the time and manner that the Spirit in them did choose; which made Believers see that Christ hath punishments and is to be feared, when mercy and holy things are abused.

6 And the young men arose, wound him up, and carried him out, and buried him. 7. And it was about the space of three hours after, when his wife, not knowing what was done came in. 8 And Peter answered unto her, Tell me, whether ye sold the land for so much. And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out 10 Then fell she down straightway at his feet, and yielded up the Ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

6. *Note.* This was to confirm the honour of the Holy Ghost in the Apostles, and the certainty of their Testimony Sealed by him: And to do that which Magistrates, by the Sword, afterwards were to do. As the Prophetical Theocracy under *Moses* and *Joshua*, differed from the Monarchy of *Saul*; so more did the Apostles punishing Men by the power of the Holy Ghost, from Christian Magistrates who came after.

11 And great fear came upon all the Church, and upon as many as heard these things.

11. *Note*, Under the most joyful tidings of Love Mercy and Salvation, God seeth that some fear is needful.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch.

12. A large Porch into the Temple, was the place of their unanimous assembling.

13 And of the rest durst no man joyn himself to them: but the people magnified them.

13. *Note*, Though the Gospel invite all, it flattereth none; but will tell Hypocrites and Lyars of their danger, to drive them from entering deceitfully into the Church. As there is most hope in the Church to the sincere, there is more danger there to Hypocrises, than to those without.

14 And believers were the more added to the Lord, Multitudes both of men and women.)

14. Yet these Judgments frightning away Hypocrites, hindred not the increase of the Church; but the powerful works of the Holy Ghost, external and internal, converted multitudes of both Sexes.

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

15. As Nature taught them to desire the healing of their bodies, experience taught them to expect miracles from the Apostles, and that the very shadow of *Peter* should tend to heal them.

16 There came also a Multitude out of the Cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

16. *Note*, Reader, That all this was done as well for us at this day, as for them then: All our hopes, comforts and holiness dependeth on our belief of the promises of the life to come by Christ: The things are unseen and much above us: Had we not Gods own Testimony from Heaven, by many uncontrouled miracles, our reason would be puzzled and in doubt, and our Faith might fail: But God knoweth our weakness, and by all the miracles that they were then convinced by, who saw them, we also are convinced, to whom, by infallible record they are transmitted; as if we had stood by and seen all these things.

17 Then the high Priest rose up, and all they that were with him (which is the sect of the Sadduces) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common Prison.

17, 18. *Note*, So horridly corrupted was the Arch-Priesthood in those times, that the Atheistical Brutish Sadduces, were their party; Priesthood and Prophane Brutists were as one body: Malignity filled these with Indignation, and made them persecute and imprison the Apostles.

19 But the Angel of the Lord by night opened the Prison-doors, and brought them forth

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forth, and said, 20 Go, stand and speak in the Temple to the people, all the words of this life.

19, 20. God will be above Man: Angels can do more than Devils and Persecutors, They can open the Prison doors, and say, Go and fear not these proud Tyrants, but preach to the People in the Temple, all the Doctrine of Christs Resurrection, and of our Resurrection and Salvation by him; and let Priests and Sadduces, and Infidels, do their worst to you.

21 And when they heard that, they entred into the Temple early in the morning, and taught. But the high Priest came, and they that were with him, and called the Council together, and all the Senate of the Children of Israel, and sent to the prison to have them brought.

21. The Priest and his Council sent to have them brought out of Prison before them.

22 But when the Officers came and found them not in the prison, they returned, and told, 23 Saying, The Prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.'

22. It was not long of the Keepers that they got out.

24 Now when the high priest, and the Captain of the Temple, and the chief Priests heard these things, they doubted of them whereunto this would grow.

24. *Note*, They saw that God overcame their malice, and that the Gospel would not be so easily suppresst as they imagined.

25 Then came one and told them, saying, Behold, the men whom ye put in Prison, are standing in the Temple and teaching the people. 26 Then went the Captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned.)

26. *Note*, Its strange that they accused not the People of Sedition, or Rebellion or a Riot: And the Apostles of heading it.

27 And when they had brought them, they set them before the Council; and the high Priest asked them, 28 Saying, Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this mans bloud upon us.

27. *Note*, O the blindness and madness of proud Worms! What are your Commands against God? Did not God command you not to murder, and them to Preach his word? Did not you bring his blood upon your selves?

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

29. *Note* This none of them durst deny: But it is conscience and obedience to God that Diabolists fight against.

30 The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

30. That God of our Fathers, whom you profess to obey, hath raised up Jesus whom ye crucified from death, and hath exalted him by and at his right hand, to be the Lord of all, and the Saviour of his People, to give them converting grace and repentance, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took Council to slay them.

32. And of his Resurrection and Ascention we are entrusted Witnesses, and must not silence our Testimony, and of his present Power and Glory, this gift of the spirit is a full proof, whose effects you see your selves, and which God giveth to them that obey his Gospel.

34 Then stood there up one in the Counsel, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space, 35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

34. *Note*, This Pharisee is not so mad as the Beastly Sadduces, who this *Theudas* was, we have no other notice, but by the words of *Gamaliel*.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people

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people after him: he also perished, and all even as many as obeyed him were dispersed.

37. This *Judas* pretended to be a Captain of the People against submitting to the *Roman* taxing; which he called servitude and unsufferable.

38 And now I say unto you, Refrain from these men, and let them alone: for if this Council, or this work be of men, it will come to nought:

38. By Gods Providence without your violence.

39 But, if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

39. You will overthrow your selves, and not it, if it be of God: It's madness to fight against him.

Note, O that the Malignant World would but examine which cause God is for.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name.

40. *Note*, Causeless stripes were the Mercy of these Men. The Holy Ghost did not work Miracles to revenge these injuries to the Apostles: But taught them to rejoyce in this reproach for Preaching Christ, as their great honour.

42 And daily in the Temple, and in every House, they ceased not to teach and preach Jesus Christ.

42. And no commands, threats or cruelties made them cease Preaching Christ publickly and from house to house.

CHAP. VI.

AND in those days, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

1. *Note*, Those *Jews* that understood the *Greek* Tongue, and used the *Greek* Translation of the Scripture, were called *Greeks*: who were some at *Jerusalem*, most at *Alexandria*, and some scattered abroad the World. 2. Even in the greatest Exemplification of Christian Love, Concord and self-denial, the interest of the body, and its provisions, began a murmuring among this choosen Flock that had all things common. And can we now expect to live without murmuring at cases of like upon cross interests and bodily wants. The suffering Party will think themselves injured, and will complain.

2 Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

2. We must prefer the greater before the less: the Preaching of Gods word before the [illegible] to Love feasts and to the Poor; and we are not [illegible] for both.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and Wisdom, whom ye may appoint over this business.

3. *Note*, 1. This is the first call of Officers mediately by Men: yet the Holy Ghost in the Apostles, instituteth the Office; but yet they give a reason for it. 2. Divine Institution, and reason from necessity and convenience, well agree. 2. The Apostles fix the number. 3. The Congregation must choose the Persons. 4. God by his Spirit in the Apostles limiteth them to certain qualifications: 1. Good report. 2. Full of the Holy Ghost. 3. And of Wisdom. The Chosen Persons must be appointed or authorized and directed by the Apostles. *Incapable Malice* maketh both *Election* and *Mans Ordination* void. But yet the Electors still are *Trusted* whom to Elect, and the Ordainers whom to Ordain; And every Error is not a nullity, where there are the essential qualifications.

4 But we will give our selves continually to prayer, and to the ministery of the word.

4. Where ever God will bless his Church with Bishops indeed, this will be their life and their description.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

5 The Reason of the motion, the Authority of the Apostles, and the Spirit of God, made them all unanimously consent.

6 Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

6. Prayer to God to accept and bless them, and the Authorizing them by the sign of imposition of hands, was the Apostles way of Ordination (supposing them instructed for their Office.)

7 And the word of God increased; and the number of the Disciples multiplied in Jerusalem

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Tyranny of the King, they forbear not quarrelling and wronging one another.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Ruler, and a Judge over us? 28 Wilt thou kill me, as thou didst the Egyptian yesterday?

27, 28. *Note.* 1. It's the injuring party that is usually ready to rise up against Peace-makers: 2. He, that will reconcile Peace-makers and reprove the injurious, must expect to be accused as a Peace-breaker, and injurious and arrogant himself. 3. Self-avengers love not Rulers.

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

29. He knew then that the killing this *Egyptian* would be known to *Pharaoh*, and therefore fled.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

30. The same appearance is said to be God and an Angel in fire: God speaking by an Angel in fire.

31 When Moses saw it, he wondred at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 Saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

31. If so small an appearing of God will make man tremble, why are not we constantly awed by the belief of his Glory.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

33. *Note*, 1. The Holiness of Places is their relation to some holy work of God, or some appearance of him. God will have outward bodily expressions of inward Reverence, to him, and to that which is specially related to him.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.

34. *Note*, God is not ignorant or regardless of his peoples sufferings: 2. But his usual season of deliverance, is when their sufferings are at the greatest.

35 This Moses whom they refused, saying, Who made thee a ruler and a Judge? the same did God send to be a ruler and a deliverer, by the hands of the Angel which appeared to him in the bush.

35. God sent by his Angel the same man to Rule and Deliver them, whom they refused to be their Ruler and deliverer; even as you now have done by Jesus Christ whom God hath sent.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the red Sea, and in the wilderness fourty years.

36. God wrought many Miracles by him for their deliverance, who had rejected him. (As he hath done by Jesus for your deliverance.)

37 This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear.

37. This *Moses* of whom you boast, thus prophesied of Christ, a Prophet, &c.

38 This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our Fathers: who received the lively Oracles, to give unto us. 39 To whom our Fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. 40 Saying unto Aaron, Make us Gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

38. This is he whose name you honour who was in the Congregation in the Wilderness, who received the Oracles of God by voice which he gave you then as the way of life (in subordination to Faith in his promises) whom yet your Ancestors would not obey, but rebelled against him and refused him, and unthankfully would have returned to that *Egyptian* Bondage, from which by so many Miracles they were delivered; yea rebelled against God and turned Idolators, and made *Aaron* make them feigned Gods to go before them.

41 And they made a calf in those days and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

41. So sottish were they as to honour that as God which they had made themselves.

42 Then God turned, and gave them up to worship the host of Heaven, as it is written in the book of the Prophets, O ye House of Israel, have ye offered to me slain beasts and sacrifices, by the space of forty years in the wilderness?

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wilderness? 43 Yea, ye took up the Tabernacle of Moloch, and the star of your God Remphan, figures which he made, to worship them: and I will carry you away beyond Babylon.

42. That the Text *Amos* 5. meaneth by *Moloch* and *Remphan* a Deified *Egyptian* King, and *Saturn*. See Dr. *Hammonds* Annot. and other conjectures in *Beza*, &c. whether this last Idolatry was included in the Golden-Calf, or the Text only meant they fell to it after *Joshua*'s days is uncertain: Though the *Hebrew* say beyond *Damascus*, and *Lukes* Greek, *Beyond Babylon*, the sence is the same. And *Luke* writing in the *Greek*, it's like used not the same word as *Stephen* in *Chaldee*.

44 Our Fathers had the Tabernacle of Witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

44. These Ancestors had the Tabernacle of the Testimony, where was the Ark of God that had the Tables of the Law, and where God used by signs to signifie his presence and give his Oracles: This *Moses* was to make according to the pattern which God shewed *Him*.

45 Which also our Fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our Fathers unto the days of David.

45. This Tabernacle our Fathers after brought into *Canaan* with *Joshua*, and it continued till *Davids* time.

46 Who found favour before God, and desired to find a Tabernacle for the God of Jacob. 47 But Solomon built him an House.

46, Who being beloved of God, desired to have built him a Temple. But God chose *Solomon* to build it.

48 Howbeit the most High dwelleth not in Temples made with hands, as saith the Prophet. 49 Heaven is my throne, and Earth is my foot-stool: What House will ye build me, saith the Lord? Or what is the place of my rest? 50 Hath not my hand made all these things?

48, 49, 50. Temples are for Gods Worship, and not for Gods confinement or necessary abode: Heaven is the place of his glory, and Earth of his lower blessings, and all the world of his presence: He made all things, and needeth not your Temple, but may forsake it for your Sin.

51 Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the holy Ghost; as your Fathers did, so do ye.

51. Ye are an unruly obstinate People, whose hearts are unreformed and uncircumcised, and your Ears stopt against the Truth, while you glory in your Circumcision: you have in all ages resisted the Spirit and Word of God. And while you disown your fore-fathers actions, you are like them and do the very same.

52 Which of the Prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the Betrayers and Murderers: 53 Who have received the Law by the disposition of Angels, and have not kept it.

52, 53. You boast of the Law and the Prophets, and the expected Messiah: But which of the Prophets, did not your Fathers persecute? And those that Prophesied of the Messiah, they murdered: And so have you done now by the Messiah himself, and out-done all your Ancestors in wickedness; and the Law which you boast of delivered by Angels, you have neither understood nor kept.

54 When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

54. At these words their very hearts were enraged against him, *&c.*

Reproof which convinceth and humbleth them whom God converteth, enrageth proud, obdurate sinners, and turneth them to persecute the Reprovers: which presageth their destruction.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God. 56 And said, Behold, I see the Heavens opened, and the Son of man standing on the right hand of God.

55, 56. God gave him so extraordinary a measure of the Spirit, as when he looked stedfastly toward Heaven he had an appearance of the Glory of God and Christ standing at his right hand, which in this Rapture he declared to them all.

Note, Christ saw it meet by such a glorious Miracle sight to encourage and honour his first dying Martyr. O who would fear suffering for Christ! Martyrs may expect the Spirits greatest help, and afterward the most glorious Crown.

57 Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the

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the City, and ſtoned him: and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul.

57, 58. *Note*, Holineſs and Miracles do but increaſe their rage: They will run when malignity and the Devil inſtigates: Sinners are never ſo mad as againſt Chriſt, and Mercy, and their own Salvation. They that were the Accuſers for Blaſphemy were by the Law to caſt the firſt ſtones as the Executioners.

59 And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my Spirit.

59. *Note*, He that gave up himſelf to Chriſt in life and death might comfortably expect to be received. 2. The Spirit liveth after the bodies death: And Chriſt receiveth it to himſelf. This is part of Chriſts Office now in Heaven. *See my Printed Sermon on this Text.*

60 And he kneeled down, and cryed with a loud voice, Lord lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

60. He died Praying, and that for his Perſecutors as Chriſt did: And It's like the Converſion of *Saul* was an anſwer to this Prayer. *Queſt.* How far may we pray in Faith for wicked men, or others, and expect the thing prayed for. *Anſw.* For that which is abſolutely promiſed we may pray accordingly in aſſurance: For that which ſuppoſeth a qualifying condition in the receiver, we muſt believe that they ſhall have it if they are ſo qualified: For that which hath no promiſe to them, but is meerly at Gods unrevealed Will, we muſt pray with ſubmiſſion to that Will, and accordingly take the event for uncertain.

CHAP. VIII.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the Church which was at Jeruſalem, and they were all ſcattered abroad throughout the Regions of Judea and Samaria, except the Apoſtles.

1. Note, *Sauls* Perſecution muſt be recorded before his Converſion. 2. The pureſt Church was not free from the malice of wicked men. 3. God uſeth Malignant Perſecutions for the ſpreading abroad his word.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

2. They made a Funeral for *Stephen* with ſolemn mourning.

3 As for Saul, he made havock of the Church, entring into every Houſe, and halling men and women, committed them to priſon.

3. But halling people to Priſons out of their houſes, *Saul* waſted the gathered Church.

4 Therefore they that were ſcattered abroad went every where Preaching the word.

4. *Note*, It was a tolerable hurt to their bodies, which brought good to others Souls, and ſo enlarged the Church by ſcattering it, as ſeed is ſcattered that is ſown. 2. All Chriſtians may and muſt publiſh the Goſpel where they come if there be need, tho only called Miniſters muſt make an office and calling of it, as ſeparated to it.

5 Then Philip went down to the city of Samaria, and Preached Chriſt unto them.

5. *Philip* the Deacon Preacht at the City of *Samaria*, after by *Herod* called *Sebaſte*.

6 And the People with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did, 7 For unclean Spirits crying with loud voice, came out of many that were poſſeſſed with them: and many taken with palſies, and that were lame were healed. 8 And there was great joy in that City.

6. The *Samaritans* received the Goſpel with great joy, convinced by Miracles, and pleaſed by many Cures.

Note, The Goſpel where ever it cometh is cauſe of great joy.

9 But there was a certain man called Simon, which before time in the ſame city uſed ſorcery, and bewitched the People of Samaria, giving out, that himſelf was ſome great one. 10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God. 11. And to him they had regard, becauſe that of long time he had bewitched them with Sorceries.

9. One *Simon* had long been reputed among them ſome great man, even the great power of God, as he boaſted of himſelf; becauſe by Sorcery he had long bewitched, and done ſome ſtrange things among them: And they all admired and regarded him.

Note, Deceivers have uſually many followers.

12. But when they believed Philip, preaching the things concerning the kingdom of God, and the Name of Jeſus Chriſt, they were baptized, both men and women.

12. *Note*,

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12. *Note*, This ſudden Baptizing yet implyeth time for inſtruction, and profeſſion of all eſſential to Chriſtianity.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

13. *Simon* ſaw the reality of *Philips* Miracles, being conſcious of the fallacy of his own, and he believed that Jeſus was the Chriſt, and was baptized into his name, and ſtayed with *Philip*, admiring his works.

Note, 1. *Simon* had a Superficial, opinionative belief, that was not clear and ſound, nor effectual to renew his Soul. 2. The Miniſters of Chriſt baptized not as *Heart-ſearchers*, as knowing mens ſincerity, but as taking their Profeſſion for their title to Baptiſm.

14 Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John:

14. *Note*, As *Peter* or *John* were no Rulers of the reſt of the Apoſtles, ſo the reſt ſent not them as Rulers of them by Vote, but by brotherly requeſt and conſent.

15 Who when they were come down, prayed for them that they might receive the holy Ghoſt. 16 (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus.) 17 Then laid they their hands on them, and they received the holy Ghoſt.

15. *Note*, 1. It was at firſt the eminent Priviledge of the Apoſtles that the Holy Ghoſt ſhould be given by their Miniſtry: 2. Impoſition of hands being an uſual act of Authoritative benediction was uſed as the ſign herein. 3. Yet Prayer to God muſt firſt prevail for his grant thereof, before the Sign was uſed. 4. This gift of the Holy Ghoſt was not that which is Regenerating and neceſſary to pardon and Salvation (elſe all theſe Baptiſed perſons muſt be ſuppoſed till ſo long after unpardoned;) but it was that extraordinary gift which was for the firſt ſealing and propagating the Goſpel, of which others could be diſcerning Judges, (ſuch as Languages, Prophecy, Healing, Miracles, *&c.*) which they were not of ſincere inward holineſs.

18 And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them mony, 19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt.

18. *Note* 1. It was ſuch a thing as *Simon* could ſee in the preſent effects: 2. He deſired this power in pride for his own advancement, and not for Chriſt and Souls. 3. He overvalued Money, and blaſphemouſly vilified God, as if he ſet his gifts to ſale.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with Money.

20. Unleſs thou Repent thou ſhalt periſh with thy Money, for this blaſphemous thought of God.

22 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

21. Though thou art Baptized, thou art no true Chriſtian, nor haſt any part in the Grace and Spirit of Chriſt: for thy heart is unſound and falſe in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thoughts of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.

22. Preſently Repent therefore of that wicked heart and blaſphemous thought; and pray to God for Mercy and forgiveneſs, while it's poſſible to be obtained.

Queſt. Is not the Prayer of the Wicked abominable? *Anſ.* Yes, the wicked Prayer of the Wicked; which is to ſerve his wickedneſs: And his beſt Prayers are not qualified for any certain grant: But if he truly *Repent* he is no longer wicked: And the Prayer, a Common Repentance (like *Ahabs* and the *Ninevites*) may tend towards better, and is better than none. *Queſt.* Doth *Peter* mean that *Simons* heart was falſe at his Baptiſm, or that he received Grace and pardon then, and loſt it after by Apoſtacy. *Anſ.* *Simons* ſin made *Peter* newly perceive that his heart was falſe before, though his body was waſhed; but not that it now began to be falſe by a ſudden Apoſtacy? 1 *Pet.* 3. 21, 22. He was in the Gall of bitterneſs and bond of Iniquity through the wickedneſs of his unſanctified heart, even when he was Baptized. Yet all this Hypocriſie and Wickedneſs was pardonable upon Repentance.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

24. *Note*, His ſight of their Miracles and fear of deſtruction humbled him ſo far as to beg their Prayers that the threatned Judgments might not befall him. But whether the report of ſome old Writers be true, that after all this he pretended to be God the Father, and had a conflict with *Peter*, and flying in the Air fell down and was deſtroyed by his Prayers, and had a Statue at *Rome* inſcribed, *Simoni Deo Sancto*, &c. of this many doubt, though others believe it: And if it was he that *Paul*, 2 *Theſ.* 2 and *John* in the Revelation ſpeak of as the *Man of Sin*, &c. and the head of Hereſies, ſo much decryed by *Paul* (as Doctor *Hammond* thinks) it is ſtrange that neither *Luke*, nor *Paul*, nor *Peter*, nor

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nor *Jude*, nor *James*, nor *John*, who all inveigh against Heresies would never once name him, when *Nicolaitans*, *Diotrephes*, *Hymenaeus*, *Philetus*, &c. are named.

25 And they when they had testified and Preached the word of the Lord, returned to Jerusalem, and Preached the Gospel in many villages of the Samaritans. 26 And the Angel of the Lord spake unto Philip, saying, Arise and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and behold a man of Ethiopia, an Eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot, read Esaias the Prophet.

25, 26, &c. *Note*, God shewed a notable proof in this of his free Electing Grace.

2. Angels Minister towards the Conversion of Gods Elect.

3. He that was a Proselyte before, and came so far to worship, was better prepared for the Gospel than Heathens.

4. He that would lose no time, but was reading Gods word on his Journey in his Chariot, was in Gods way for further Mercy, which was sent after him.

29 Then the Spirit said unto Philip, Go near, and joyn thy self to his chariot.

29. By inspiration.] *Note*, the Chariot was driven slowly that he might read and so *Philip* on foot could accompany it. Gods Spirit directeth his word to the Elect.

30 And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

30. *Note*, God directed him to the Text: And God gave him the sense of his own ignorance and insufficiency to understand, and of his need of a Teacher. And God gave him an humble mind, to condescend to ask a stranger on foot, to come sit with him in his Chariot, and teach him. All these were happy preparatives to Christianity, and further Grace.

32 The place of the scripture which he read, was this, He was led as a sheep to the slaughter, and like a Lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the Earth.

32. He suffered innocently and patiently by unrighteous Cruel men; He humbled himself to undergo their unjust judgment: They wickedly triumph over him, as cutting off his life from the Earth.

34 And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same Scripture, and Preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

34, 35. *Note*, He first craveth instruction and then Baptism, and is not forced to be Baptized against his will.

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

37. If thou believe with a serious, well grounded, resolved Faith, thou mayest be Baptized and have the present remission of sin as a Christian.

Note, The belief that Jesus is the Son of God includeth all the rest that is necessary to Salvation, that is, That there is a God whom we offended, to whom he reconcileth us, and who gave him to us in love, and that his word is true, and that by the Word, and by the Holy Ghost he sanctifieth and prepareth us for Heaven.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoycing.

38, 39. The Angel or Power of God caught away *Philip*.

Note, A Converted man hath great cause of rejoycing. The Gospel proclaimed, much more, heartily received, is matter of great joy. 2. The Tradition of *Abassia* (where is a great Empire of Christians) is that they received the Christian faith by this man who was the Queens Lord Treasurer. And some Learned men conjecture that it was rather by *Frumentius* and *Edesius*, and that it was *Abassia* that was by Historians miscalled *India*: But if these first brought in Church Government by a Bishop, the Eunuch might bring Lay Christianity before.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAP.

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CHAP. IX.

AND Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went unto the high priest, 2. And desired of him Letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

1. Ignorant Zeal made *Saul* set himself to destroy the Christians, and sought to the High Priest for Power, and travelled toward *Damascus* to do it: that he might find them out and bring them in Bonds.

3. And as he journeyed he came near Damascus; and suddenly there shined round about him a light from Heaven.

3. God the father of Light; useth to shew himself to man by Light, external and internal, and so do his Angels, when the Devil is the Prince of Darkness.

4. And he fell to the Earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

4. The Power of God went forth with that Light, and cast him to the grond, *&c. Note* 1. Love and mercy in Christ expostulate with a blinded furious Sinner, in order to his conversion. 2. But till Power had cast him down the Expostulation came not: God can soon lay proud Persecutors on the Earth, and tame them and make them fear and hear. 3. Whatever is done against Christians for any thing that Christ commandeth them, he taketh as done against himself. If we are bound by the Law of Christ to Preach, to Pray, to edifie each other, to live a Holy Life, and we be reviled, scorned, called all manner of evil names, imprisoned, fined, banished, or murdered for this Christ will judge the doers of it as doing it against him.

5. And he said, Who art thou, Lord, And the Lord said, I am Jesus whom thou persecutest, It is hard for thee to kick against the pricks.

5. *Note*, Did wicked Persecutors know Christ, it would restrain them from persecution. (But the subtile Devil hath taught Hypocrite Christians to persecute him as by his own authority and commission, and in his own name, and for his Church (that is, themselves). 2. Christs Servants should no more doubt of their seasonable vindication when persecuted for their duty, than if Christ was personally persecuted in their stead. 3. O how terrible will it at last prove to Persecutors, that they have kickt with their bare feet against the Pricks or Thorns of Gods displeasure? Who hath hardened himself against him and hath prospered? Or who hath conquered the Almighty.

6. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

6. *Note*, God can make the fiercest Persecutor tremble: And then O how they are changed, ready to do any thing that God will bid them, which before they Persecuted. And if the change be true, this will hold and come to practice. 2. O then what need have proud Persecutors to be cast down, and how great a mercy to them it may prove?

7. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.

7. *Note*, In *Acts* 22. 9. it is said, they that were with him saw the Light and were afraid, but heard not the voice of him that spake.] The sence of both is, they saw the Light and heard the sound, which its like was a Thunder, or like it; but heard not the voice or words of Christ, which in that sound were uttered to him, nor saw any similitude of Christ. Though we have only *Pauls* witness of this, his after life of Labour, Suffering and Miracles proveth it be true.

8. And Saul arose from the Earth; and when his eyes were opened he saw no man: but they led him by the hand, and brought him into Damascus.

8. This stroak of blindness, was to convince him of the blindness of his persecuting fury.

9. And he was three days without sight, and neither did eat nor drink.

9. *Note*, This was some conformity to Christs being three Days and Nights in the darksom Grave.

10. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the House of Judas for one called Saul of Tarsus: for behold, he prayeth, 12. And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

10. *Ananias* was a Christian appointed by God to this work on *Saul*. 2. Praying was (next to resolved obedience and submission) the first fruits of *Sauls* Conversion.

13. Then Ananias answered, Lord, I have

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heard by many of this man, how much evil he hath done to thy Saints at Jerusalem: 14. And here he hath authority from the chief Priest; to bind all that call on thy name.

13. *Note*, *Ananias* objecteth what he had heard of *Saul's*, as rendring his conversion improbable.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the Children of Israel. 16. For I will shew him how great things he must suffer for my names sake.

15. Obey me who know man, and my own decrees; and object not former things against me, I have chosen him, *&c.*

17. And Ananias went his way and entred into the House; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

17. God hath made known to me, what he did to thee by the way, and hath sent me that thou mightest be restored to thy sight and filled with the Holy Ghost, for gifts necessary to the ministry.

18. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

18. He was miraculously struck blind; and miraculously cured, and then Baptized.

19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20. And straightway he preached Christ in the Synagogue, that he is the Son of God.

19, 20. Being strengthned with food, he conversed certain days with the Christians at *Damascus* whom he purposed to have persecuted, and forthwith preached Christ in the Synagogue to the *Jews*, that he is the Son of God, and consequently all his Gospel true. (And then going into *Arabia* returned to *Damascus* again before he went to *Jerusalem*.)

21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

21. The suddain change from being a destroying Persecutor to be a Preacher made the People wonder.

22. But Saul increased the more in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

22. Proving Jesus to be the true Christ, inferreth all the rest to be believed.

23. And after that many days were fulfilled, the Jews took counsel to kill him:

23. If one of the Leaders of the Persecutors or malignant wicked men should be converted and perswade his companions to turn, they would but seek to kill him also, till God convert them.

24. But their laying await was known of Saul: and they watched the gates day and night to kill him. 25. Then the Disciples took him by night, and let him down by the wall in a basket.

24. *Note*, It is lawful to avoid the violence of bloody Persecutors by secret flight.

26. And when Saul was come to Jerusalem, he assayed to joyn himself to the Disciples: but they were all afraid of him, and believed not that he was a disciple.

26. *Note*, 1. Conversion will shew it self by joyning with the converted. 2. Known Persecutors and wicked men are not too hastily to be trusted, when they profess conversion.

27. But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28. And he was with them coming in, and going out at Jerusalem.

27, 28. This evidence was satisfactory and they received him to their constant Society of the Church.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

29, 30. He Preached Christ boldly and confuted the unbelieving *Jews* that used the *Greek* Tongue. But they sought to kill him, *&c.*

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

31. *Saul*

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31. *Saul* being converted who was a chief Persecutor, and he being removed whom they afterward most maligned, the Christian Churches were quiet a while from Persecution, and were edified in knowledge, and Holiness of Heart and life, living in obedience to God, and in the comfort of the inward Grace and outward Gifts and Miracles of the Holy Ghost, by which they were multiplyed.

32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

32. *Note*, He was no Christian who was not a Saint, by Dedication to God and by profession.

33. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsie. 34. And Peter said unto him, Eneas, Jesus Chrrist maketh thee whole: arise, and make thy bed. And he arose immediately.

33. *Note*, The length and noture of the Disease made the miracle the more notable and convincing.

35. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

35. The undenyable miracle caused a general conviction and conversion of them.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did: 37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

36. A laborious charitable woman being dead, the Christians had Faith to believe that by *Peters* ministry she might be raised to life, *&c.*

39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

39. *Note*, Its like they were poor Widows, that shewed the fruit of her Labour and Charity to them and others.

40. But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up. 41. And he gave her his hand, and lift her up: and when he had called the saints and widows, presented her alive.

40. *Note*, This was not a miracle to be done without fervent Prayer: And it is like *Peter* had assurance of raising her as an answer to his Prayer, before he said Arise.

42. And it was known throughout all Joppa; and many believed in the Lord.

42. Thus miracles made Christians, and fully sealed the Testimony of the Apostles,

43. And it came to pass that he tarried many days in Joppa with one Simon a Tanner.

CHAP. X.

THere was a certain man in Cesarea, called Cornelius a centurion of the band called the Italian band.

1. In *Cesarea* the chief City of the Country about seventy miles from *Jerusalem*, where in a *Roman* Garrison, was one *Cornelius*, Captain of an hundred in the *Italian* Regiment or Legion.

2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

2. A Proselyte that was a Godly man and fearing God, with all his household, liberal in giving Alms and constant in Prayer.

Note, We must not think this man under mere common Grace, but in a state of saving Grace, such as the faithful *Jews* had before Christs incarnation; such being prepared above others to believe in Christ personally, when he was come and preached to them. This is notified, 1. In that he was a Proselyte of Justice though not circumcised. 2. He is called a Godly man (or devout.) 3. He kept no other in his house. 4. He was full of works of Charity. 5. And constant in Prayer, with due fasting. 6. God testified is acceptance of him.

3. He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

3. Being fasting and at Prayer at three a Clock afternoon, an Angel appeared to him.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms

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are come up for a memorial before God.

4. The ſight of the Angel ſtruck him with dead, *&c.* He ſaid, Thy Prayers and Alms coming from Faith and a ſincere heart, are ſo acceptable to God, that he hath ſent me to give thee this notice of it, and to reward thee with a farther Bleſſing.

5. And now ſend men to Joppa, and call for one Simon, whoſe ſurname is Peter: 6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

5. *Note*, God will honour his appointed qualified inſtruments in the giving his mercies.

7. And when the Angel which ſpake unto Cornelius, was departed, he called two of his houſhold-ſervants and a devout ſouldier of them that waited on him continually: 8. And when he had declared all theſe things unto them, he ſent them to Joppa.

7, 8. *Note*, O what a Bleſſing to a Family is a good Maſter, that will keep ſuch about him as he can truſt, and alſo deſerve his ſpecial Love. And what happy Society are ſuch Families. This man had even Godly Soldiers, who uſe to be the worſt of Men.

9. On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour.

9. *Note*, God doth no great things uſually, but by men of Prayer, at leaſt accepteth no other.

10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance. 11. And ſaw Heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet knit at the four corners, and let down to the Earth: 12. Wherein were all manner of four footed beaſts of the Earth, and wild beaſts, and creeping things, and fowls of the air. 13. And there came a voice to him, Riſe *Peter*; kill, and eat.

10. The clean and the unclean, noted the *Jews* and *Gentiles*, and alſo the abrogation of the Ceremonial Laws of Meats.

14. But *Peter* ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean. 15. And the voice ſpake unto him again the ſecond time, What God hath cleanſed, that call not thou common. 16. This was done thrice: and the veſſel was received up again into heaven.

14. What Meats or what Perſons God hath cleanſed, do not thou call polluted and unclean to be rejected.

17. Now while *Peter* doubted in himſelf what this viſion which he had ſeen ſhould mean; behold, the men which were ſent from Cornelius, had made enquiry for Simons houſe, and ſtood before the gate. 18. And called, and asked whether Simon which was ſurnamed *Peter*, were lodged there.

17. The ſame God directeth both the Viſions, and the Meſſuages of *Cornelius* to concur.

19. While *Peter* thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee. 20. Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

20. *Note*, How this ſpeaking of the Spirit was done and known, they only that have it can fully conceive.

21. Then *Peter* went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come? 22. And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy Angel to ſend for thee into his houſe, and to hear words of thee.

22. God commanded *Cornelius* to ſend for thee to hear thee.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24. And the morrow after they entred into Ceſarea: and Cornelius waited for them, and had called together his kinſmeen and near friends.

23, 24. *Note*, This good man had a care that his Kindred and Friends, might all be ſaved as well as he.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him. 26. But Peter took him up, ſaying, Stand up; I my ſelf alſo am a man.

25. *Note*, It was not a Divine Worſhip that *Cornelius* gave him; but yet *Peter* would not accept of any that was ſo extraordinary, as was unmeet for an humble man to own.

27. And as he talked with him, he went in

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in and found many that were come together.

27. *Note*, As evil as those times were, such Conventicles were then allowed.

28. And he said unto them, Ye know how that it is unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean. 29. Therefore came I unto you without gainsaying, assoon as I was sent for: I ask therefore for what intent ye have sent for me?

28. God hath satisfied me to come to you though *Gentiles.*

30. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, 31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32. Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the seaside; who when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God?

30. I was thus commanded by an Angel of God to send for thee: and now I and my friends are all here ready as in Gods presence obediently to hear whatever message or command God sendeth by thee to us. (Some Copies have [before thee] not [God.])

34. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: 35. But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

34. I do by this instance more fully than before perceive, that God respecteth not men for their Country sake, or any common worldly privileges, but for their real goodness, and whatever Nation a man be of, if he so sincerely believe in God and his Mercy, as to fear and serve him, or to work righteousness or truly obey his Laws, he shall be mercifully accepted by him, who is the rewarder of them that diligently seek him.

36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all). 37. That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; 38. How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil: for God was with him.

36, *&c.* The word which God sent to the Children of *Israel* was not like *Moses* Law confined to them, but it was the Proclaiming of Reconciliation to all *Jews* and *Gentiles* that will believe in him, who is by Redemption Lord of all (and not only of the *Jews.*) This word you cannot but have heard hath been published throughout all *Judæa*, &c. How God indued Jesus with the Holy Ghost and with Power, who went about doing good and healing, *&c.*

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40. Him God raised up the third day, and shewed him openly, 41. Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

39. We are Witnesses of his Doctrine and Miracles; and of his Resurrection, and did eat and drink with him, being chosen to this Office.

42. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead.

42. Judge of all that are alive at his coming, and that were dead before and are then raised.

43. To him give all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

43. All the Prophets foretold that through the Merits of this the Messiah, God by his Covenant of Grace would give Remission of sins, to all that truly believe in him.

44. While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

44. Even while *Peter* was thus speaking, the great miraculous gift of the Holy Ghost, came down on all that heard, which broke out in the effects before them all.

45. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. 46. For they heard them speak with tongues, and magnified God. Then answered Peter.

45. This

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45. This was aſtoniſhing News to the *Jewiſh* Chriſtians, to hear *Gentiles* ſpeak Tongues not learned, and to be rapt up in the praiſe of God.

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?

47. Can any reaſon be given, why theſe though *Gentiles* ſhould not be baptized, when God hath thus ſignally owned them by his miraculous gift of the Spirit, as he hath done us.

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

48. He cauſed them to be entred by Baptiſm into the Chriſtian Covenant and Church: and they prayed him to ſtay a while with them, to confirm and comfort them.

CHAP. XI.

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God. 2. And when Peter was come up to Jeruſalem, they that were of the Circumciſion contended with him, 3. Saying thou wenteſt in to men uncircumciſed, and didſt eat with them.

1, 2. *Note*, 1. Even in the pure Apoſtolical firſt Church there were wrangling contending Chriſtians. 2. Even that which ſhould have been their rejoycing was their matter of cenſorious contention. 3. Theſe weak ones charged ſin on the Apoſtle as if they had been wiſer and holier than he. 4. It was the ſeparating and ſelf honouring vice which cauſed this cenſorious contention.

4. But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying, 5. I was in the City of Joppa praying; and in a trance I ſaw a Viſion, A certain Veſſel deſcend, as it had been a great ſheet, let pown from Heaven by four corners; and it came even to me. 6. Upon the which when I had faſtened mine eyes, I conſidered, and ſaw four footed beaſts of the Earth, and wild beaſts, and creeping things, and fowls of the air. 7. And I heard a voice ſaying unto me, Ariſe, Peter; ſlay, and eat. 8. But I ſaid, Not ſo, Lord; for nothing common or unclean hath at any time entred into my mouth. 9. But the voice anſwered me again from Heaven, What God hath cleanſed, that call not thou common. 10. And this was done three times: and all were drawn up again into Heaven. 11. And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me. 12. And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entred into the mans houſe: 13. And he ſhewed us how he had ſeen an Angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter: 14. Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

4. Of all this we have ſpoken on the former Chapter.

Note, 1. God who hath ordained the miniſtry of men will uſe it for mens Salvation, 2. How greatly ſhould the Goſpel and mens Preaching it be valued, when it is Gods means of ſaving men. 3. God uſed then to Covenant and ſave whole houſholds together. And it ſeems *Cornelius*'s houſe was prepared for it.

15. And as I began to ſpeak, the holy Ghoſt fell on them, as on us at the beginning. 16. Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the holy Ghoſt.

15, 16. I remembred Chriſts promiſe of the Spirit, and ſaw that he owned them by fulfilling it.

17. Foraſmuch then as God gave them the like gift as he did unto us who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

17. Seeing God ſo evidently owned them as he had done us, I was neither able nor willing to oppoſe God in his way of mercy to the *Gentils*, which ſhould rather be our joy.

18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

18. *Note*, 1. Gods miraculous gift of the Spirit was an undeniable evidence of his approbation. 2. Cenſorious ſeparating Contention came from haſty raſh judging of things unknown, and before they heard what could be ſaid. 3. When contentious cenſorious Chriſtians come to hear and know what may be ſaid, they may yield and charge their minds.

19. Now

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19. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

19, *Note*, The calling of the *Gentiles* was not yet well underſtood by them.

20. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

20. *Note*, Whether by the *Grecians* be meant the *Jews* that ſpeak *Greek*, or *Gentile* Proſelytes, is doubtful.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

21. God bleſſed their miniſtry to the converſion of a great number to Chriſtianity.

22. Then tidings of theſe things came unto the ears of the Church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

22. To confirm them and carry on the work.

23. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. 24. For he was a good man, and full of the holy Ghoſt, and of faith: and much people was added unto the Lord.

23. It rejoyced him to ſee what Gods Grace had done.

Note, Every Good man will be glad at the converſion of Souls and the increaſe of the Church (as Diaboliſts are grieved at it and fight againſt it.)

2. Young converts need counſel and Exhortation to be confirmed and preſevere. 3. Confirmation conſiſteth in a habitual fixed Reſolution, or full purpoſe to cleave to the Lord.

25. Then departed Barnabas to Tarſus, for to ſeek Saul. 26. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch.

25. *Barnabas* having ſought *Saul*, and drawn him to *Antioch* for more publick ſervice, they two did for a whole year, teach much People in the Church-Aſſembly (which it ſeems was then but one:) And the Diſciples were then firſt called Chriſtians, who before were called by Reproachers but *Gallileans* and *Nazarites*: (and ſince by *Hereſie* and by hereticating reproaches, are called by a multitude of dividing and diſgraceful names.

27. And in theſe days came prophets from Jeruſalem unto Antioch. 28. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar.

28. In divers countries, eſpecially in *Judea*, ſhould be a dearth.

29. Then the Diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

30. Which alſo they did, and ſent it to the Elders by the hands of Barnabas and Saul.

29, 30. The Famine being moſt in *Judea* (the country being dry and poor) and having frequent Famines, and many converts to ſhew the power of Love having ſold their Poſſeſſions heretofore for common uſe, the Chriſtians of other countreys, ſent them relief, by *Paul* and *Barnabas*, to the Elders of the Church to be juſtly diſtributed, as there was need.

Note, Whether by Elders here be meant the unordained Seniors of the People. Or the Presbyters ordained as ſuch. Or as Dr. *Hamond* thought, *Dioceſane* Biſhops, who yet had never a Presbyter under them, and therefore were the ſingle Paſtors of ſingle congregations; is ſufficiently elſewhere conſidered.

CHAP. XII.

NOw about that time Herod the king ſtretched forth his hands to vex certain of the Church. 2. And he killed James the brother of John with the ſword. 3. And becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo (Then were the days of unleavened bread.)

1. *Note*, 1. Kings bear the Image of Gods Dominion, and have their power from him, and not againſt him, and above all men are bound to ſerve him to the utmoſt. Therefore ſuch Perſecutors as *Herod* being the greateſt Traytor againſt God, no doubt have anſwerable puniſhment in Hell.

2. *James* that was one who ſought to be chief, was the chief or firſt of all the Apoſtles in Martyrdom, and drank of Chriſts Cup and was baptized with his baptiſm. 3. To pleaſe wicked men this King murdered Saints and diſpleaſed God.

4. And

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4. The Holy days of unleavened bread or *Easter* are celebrated with the murder of Christ first, and of *James* after. This is the Hypocrites Holiness.

4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

4. He set sixteen Soldiers to keep him, that after the Passover he might Sacrifice him to the People.

5. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

5. The Church for so great a minister in so great danger, betook themselves to their great remedy, even constant importunate Prayer to God.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison.

6. Just when the Tyrant intended his Execution, &c. *Note*, Chains and Keepers are nothing to God.

7. And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote *Peter* on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

7. *Note*, O how Powerful are Gods invisible Agents in comparison of mortal worms. 2. It was a gentle harmless stroak that the Angel gave him; and such are Gods awakening stroaks.

8. And the Angel said unto him, Gird thy self, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9. And he went out and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision

8. *Note*, Implicite obedience by following Gods call even when we know not whither, is acceptable and safe.

10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the Angel departed from him.

10. *Note*, 1. Nothing can hold those that God will deliver. 2. Angels are ministring Spirits for our good.

11. And when *Peter* was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

11. *Note*, We seldom understand what God is doing for us in the beginning of our deliverances, as we do at last.

12. And when he had considered the thing, he came to the house of Mary the Mother of John, whose surname was Mark, where many were gathered together, praying.

12. When he considered what God had done for him, he went to the house of *Marks* mother, and there in the Night was a godly Conventicle of many Christians met to pray (no doubt in a special manner for his deliverance.) God sent him to them as answer to their Prayers.

13. And as *Peter* knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14. And when she knew *Peters* voice, she opened not the gate for gladness, but ran in, and told how *Peter* stood before the gate.

13. This poor maid that shewed so much love to *Peter* by her joy, hath her name recorded in the Scripture.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.

15. *Note*, The word [Mad] doth but express that they thought her grosly mistaken as mad folk use to be; only speaking it in such course phrase as men use to speak to servants. 2. Whether by his Angel they meant an Angel of God representing him, or only a humane messenger sent by him is uncertain.

16. But *Peter* continued knocking: and when they had opened the door, and saw him, they were astonished. 17. But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

16. God having first sent him to them that were Praying for him in Answer to their Prayers, he first tells them to Gods Glory how he was delivered, and then sends the notice of it to *James* (Christs kinsman) and to the brethren for their encouragement. Our mercies are not given us only for our selves.

18. Now as soon as it was day, there was no

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no ſmall ſtir among the ſouldiers, what was become of Peter. 19. And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that they ſhould be put to death. And he went down from Judea to Ceſarea, and there abode.

18. *Note*, Whether it was death or Impriſonment that the Soldiers were put to, is doubtful in the *Greek* Text: But it tells us that the Innocent may be a prey to Tyrants cruelty and injuſtice.

20. And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the kings chamberlain their friend, deſired peace; becauſe their countrey was nouriſhed by the kings countrey.

21. And upon a ſet day, Herod arayed in royal apparel, ſat upon his throne, and made an oration unto them. 22. And the peole gave a ſhout, ſaying, It is the voice of a god, and not of a man. 23. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

20, 21. *Note*, A lively inſtance of the caſe of worldly Tyrants. To day Countries are crowching to them, and Flatterers applauding them, and the perſecuted fearing them, and to morrow they are the ſtinking food of Worms: As Gods to day, and as dung to morrow.

24. But the word of God grew and multiplied. 25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled their miniſtery, and took with them John, whoſe ſirname was Mark.

24. *Note*, Both the deliverance of *Peter*, and the death of *Herod* furthered the ſucceſs of the Goſpel.

CHAP. XIII.

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

1. The Church Aſſembled at *Antioch*, had then in it many men of eminent Gifts for Prophecy and Teaching.

2. As they miniſtred to the Lord and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them.

2. *Note*, To whom the Holy Ghoſt manifeſted this, whether to many or to few is uncertain.

3. And when they had faſted and prayed, and laid their hands on them, they ſent them away. 4. So they being ſent forth by the holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus. 5. And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to their miniſter.

3. *Note*, This was not the firſt Authorizing of them to be Miniſters by Office; for they were called, and Preacht before. But it was their Call or Miſſion to this Particular work, to go abroad Preaching to many Nations. To be ſeparated to the Miniſtry is to be done but once: But to be appointed to this or that place, charge or flock, may be oft done, and that by Faſting, Prayer, and Impoſition of hands. 2. They began their Preaching uſually in the *Jews* Synagogues in all Countries where there were ſuch where they came, they being Expectants of the Meſſiah.

6. And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus: 7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

7. *Note*, His prudence made him willing to be inſtructed, and to hear men that ſaid they were ſent by God.

8. But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

8. *Elymas* (which ſignifieth a Magician) oppoſed them to hinder the Deputies converſion.

9. Then Saul (who alſo is called Paul) filled with the holy Ghoſt, ſet his eyes on him,

10. And ſaid, O full of all ſubtilty and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord? 11. And now behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell

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on him a mist and a darkness; and he went about seeking some to lead him by the hand.

9. The Holy Ghost inspired *Paul* to pass this sentence when he was resolved to execute it: it came not by the will of man primarily.

12. Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

12. Whether the Deputy was Baptized is uncertain, but being Converted to the Faith we may say to his honour that *Sergius Paulus* was the first Christian Magistrate (unless you will call the Jewish converted Priests, Magistrates: *Constantine* was not the first.) But he had no power to use Magistracy for Christianity, save obliquely.

2. The Judgment of God on *Elymas* was for the deconversion: what he did himself is unknown.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath-day, and sat down.

13. *Note*, They began with the despised Jews still, as understanding each others Languages, and as the most prepared to hear the news of the Messiah: Miraculous Language was like miraculous works; not constant and at the speakers will, as if they still spake by miracles.

15. And after the reading of the law and the prophets, the rulers of the synagogues sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

15. *Note*, Thus were their Rulers like Church-Justices, that disposed of Order, that were no Teachers themselves. 1. It was among the *Jews* allowed any man that professed to be a wise man and a Teacher, though not in Office, to Teach the People by the consent of the Ruler of the Synagogue. 3. The reading of the Law and Prophets was the chief part of their Liturgie.

16. Then Paul stood up, and beckening with his hand, said, Men of Israel, and ye that fear God, give audience. 17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18. And about the time of fourty years suffered he their manners in the wilderness. 19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 20. And after that, he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of fourty years. 22. And when he had removed him, he raised up unto them David to be their King; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

16, *&c. Note*, The recital of the History of the *Jews*, was by *Peter* and *Stephen*, and *Paul* judged the meetest way to introduce the tidings of Christ as come, it being that which the *Jews* believed and understood, and on which they grounded their priviledges and expectations.

23. Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus: 24. When John had first preached before his coming, the baptism of repentance to all the people of Israel.

23. This Jesus is the Son of *David* whom you expect, and *John* by Preaching and Baptizing foreshewed you.

25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold there cometh one after me, whose shoes of his feet I am not worthy to loose.

25. *John* told you that he was not the Christ, but that this Jesus was he.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

26. To you *Jews* and Proselytes who are prepared by the fear of God and expectation of the Messiah, we are sent to tell you that he is come, that you may believe in him to Salvation.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. 28. And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29. And when they had fulfilled all that was written of him, they took him down from the tree, and

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and laid him in a sepulchre. 30. But God raised him from the dead:

27. The chief of your Nation, not believing in him, nor understanding the Prophets, fulfilled the Prophesie by killing him, but God raised him.

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

31. He shewed himself to those that he chose to be his Witnesses to the World.

32. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, 33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

32. To you expectants we bring joyful News, the Messiah is come, the promise of him is fulfilled to us, and Christ is risen.

Note, Seeing all men love glad Tidings, the Gospel should be welcome to all.

33. And as *David* the Type is called Gods begotten Son, because he Exalted him to the Throne, so is that word fulfilled now on Christ, indeed begotten of God and raised to Glory.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

34. And this everlasting Kingdom which Christ is raised to, is that called the sure Mercies of *David*, *Isa.* 55. 3.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption: 36. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption: 37. But he whom God raised again, saw no corruption.

35. This must be meant of Christ, *&c.*

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

38,39. By his Sacrifice and Merits, and Intercession and Kingly Power, all sins shall be pardoned to all that truly believe in him, and take him for their Saviour and King; and by him all such are acquit from damning guilt and punishment (initially now by his pardoning Law of Grace, and finally hereafter by his Judgment and Execution) from which the Law of *Moses* can never justifie or acquit you; by all its Sacrifices, and your observances.

40. Beware therefore, lest that come upon you which is spoken of in the prophets, 41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

40. Take heed least your obstinate unbelief cause God to cast you off, and take in the *Gentiles* in your stead.

42. And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

42. Some dislike these words, but others, especially Proselytes, desired to hear them again. By the same *words* is meant the *same doctrine*: *Note*, They grosly mistake that say it is the Lords day, as such that is here called the next Sabbath.

43. Now when the congregation was broken up, many of the Jews, and religious proselytes followed Paul and Barnabas; who speaking to them, perswaded them to continue in the grace of God.

43. Beginners newly convinced must be followed with perswasions to proceed and persevere.

44. And the next sabbath-day came almost the whole city together to hear the word of God. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

44,45. *Note* 1. The Apostles did use to meet on the Jews Sabbath in their Synagogues, and to observe the outward rest of them while they were among the Jews, both to get an opportunity of Preaching to them, and to avoid their offence, till the dissolution of their state had in fact cast down their Law and Policy, which Christ had before abrogated.

2. The crowds of Hearers and multitude of Converts being hateful to Satan, doth usually stir up rage in his servants, and raise greater opposition.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo, we turn to the Gentiles. 47. For so hath the Lord commanded us, saying, I have set thee to be

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a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

46, 47. God did appoint us to offer Christ first to you *Jews*, and he or we rejected not you first: But seeing by your obstinate rejecting of Christ and his Gospel you make and shew your selves unworthy and uncapable of so great Mercy, we go to the *Gentiles*; for so is our Commission.

48. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

48. *Note*, It is a Controversie what is here meant by [*Ordained to Eternal Life*:] whether it be [*Ordained by Gods decree*] or [*ordered by preparing Grace*:] But there is no doctrinal Controversie arising from either Exposition, those being Proselytes, or otherwise in the *neatest disposition* to believe, its probable at the least were the persons here meant: But that God also doth fore decree whom he will effectually convert and save, should be past doubt with all sober Christians, the Perfection of God, and the words of Scripture making it plain: and not only *Augustine* and Protestants, but almost all the Papists Doctors and Schoolmen proving it. And Dr. *Hammond* confesseth that this preparing Grace is Gods Gift; which therefore he before purposed to give. But when he opposeth [*The absolute decree of destinating them whatsoever they do to Salvation.*] It is very ill done so to insinuate that this is the opinion of those that dissent from him: who are so far from it, that they hold that to destinate to Holiness and Salvation is one and the same decree of God: Of this see my Catholick Theology fully handling it: Alas for this sad disease in Church Doctors.

49. And the word of the Lord was published throughout all the region. 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

50. *Note*, Devout Women and Men in ignorance may be Adversaries to Christianity and Truth, and Instruments of Persecution: And the chief and honourable are oft the chief herein. 2. Powerful successful Preaching useth to stir up violent Persecuting, which oft driveth the Preachers to some other place where God hath some to call.

51. But they shook off the dust of their feet against them, and came unto Iconium.

51. *Note*, As Excommunication was dismal to them that were cut off, *so shaking off the dust of their feet* against them was a dismal signification of a forsaken People.

52. And the disciples were filled with joy, and with the holy Ghost.

52. *Note*, Gods Grace and the Churches joy, may increase under Persecution, and expulsion by men.

CHAP. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

1, 2. Still the great success of the Ministry is attended with the greatest Envy and Opposition of bad men.

3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

3. *Note*, Long Preaching is needful to root that word which one or two Sermons oft leaveth loose. 2. Miracles were the convincing cause of the credibility of the Apostles testimony.

4. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.

4. *Note*, The Gospel causeth divisions by saving some, or else all would perish together in Concord.

5. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them. 6. They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7. And there they preached the gospel.

5. *Note*, Still Persecution disperseth the Gospel.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mothers womb, who never had walked. 9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10. Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

8. The Holy Ghost when he would do the Miracle made *Paul* discern the Mans Faith, and exciteth him to bid him stand up.

11. And when the people saw what Paul had

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had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men. 12. And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

11. They knew that ſuch a Miracle muſt be a ſupernatural work, and done by God; and they called them by the uſual names of their Gods.

13. Then the prieſt of Jupiter which was before their city, brought Oxen and garlands unto the gates, and would have done ſacrifice with the people.

13. The Prieſt of *Jupiter*, whoſe Temple or Statue was without the City, brought Oxen to ſacrifice to them.

Note, Such Men are readier for Idolatries, than to receive Gods word.

14. Which when the Apoſtles, Barnabas and Paul heard of, they rent thir cloths, and ran in among the people, crying out. 15. And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made Heaven, and Earth, and the Sea, and all things that are therein:

14. *Note*, 1. The number of Twelve Apoſtles was fitted to the *Jews* Twelve Tribes, to whom the Goſpel was firſt to be Preached: But when Chriſt would gather the *Gentile* Church, he increaſed the number, and *Paul* was commiſſioned by a voice from Heaven, and he and *Barnabas*, by a ſpecial miſſion of Chriſt, by the Holy Ghoſt. 2. The ſignificant ceremony of *renting the Clothes*, is uſed by theſe two Apoſtles. 3. All good Men hate Idolatry, and would not be Idoliz'd themſelves. 4. The Devil would honour the Miniſters of Chriſt overmuch, when it is to contradict their Doctrine.

16. Who in times paſt ſuffered all Nations to walk in their own ways. 17. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us Rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

16. He hath long connived by patient permiſſions, at the manifold Idolatries and Vices of the World, not puniſhing them as they deſerved: Yet his common mercies to mens bodies, did both ſignifie, that he is the merciful Ruler and Benefactor to mankind, and that he uſeth not ſinful man as he deſerveth, but in mercy, obligeth all to gratitude and repentance.

18. And with theſe ſayings ſcarce reſtained they the people, that they had not done ſacrifice unto them.

18. *Note*, So forward are men to forbidden worſhip, who are backward to ſpiritual and true.

19. And their came thither certain Jews from Antioch and Iconium, who perſwaded the people, and having ſtoned Paul, drew him out of city, ſuppoſing he had been dead.

19. *Note*, This is the levity of the vulgar; that one day will ſacrifice as to Gods, to theſe, whom after they would kill as malefactors: So little truſt is to be placed in them. And though we know not whether moſt of the ſame perſons were the Perſecutors, its like that many were.

20. Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city: and the next day he departed with Barnabas to Derbe.

20. *Note*, Its like his recovery was a miracle; elſe ſtoning would have diſabled him to travel.

21. And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and to Iconium, and Antioch.

21. *Note*, Perſecution made them not to forſake the Plantations which they had newly made.

22. Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

22. Confirming them againſt the Temptation of Perſecution, which muſt be ſuffered by thoſe that will be ſaved.

23. And when they had ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

23. They ſetled the Chriſtians that were converted in theſe ſeveral Cities, in Church order, ordaining Elders in every Church, to be the Guides and Teachers of the reſt; and that with Faſting and Prayer, becauſe of the great importance of the work.

Note, 1. It is made a controverſie, whether χειροτονήσαντες ſignifie [by *ſuffrages*] or [*by laying on of hands*]. But it is of ſmall importance: For it is certain, that the Apoſtles forced no Elders on the People, but Ordained them by the Peoples choice or conſent: And it is certain, that Ordination was the Apoſtles Act.

2. And its a controverſie what is here meant by Elders; whether Dioceſane Biſhops, or meer Presbyters, or

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or Lay Elders, or Deacons also. The Scripture calls all Church-guides and Teachers *Elders*, and here maketh no distinction. Its certain, that each Church here was but one small Assembly: And therefore, if they will call the Pastor of one Assembly a Diocesane, its a nominal strife: If they say, it is because they had Power to govern a Diocess of a multitude of Churches when they were gathered. 1. They must prove that power given. 2. Then they were no Bishops of those Churches, till they were indeed Churches. 3. And its probable, that about those near Cities, that was not in their life time.

Though it be not certain, that by [*Elders in every City*] is meant more than one in each City, yet by the Phrase, it is most probable; specially, considering what evidence there is of many at *Corinth*, *Antioch* and *Jerusalem*.

24. And after they had passed throughout Pisidia, they came to Pamphylia. 25. And when they had preached the word in Perga, they went down unto Attalia: 26. And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

24. They returned to *Antioch* in *Syria* (not *Antioch* in *Pisidia*) to give the Church an account of their success.

27. And when they were come and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28. And there they abode a long time with the Disciples.

27. *Note* 1. It was a Congregation, and not a Diocess of a multitude of Congregations, that is called the Church, which they congregated. 2. They brought them the glad Tidings, that the *Gentiles* had received the Faith: Though it was in the *Jews* Synagogues that they preacht, at least for the most part.

CHAP. XV.

AND certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

1. Some Christian *Jews* thought and taught, that Circumcision and keeping the Law of *Moses* is necessary to Salvation, both to Jew and Gentile Christians.

Note, 1. The sound Doctrine of Christianity was quickly corrupted by erring Teachers. 2. The threatning of damnation, and making error seem necessary to Salvation, was used to affright timerous Christians into false ways.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.

2. *Note*, To be Dissenters and Disputants against errors and tyrannical impositions upon conscience, is no fault but a great duty.

2. Its but a groundless fiction of some that tell us that this was an appeal to *Jerusalem*, because it was the Metropolis of *Syria* and *Antioch*: As if Metropolitane Church Power had been then setled: When long after, when it was devised indeed, *Antioch* was above *Jerusalem*: And its as vain a fiction that this was an appeal to a general Council; as if the Apostles and Elders at *Jerusalem* had been a general Council, when none of the Bishops of the Gentile Churches were there, or called thither. It is notorious that it was an appeal to the Apostles (taking in the Elders) as those that had the certainest notice of Christs mind, having conversed with him, and being entrusted to teach all Nations whatever he commanded them, and had the greatest measure of the spirit; and also being *Jews* themselves were such as the Judaizing Christians had no reason to suspect or reject.

3. And being brought on their way by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

3. *Note*, By the Church that brought them on, is neither meant a Diocess of Churches nor the meer Clergy; but the chief Men of the Congregation of *Antioch*. 2. The Gentiles conversation was joyful news.

4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. 5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

4. They first told them of their success on the Gentiles, and then of the Doctrine of these Christian Pharisees.

Note, The error, as to the Jews, had a fair Religious pretence; for *Moses* Law was Gods own Law, and delivered by Angels, and confirmed by miracles; and Christ had said that he came not to destroy it, *&c.* Therefore had not Apostolick Testimony, and the authority of the Holy Ghost by Miracles, proved the abrogation, it would more hardly have been believed by good men, than the substitute Canons of Bishops

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shops that have no such pretence. But the *Gentiles* were never under *Moses* Law as such.

6. And the Apostles and Elders came together, for to consider of this matter.

6. *Note*, Gods inspiration made not consultation needless to themselves, or to convince Gainsayers.

7. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8. And God which knoweth the heart, bare them witness, giving them the holy Ghost, even as he did unto us: 9. And put no difference between us and them, purifying their hearts by faith.

7. Those of the Pharisees way that came with *Paul* and *Barnabas*, were heard disputing for their cause, and then *Peter* said, *&c.*

10. Now therefore why tempt ye God, to put a yoak upon the neck of the disciples, which neither our fathers nor we were able to bear?

10. God never put this yoke on the *Gentiles*, and we *Jews* have found it a heavy burden.

11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

11. And it is not by the works of *Moses* Law, that we *Jews* are justified and saved, but in the same way that is common to the *Gentiles* with us, even by the Grace of Jesus Christ.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12. The miracles and conversion of the *Gentiles*, was Gods approving Testimony in the case.

13. And after they had held their peace, James answered, saying,

13. *Note*, They were not like the proud Magisterial Talkers, so full of themselves, that they have not patience to restrain their list of speaking till another hath done, but stop and silence him by rude uncivil interruption, on pretence that he is too long.

13, 14. Men and brethren, hearken unto me. 14. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15. And to this agree the words of the Prophets; as it is written, 16. After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up: 17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

13, 14. *Note*, Some think *James* meaneth the prophecy of *Simeon*, *Luke* 2. 37. A light to lighten the *Gentiles*: but its liker, (though not certain) that its *Peter* here that he meaneth.

18. Known unto God are all his works from the beginning of the world.

18. God that hath propheeyed of this calling of the *Gentiles*, decreed and foreknew it. They are his works as well as we, and he is merciful to all.

19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are returned to God: 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from bloud.

19. *Note*, It is not agreed by Expositors what these words mean, whether it be only things indifferent that are here determined (as *B.Ri* and some others think, and that only to avoid offence for a time: Or whether it be the precepts of *Noah* imposed on the Proselites of the Gate as such, (as Doctor *Hammond* thought) They that go the first way, think, that by [*Fornication*] here is meant *Idolatry*, that is, the countenancing of it by the use of things in themselves indifferent: But most think, that by [*Fornication*] is meant some controverted sorts of it, as marrying within some prohibited degrees, or using Concubines, or second Wives, which the *Jews* scrupled not. And others think that the ignorance of *Jews* and *Gentiles* of the evil of Fornication, and some Hereticks pleading for it, made it, though not indifferent, joyned with the rest.

Those that go the second way, say, that to the Proselites of the Gate, the seven Precepts of *Noah* were necessary, and therefore when they turned Christians, not to be cast off: And by [*Bloud*] they think is meant *Bloudshed* or *Murder*:] so the two first precepts (saith Dr. *Hammond*) are, for Worshipping the true God: 2. And not Idols; both these are included in [Abstaining from Meats offered to Idols.] 3. Abstaining from Bloud, is the fifth of those Precepts against Murder. 4. From things strangled is the seventh. 5. From Fornication was the fourth. 6. And many ancient *Greek* copies add here [*Thou shalt not do to another what thou wou'dst not have done to thee*] and that containeth that against theft and injustice, *&c.* Which ever of these be right it maketh no difference as to our obligation. By *eating* things *strangled* and *bloud*, can be meant no more than such beastly devouring, either of

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of the blood it ſelf, or the blood in the ſtrangled creature, which ſignifyeth a bloody mind, and may harden men in cruelty, and eaſilyer diſpoſe them to ſhed mans blood. And if there be any more that is ceremonious in it, it was temporary to avoid the *Jews* offence: But if any think any more to be unlawful, its lawful to forbear it.

21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

21. As for the *Jews*, the Law of *Moſes* belongs to them, and we leave them to it, till God ſhall diſſolve their State and Policy (it is preached by the reading of it in the Synagogues every Sabbath day.

22. Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company of Antioch with Paul and Barnabas; namely, Judas ſirnamed Barnabas, and Silas, chief men among the brethren.

22. Though the Apoſtles were the infallible Deciders, the Elders and the whole Church were unanimous conſenters, and to ſhew the neceſſity of concord, and that even infallible and miraculous Teachers, yet guide only Volunteers; They ſent ſome of their own Company (of the Colledge that guided the Church at *Jeruſalem*; or as Doctor *Hammond* thinketh Biſhops of ſome ſingle Congregations in *Judea*) that contending parties might not be the only reporters of their ſentence.

23. And wrote letters by them after this manner, The apoſtles, and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. 24. Foraſmuch as we have heard that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, ye muſt be circumciſed, and keep the law; to whom we gave no ſuch commandment.

23, 24. *Note*, 1. If Falſe Teachers pretended Apoſtolick Authority or Miſſion when they were near them, no wonder if they do it now when they are not ſo eaſily confuted. 2. Tyrannical impoſitions on Conſcience, do but trouble the Church, and ſubvert Souls, by pious pretences.

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul; 26. Men that have hazarded their lives for the name of our Lord Jeſus Chriſt. 27. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth.

25. Thus far their Letters are credential, to tell them that they may believe the Meſſengers.

28. For it ſeemed good to the holy Ghoſt, and to us, to lay upon you no greater burden then theſe neceſſary things;

28. *Note*, 1. It is prophaneneſs for any Biſhops or Councells to uſe theſe words, who neither have aſſurance, nor can give any proof that the Holy Ghoſt guideth them. 2. The Holy Ghoſt is againſt impoſing unneceſſary things as neceſſary. Theſe things here impoſed were neceſſary, at leaſt all to thoſe Perſons, and at the time, and moſt (if not all) continually.

29. That ye abſtain from meats offered to idols, and from bloud, and from things ſtrangled, and from fornication, from which if ye keep your ſelves, ye ſhall do well. Fare ye well.

29. It is not *Moſes*'s Law that ye are bound to keep, but theſe commoner precepts. Do nothing that ſcandalouſly favoureth Idolatry, or ſavoureth of cruelty and bloodineſs, not eating ſtrangled Creatures in the gore blood, avoid defilement, by any ſort of forbidden fleſhly luſt and filthineſs.

30. So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle.

30. *Note*, The multitude was one Aſſembly, not a Dioceſs, nor only the Clergy.

31. Which when they had read, they rejoyced for the conſolation.

31. *Note*, Liberty from toylſome Ceremonies (tho God firſt inſtituted them) was matter of joy to the Churches: But alas few Churches are allowed that joy, by their Lordly Paſtors.

32. And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.

32. *Note*, By [Prophets] is meant ſuch as were inſpired by the Holy Ghoſt, either by Revelation of any new thing, or by ability to explain and apply known truth.

33. And after they had tarried there a ſpace, they were let go in peace from the brethren unto the apoſtles. 34. Notwithſtanding it pleaſed Silas to abide there ſtill. 35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

33. *Note*, The Church of *Antioch* had many excellent Teachers, and it is not intimated, that any one was

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was Bishop over the rest, or that *Paul, Barnabas, Silas, Simeon, Lucius, Manaen,* &c. were subjects to any one.

36. And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

36. *Note,* Converted Souls and Planted Churches, must be further visited, observed and watered.

37. And Barnabas determined to take with them John, whose sirname was Mark. 38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40. And Paul chose Silas, and departed; being recommended by the brethren unto the grace of God. 41. And he went through Syria, and Cilicia, confirming the churches.

37. *Note,* Apostles were not infallible in all things, even about the fitness of their Helpers. 2. Small differences even to sharpen contention, may stand with Christian Love and Unity. 3. There was then no Judge of such controversies, either Bishop or Synod to avoid and end them. 4. But God turned this to good, for the better spreading of the Gospel.

CHAP. XVI.

THen came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek. 2. Which was well reported of by the brethren that were at Lystra and Iconium. 3. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

1. *Timothies* Mother being a *Jew,* he might be circumcised, though his Father was a *Greek*: And because uncircumcised, he might not be admitted to converse with the *Jews,* he circumcised him, the *Jews* being yet permitted to use the Law of *Moses*: which he would not have done, had both Parents been *Gentiles.*

4. And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the churches established in the faith, and increased in number daily.

4, 5. They delivering them the Apostles Decrees: freed the Church from the doubts which the *Judaizers* had raised, and so they were quieted and setled in Judgment, Faith and Concord, and daily increased.

6. Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

6. Forbidden by some Revelation or Inspiration.

7. After they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not. 8. And they passing by Mysia, came down to Troas.

7. The invitation or inspiration of Gods Spirit diverted them.

9. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

9. *Note,* Gods differencing Grace plainly appeareth in sending his Gospel to some Countries, rather than to other.

10. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

10. *Note,* It is the duty of Ministers to follow Gods call; though all have not visions, all have some notifications of Gods will, by Mens necessity, opportunity, invitation, *&c.*

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

11. *Note,* The Apostles did choose Populous Cities to Preach in, because there was most matter to work on: Its best fishing in the Sea. Besides that, the *Jews* synagogues were mostly in such places.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

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13. *Note*, Whether here was an Oratory or Chappel, or only the open Field, is uncertain: And whether the Assemblies were Proselites of the *Jews*, or *Jews* with such, or the better sort of *Gentiles*, is not certain: But the first is likely, because they kept the Sabbath.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of *Paul*.

14. 1. *Note*, Its like she was a Proselite. 2. They that worship God are best prepared for further Grace: 3. Gods opening the heart maketh the word effectual. 4. Diligent regardful attention to the word, is the beginning of Conversion, or a great preparation.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

15. *Note*, 1. It was the ordinary way of Apostles to Baptize Households: Not that they could be sure they were all true Believers, or that the Rulers could make them such. But it was the Rulers duty to devote all in their Power to God; and therefore to do their best to perswade them to a true consent; and to rid their house of all unnecessary Persons that refused: And God used to bless their endeavours, and their interest and power might do much.

2. Converted Persons have so much love to Christs Ministers who converted them, that they greatly desire their Company and further help.

16. And it came to pass, as we went to prayer, a certain Damsel, possessed with a Spirit of divination, met us, which brought her Masters much gain by soothsaying:

16. One possessed with a deluding foretelling Devil, who thereby brought him gain for Divination.

17. The same followed *Paul*, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

17. *Note*, God constrained the Devil to confess Christ against his will.

18. And this did she many days. But *Paul* being grieved, turned and said to the Spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

18. *Note*, 1. Satan must be dispossest of Body, Soul or Nation, whenever Christ commandeth it.

19. And when her Masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace, unto the Rulers.

19. *Note*, Its like her Masters being more then one, were some Heathen Priests, however we see, the love of money is the root of Persecution and all evil.

20. And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city, 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.

20, 21. They brought them to the *Roman* Officers, under whose Government they were, and accused them as being *Jews*, of a contrary Religion, and by their unlawful Doctrines, causing Sedition and disturbing the publick peace. *Note*, Covetous malignants use the accusation of Sedition to hide their malice.

22. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23. And when they had laid many stripes upon them, they cast them into prison, charging the jaylor to keep them safely. 24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

22. *&c.* *Note*, Rulers and Rabble, and most were for the Devil against Christ and their own Salvation: And the innocent Servants of Christ are imprisoned and used as Rogues, meerly for seeking mens welfare.

25. And at midnight *Paul* and Silas prayed, and sang praises unto God: and the prisoners heard them.

25. *Note*, Persecution doth not disoblige us from joyful praise to God, nor destroy believers comforts.

26. And suddenly there was a great Earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones band were loosed.

26. *Note*, *Luke* that wrote this was one of their company in the City, when this was done: Gods Power is invincible.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28. But *Paul* cried with a loud voice, saying, Do thy self no harm; for we are all here.

27. He

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27. He would have killed himself to prevent punishment, in the rage of his passion.

29. Then he called for a light, and sprang in, and came trembling, and fell down before *Paul* and Silas; 30. And brought them out, and said, Sirs, what must I do to be saved?

29. *Note*, When Gods dreadful Judgments and his Grace joyn together, no heart can resist them.

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

31. *Note*, 1. He was resolved to do whatever they required, knowing by this miracle, that they were sent by God. 2. Believing in Christ, includeth all the essentials of Christianity. 3. His house would not be saved for his Faith, without any of their own. But it is supposed, that God would bless his endeavours to convert them.

32. And they spake unto him the word of the Lord, and to all that were in his house.

32. They instructed him and his Houshold, that they might indeed believe and be saved.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.

33. He presently shewed his Repentance and Faith: For he that had scourged them, washed their sores to heal them; and he and all his Houshold were presently Baptized, as having professed their resolved Faith in Christ.

Note, The Apostles delayed not Baptism, when serious profession gave them right: but in doubtful cases of ignorant or unresolved Men, it ought to be longer delayed.

34. And when he had brought them into his house, he set meat before them, and rejoyced, believing in God with all his house.

34. *Note*, 1. True Conversion changeth mens thoughts of Gods Servants, and causeth men to love and honour them. 2. Conversion puts men into a joyful state.

35. And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36. And the keeper of the prison told this saying to *Paul*, The magistrates have sent to let you go: now therefore depart, and go in peace. 37. But *Paul* said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

37. *Note*, It is lawful to plead our right by Law against unjust Magistrates, *Paul* was a *Roman* by enfranchisment (though a *Jew*).

38. And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

38. *Note*, The *Roman* Laws forbad all such base usage of any that was of *Roman* freedom.

39. And they came and besought them, and brought them out, and desired them to depart out of the city. 40. And they went out of the prison, and entred into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

39. They spake them fair, for fear, and intreated them to depart. 40. They visited, comforted and confirmed their converts.

CHAP. XVII.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews. 2. And *Paul*, as his manner was went in unto them, and three sabbath-days reasoned with them out of the Scriptures, 3. Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.

2, 3. *Note*, *Paul* began his Preaching usually in the *Jews* Synagogue, because they were most prepared by expectation of the *Messiah*, and understood his language: for it is not certain, that the miraculous gift of unlearnt tongues, was it which he used in his ordinary Preaching, and not only on extraordinary inspirations.

4. And some of them believed, and consorted with *Paul* and Silas: and of the devout Greeks a great multitude, and of the cheif women not a few.

4. And being convinced by proof out of the old Testament, that Christ must suffer and rise again, many believed; some *Jews*, but more of the *Proselites* and chief Women.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar,

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and assaulted the house of Jason, and sought to bring them out to the people.

5. *Note*, The rabble are fit instruments for persecution; for they have sufficient ignorance and malignity, and will rage against reason: But its Legalists that incite them.

6. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also? 7. Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

6, 7. *Note*. 1. Were it not for the false pretence of Sedition against Rulers, to engage their safety, and honour in jealousie against Christ and Religion, the Devil would be posed in his Accusation of the Faithful. 2. The name of King Jesus falsly Expounded, it is that is used to engage Princes against Christ.

8. And they troubled the people, and the rulers of the city, when they heard these things. 9. And when they had taken security of Jason, and of the other, they let them go.

8. *Note*, So Solicitous are men of their own safety, from the Rulers power, that all puts them into trouble, which seemeth to bring them into any danger. Fears raise Commotions.

10. And the brethren immediately sent away Paul and Silas by night unto Berea? who coming thither, went into the synagogue of the Jews.

10. *Note* 1. It is good to reserve Persecuted Ministers for further work, when Satan would destroy them. 2. Again the Apostles make the *Jews* Synagogue their Preaching place.

11. These were more noble then those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

11. These were more ingenious rational sober *Jews*, and did not meet the Gospel with rage, but thought it worthy their serious enquiry, whether the Scriptures did foretell of the Death and Resurrection of Christ, and whether *Pauls* proofs of Christianity were valid.

12. Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

12. This preparation of a sober enquiry after truth, is a reason rendred, why many of them believed. As did many men and women of note.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

13. *Note*, Satan sends about his Messenger as Christ did his: To stir up the People.

14. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

14. *Note*, Not because *Paul* was more fearful than the rest, but that he was more useful and more maliced.

15. And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

15. *Paul* passing by many Countries between, was conducted to *Athens*, the great Seat or University of Philosophy, to *Greece* and all the Learned World.

16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

16. He was much moved, to see such abundance of Statues, Images and Altars in the City.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

17. Therefore he did not only dispute for Christianity in the Synagogue with the *Jews*, and devout Worshippers (who when converted, were usually the first Members of the Churches) but also with the Heathens where he met them, against their Idolatry.

18. Then certain philosophers of the Epicureans, and of the Stoicks, encountred him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods? because he preached unto them Jesus, and the resurrection.

18. The *Epicureans* a loose sensual Sect, and the *Stoicks* a stricter Sect encountred him; and some of them despising him as an unlearned Babbler: Others thought that he Preacht some God (by the Name of Jesus and the Resurrection) not known to them before. *Note*, The *Athenians* were not only for liberty for every one to Worship what God he would, but thought it the height of Religion to take in and worship the Gods of all Nations: And to please them all, and build them Altars.

19. And they took him, and brought him unto Areopagus, saying, May we know what

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what this new doctrine, whereof thou ſpeakeſt, is? 20. For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

19. They brought him to the Court of Judicature, who were to be Judges, before any new God was to be received, that they might hear what God it was that he Preached.

21. (For all the Athenians, and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing.)

21. The very Learning and daily buſineſs of the *Athenian* Philoſophers, Students and Sojourners, was but to know News, and tell it, whether Speculative or Hiſtorical: (And what elſe is all Learning, that ſerveth not to Holineſs and Heaven.

22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

22. Ye are on pretence of being very Religious, addicted to worſhip multitude of Gods.

23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore yet ignorantly worſhip, him declare I unto you.

23. Whatever was the occaſion of that Inſcription, you confeſs you worſhip an unknown God, I would therefore make known to you that only God, whom you muſt worſhip.

24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: 25. Neither is worſhipped with mens hands, as though he needed any thing ſeeing he giveth to all life, and breath, and all things;

24, 25. Bring not down that God that made and owneth all the World, imaginarily to your Temples and Images, or think that he needeth, or you can give him any thing, who giveth us all things.

26. And hath made of one bloud all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

26. And hath made all Men of one human nature (propagated from one root) and ordered them into their ſeveral Countries, and bounded habitations determined by him.

27. That they ſhould ſeek the Lord, if haply they might feel after him, and find him,

27. Making it their duty to ſeek to know him as their Maker by his works, and as their Benefactor by his Mercies, which palpably declare him, that they might ſerve, love and worſhip him, as their God.

27, 28. Though he be not far from every one of us: For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his off-ſpring.

27, 28. He is as near us as our Souls are to our Bodies: Being indeed more than a Soul to all the World: For it is *in him* that we live, and move, and have our Being: As your Poet *Aratus* ſaith, For we are his off-ſpring: for of him, and through him, and to him are all things, and no Parent ſo much cauſeth us as God doth, nor doth the Soul ſo much to our life, motion and being, as God doth.

29. Foraſmuch then as we are the off ſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device.

29. Our Souls being the beſt Image of God our Maker, we muſt not ſo much debaſe him as to make Images of him of Gold, Silver or Stone, as if he was like ſuch ſhapes.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

30. And as man ſeemeth by forbearance a while to connive at faults, ſo God hath not in the time of this ignorance, either puniſhed the World as ſuch deſerveth, nor ſent them from Heaven that notice of his diſpleaſure, and that call to Repent and amend as now he doth, but let them moſtly to the Light of Nature, and the diſcoveries of his Works and Providence: But now in hatred of Sin and Mercy to Sinners, he hath ſent a ſpecial meſſenger to the World, to call all to Repentance, and offer them pardon thereupon.

31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

31. For he hath certainly determined to judge the World with Righteouſneſs, by that man whom he hath ordained to be the Saviour of the Faithful, and the Judge of all which (though it ſeem incredible to moſt, that a man ſhould be ſo advanced to be King and Judge of all the World, yet) God hath given certain proof of, by evidence ſufficient to evince it to true reaſon, in that he hath raiſed him from death to life, (and taken him up to Heaven.)

32. And

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32. And when they heard of the Resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33. So Paul departed from among them.

12, 13 *Note*, The Resurrection seemed so incredible that some (*Epicureans* its like) scoft at it.

Note, *Paul* did wisely in Preaching the true God to them first, and reproving their Idolatry, and only concluding with the notice of Christ. And yet no sort of men more contemned his Doctrine than the Learned *Athenians*. Self-conceit and the prepossession of their vain though extolled Learning most powerfully kept out the Truth: And it did not please God there to work Miracles to convince them.

34. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

34. This famous University yielded few Converts, but those few were precious to God.

CHAP. XVIII.

AFter these things, Paul departed from Athens, and came to Corinth; 2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

2. That *Claudius* banished all *Jews* from *Rome* is certain; but the cause is uncertain. *Suetonius* saith, *It was their Tumults by the impulse* or *imitation of Christ* (or some read it of one *Cresius*.) It is not unlike that the *Jews* rage at *Rome* against the Gospel made them Tumultuous against Christians: and thereupon both sorts were banished under the name of *Jews*: And so there could then be no Church left and tolerated at *Rome*, but *Gentiles* only. For it is doubtless that the Christian *Jews* were banished.

3. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were Tent-makers.)

3. *Note*, Men separated to the Ministry of the Gospel, may labour for their Living, if needful.

4. And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, and the Greeks.

4. *Note*, Still the *Jews* Synagogue was his Preaching place to gather the beginnings of a Church.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in Spirit, and testified to the Jews, that Jesus was Christ.

5. He was extraordinarily moved in Spirit more openly and earnestly to testifie to the *Jews* that Jesus is the Christ, to leave them without excuse.

6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your bloud be upon your own heads; I am clean: from hence forth I will go unto the Gentiles.

6. And when they gainsayed and railed and blasphemed Christ, he renounced and deserted them by the Ceremony of shaking off the dust as a witness, that their destruction was of themselves and not by his neglect to convince them. And thenceforth he resolved to leave their Synagogue and teach the *Gentiles*.

7. And he departed thence, and entred into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the Synagogue.

7. *Note*, Its like this *Justus* was a Proselyte; If not he was one that had learnt at least to worship the true God.

8. And Crispus the chief Ruler of the Synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing believed, and were baptized.

8. *Note*, 1. Still we see households are Converted and Baptized together; the Rulers power and Gods blessing prevailing with them. 3. Though the Synagogue drove away *Paul*. the Ruler followed him.

9. Then spake the Lord to *Paul* in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

3. *Note*, It is an ungrounded Exposition of them that say that these were Gods People, as pious men before (though some Proselytes might be such,) or that God only foreknew their Conversion, and did not decree to cause it. God had many there whom he decreed to Convert; and therefore will have *Paul* to Preach to them, and will secure him from Persecutions.

11. And he continued there a year and six months, teaching the word of God among them.

11. *Note*, 1. Great works must have answerable time and labour, 2. There is mention of *Paul*, *Silas*, *Timothy*, *Aquila*, *Luke*, and many other such at *Corinth*; but of no one that was sole Bishop over the rest.

12. And when Gallio was the deputy of Achaia,

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chaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

12. They carryed him by force before the *Roman* Proconsul to be judged.

13. Saying, This fellow perswadeth men to worship God contrary to the law.

13. *Note*, Who would think but these men were very godly men themselves who were so zealous against Worshipping of God contrary to the Law. And yet they were meer blind ungodly malignant Persecutors.

14. And when Paul was now about to open his mouth, Gallio, said unto the Jews, if it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: 15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

14. The *Roman* Law enabled not *Gallio* to decide the *Jewish* Controversies, but to punish men that wronged one another, or committed any wicked lewdness.

Note, If Christian Magistrates were all as wise as these Heathens, and would not lend fiery Legallists their Swords, nor become the Executioners of the fury of blind proud zealots, the business would be soon over, and be but a scuffle among themselves.

16. And he drave them from the Judgment-seat. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

16, 17. *Note*, Its like these *Greeks* were Christian Converts: They did ill in exercising revenge.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea, for he had a vow.

18. *Note*, It is uncertain whether it was *Paul* or *Aquila*, that is said to cut his Hair: but it seemeth liker to be *Aquila*. The Vow of *Nazarites* was not to cut their Hair, sometime during Life, and sometime for a certain time: When it was ended they cut their Hair.

19. And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

19. *Note*, His renouncing the *Jews* at *Corinth*, was not a forsaking them elsewhere.

20. When they desired him to tarry longer time with them, he consented not: 21. But bad them farewel, saying, I must by all means keep this feast that cometh, in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22. And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

22. He went up from *Cæsarea* to *Jerusalem* and after returned to *Antioch*.

23. And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, strengthening all the disciples.

23. To instruct and encourage those before Converted, as well as to gather more.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

24, 25. He was well acquainted with the Scriptures, and believed so much of Christ as *John* had Preached, and was Baptized with his Baptism, but wanted yet much of the further knowledge of Christ, and of the Christian Baptism.

26. And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

26. *Note*, An Eloquent Teacher mighty in the Scriptures, yet disdaineth not to be better instructed by a Tent-maker and his Wife.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

27. They wrote to them to entertain and encourage him; who when he was come proved a great helper to them, that already by the Grace of God were made Believers.

28. For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ.

28. For by the advantage of great acquaintance with the Scriptures, and his Eloquence, he was too hard for the contradicting *Jews*, and clearly proved to them from

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from the Scriptures which they own, that Jesus is the true Messiah or Christ.

CHAP. XIX.

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples. 2. He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost. 3. And he said unto them, Unto what then were ye Baptized? And they said, Unto Johns baptism.

1. He found some that owned the Christian Profession. 2. *Note*, *Johns* Preaching was, that the Messiah is now come, and those that Repented and Believed this he Baptized, though they knew not that Jesus was he: But to many he also pointed to Jesus and said, This is he. And these Disciples its like were such: and had learned no more.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. 5. When they heard this, they were baptized in the name of the Lord Jesus.

4. *Paul* said *John* Baptized those who professed Repentance and Faith in the Messiah as just now at hand, who indeed was Jesus Christ. When these Disciples heard that, they were expresly Baptized (again) into the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the holy Ghost came on them and they spake with tongues, and prophesied. 7. And all the men were about twelve.

6, 7. And the miraculous signal gift came on these men, when *Paul* had laid his hands on them.

Note, The opinion of *Marnixius* and *Beza* that verse 5. was the speech of *Paul* concerning *Johns* Converts, that they were Baptized in the name of the Lord Jesus. 1. Is forced and therefore to be suspected: 2. It is contrary to the Context: For [They in *verse* 3. and *They* in *verse* 5. and *Them* in *verse* 6. all plainly speak of the same persons. 3. It is contrary to the History of *Johns* Baptism, who Baptized multitudes of the common People, Souldiers, Publicans and Pharisees upon a meer profession of Repentance and belief of the Messiah at hand, and is never said to have Baptized any into the Name of the Lord Jesus. 4. Their Reason for it is contrary to the Doctrine of Christianity, as if *Johns* Baptism were so much the same with Christs that it is not to be perfected by the latter. If any one then or now were Baptized only by *Johns* Baptism, he ought to be Baptized again. It is essential to Christian Baptism, to be Baptized into the Name of the Father and of the Son (as buried and risen with him) and of the Holy Ghost. But *Johns* Baptism had not all this; Therefore it is not the (now) Christian Baptism.

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning the kingdom of God.

8. *Note*, The Gospel is the Doctrine of Gods Reign by the Messiah.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

9. The Ears of Christians being unfit to bear their reproaching and blaspheming of Christ, he separated the Disciples from the publick Synagogue of the *Jews* to a private School.

10. And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

10. By two years Teaching and Disputing the Gospel was spread through all *Asia* proconsular.

11. And God wrought special miracles by the hands of Paul: 12. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

11, 12. So many and great were the Miracles and Cures done by *Pauls* means, that his corporal presence could not serve all, but by cloaths sent from his Body they at a distance were cured.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

13. Seven Sons of one of the *Jews* chief Priests, being Vagabonds, Exorcists that pretended to conjure out Devils, seeing *Pauls* Miracles had (like *Simon Magus*) a desire to do the like, and thought that saying the same words would serve without the same Faith and Grace (as Hypocrites do in the matters) of Salvation.

15. And the evil spirit answered and said, Jesus

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Jesus I know, and Paul I know; but who are ye? 16. And the man in whom the evil Spirit was, leapt on them; and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

15. Words without Faith would not work to cast out Devils, and Christ would not give power to his Name used as a Charm; but Satan strengthened the man to wound and shame them.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

17. This being commonly known, the name of Christ was more reverenced and honoured.

18. And many that believed came and confessed, and shewed their deeds.

18. Many Converts openly confessed their former evil deeds.

19. Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20. So mightily grew the word of God, and prevailed.

19. To shew the truth of their Repentance by the Renunciation of their former delusions, and that no men else might be hurt by their ill Books, or make an ill use of them, they would not sell but burn their books of Magick and Charms, and Idolatrous Rites and Divinations: though the price amounted to a very great sum (not pretending as *Judas*, that this money might have been given to the poor.) This shewed the power of Gods Word and Grace, which so prevailed against delusions and the love of money.

21. After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22. So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

21. Intending to go to *Jerusalem*, he sent two that were as Servants to him in attending and helping him in his Ministry.

23. And the same time there arose no small stir about that way. 24. For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen. 25. Whom he called together with the workmen of like occupation, and said,

23, 24. One whose Trade was to make either Medals that had the Image of the Temple of *Diana*, to sell, or else little Boxes in which the Image of *Diana* in her Temple was carryed about in Procession by them.

Note, It is worldly interest and commodity, and love of Money that causeth Enmity and Persecution against the Servants of Christ, who must Preach the Gospel contrary to this interest.

25. Sirs, ye know that by this craft we have our wealth. 26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no Gods which are made with hands: 27. So that not only this our craft is in danger to be set at nought; but that also the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth. 28. And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

25, 26, 27. *Note*, Arguments from Wealth and Interest are unanswerable with blinded Worldlings; and raise the rage of the Rabble against Reformation. Here we may see what resisteth Reformation in the Church of *Rome*? Can it be hoped that any Truth or Reason should perswade the *Pope* and *Cardinals*, and all their worldly Prelates to give up their Wealth, Grandure, Power and Dominion, and all their Lay Chancellors to surrender with repentance their gainful Usurpation of the Power of the Keys? And all their Courts (called) Ecclesiastick, Officials, Commissaries, Surrogates, Archdeacons, and all the multitude of their sub-Officers, to become poor by giving over their Trade of money-catching? and all their Inquisitors to vomit up their blood and gain? And all the Crowds of Jesuits and Fryers to lose their Revenues and Life of Ease, and their Worldly Clergy who live in lazy Ignorance, and fleshly ease and pleasure, and railing at truth and serious Godliness, to become poor and base by renouncing their Usurpation, and their maintenances and domination, which they get by pretending to watch and rule for the saving of the Peoples Souls. What power but Gods can overcome all this.

29. And the whole city was filled with confusion: and having caught Gaius, and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre. 30. And when Paul would have entred in unto the people, the disciples suffered him not.

29. Interest caused rage and confusion.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him

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that he would not adventure himself into the Theatre.

31. The Theatre was the place where they met to judge Offenders, and cast them to Wild Beasts: And some of the Priests or Heathen Masters of those Executions favoured *Paul*, and dissuaded him from coming.

32. Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

32. *Note*, What Reason or Justice is to be Executed where the ignorant Rabble are up and rage.

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34. But when they knew that he was a Jew, all with one voice about the space of two hours cried out Great is Diana of the Ephesians.

33. *Note*, It's like, but not certain, that this *Alexander* was he that *Paul* tells *Timothy* did him much evil: Whether he were a Jew or a Christian by Religion is uncertain.

35. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the Image which fell down from Jupiter? 36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37. For ye have brought hither these men, which are neither Robbers of Churches, nor yet Blasphemers of your goddess.

35. *Note*, It is the Office of Rulers to appease the Rabbles rage by Reason and Authority. 2. It seems the Christians in wisdom had asserted Christianity without saying much against *Diana*, which would have enraged the People against them

38. Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

38. If they have any Action, let it be tryed fairly at the *Judicatures by Law*, and not thus by Tumult.

36. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

39. If beside matters of wrong you have any Accusation of more publick concern, it must be tryed in a greater Assembly and higher Judicature. *Note*, The higher Judicatures consisted of fuller Assemblies than the lower.

40. For we are in danger to be called in question for this days uprore, there being no cause whereby we may give an account of this concourse. 41. And when he had thus spoken, he dismissed the assembly.

40. Our Superiours are justly jealous of Tumults, and we are in danger to be questioned for this, and can give no just reason to excuse it.

CHAP. XX.

AND after the uprore was ceased, Paul called unto him the Disciples, and embraced them, and departed for to go into Macedonia. 2. And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3. And there abode three months:

1. *Note*, He spared no labour to save Souls and gather Churches.

And when the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia. 4. And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5. These going before tarried for us at Troas.

3. *Note*, The *Jews* though nearer in Religion than the Heathens, yet persecuted the Christians, when the Heathens gave them liberty of Religion (till *Nero*'s time) even as the Papists do the Reformed whom *Turks* tolerate. 2. *Timothy* was not now fixed Bishop of *Ephesus*, who travelled with *Paul*.

6. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

7. On the Lords day, when the Christians met as they used to do, to Eat a Supper together, and the Lords Supper after it, *Paul* being to depart on the morrow, was the longer in Preaching to them, even till Midnight.

8. And

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8. And there were many lights in the upper chamber where they were gathered together. 9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10. And Paul went down, and fell on him, and embracing him, said, Trouble not your selves; for his life is in him.

8. *Note*, This accident was to prepare for his delivery.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

11. *Note*, Grace with Persecution made Christians willing of long Exercises of Religion.

12. And they brought the young man alive, and were not a little comforted.

12. *Note*, Had he dyed some would have said, This is the effect of Christianity: Others, this is the fruit of Conventicles, and night Meetings: Others, this is the fruit of long and unseasonable Preaching; and they would have been hardened by the scandal.

13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go a foot.

13. *Note*, It was these poor labouring foot Preachers that Planted the Catholick Church, and not Mitred Pompous Princes and Lords, or the worldly crew.

14. And when he met with us at Assos, we took him in, and came to Mitylene. 15. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. 17. And from Miletus he sent to Ephesus, and called the elders of the Church.

17. *Note*, They that tell us that by the Elders of the Church is meant all the *Diocesane* Bishops of *Asia*, should tell us, 1. Why *Luke* would not tell us so? 2. Why all *Asia* is called a *Church* in the singular number, when we never find the Churches of *Judea*, *Galatia*, or any other Country, so called one Church? 3. Why the Churches of all *Asia* are summoned as the Church of *Ephesus*? 4. What proof there is of Metropolitane Churches, singularly named in those dayes? 5. How it would stand with *Pauls* great haste to Congregate all the Bishops of *Asia*? And whether it was done in a day or two? 6. Whether *Paul* that stayed two or three years at *Ephesus*, did Preach through all *Asia* from house to house, warning every one night and day with tears? 7. Whether this be not good evidence of many Elders then at *Ephesus* alone? 8. Why there is no word of making some one the Ruler of all the rest as their Bishop?

18. And when they were come to him, he said unto them; ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, 19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews.

18. Ye know at what rates of danger and suffering I have served God for your Salvation, humbly bearing all, *&c.*

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

20. Not fraudulently concealing any thing profitable to you, nor teaching unprofitable things; but instructing you both in the publick Assemblies, and from house to house as I had opportunity.

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

21. The sum of my Preaching hath been to draw all men to Repent, and turn from sin and vanity to God as their God, by a lively Faith in our Lord Jesus Christ, as the way to the Father.

22. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there: 23. Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

22. And now I am going to *Jerusalem*, by the mission of Gods Spirit, who directeth my way, in expectation of bonds; not knowing just what and how I shall suffer, but that where ever I come, the Holy Ghost in others that are Prophets tells me, that bonds and afflictions must befall me.

24. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministery, which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.

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24. But the expectation of Suffering shaketh not my Faith or Resolution: For it can but amount to their taking away my life: And I account not my life dear, if I may lay it down in so good a cause, and for so great a benefit, as is the finishing of the race or course of Life which God hath assigned me to with joy, as one that is past danger, and ready to receive the Crown, and the full performance of the Commission which I have received of the Lord, to proclaim and testifie the Gospel of Grace for the gathering of the Church and saving of souls.

Note, 1. Suffering must not shake the trust or resolution of a Christian, especially a Minister of Christ. 2. We should not only endeavour to finish our course of Christianity and Ministry with Fidelity, but also with joy. 3. Good beginnings are not enough without well finishing our course. 4. Life must not be thought too dear to lay down for so desirable an end. 5. Martyrs may end their course with joy.

Quest. How should we finish our course with joy? *Answ.* 1. Take God and Heavenly Glory for your all or only happiness, and believe it firmly. 2. Give up your selves wholly to his Love and Service without reserves. 3. Live on the mediation of Christ by Faith.

25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

25. *Note*, O hear your Teachers as those that shortly shall see their Faces on Earth no more.

26. Wherefore I take you to record this day, that I am pure from the bloud of all men. 27. For I have not shunned to declare unto you all the counsel of God.

26. You are my Witnesses, that if any perish it is not long of me, for want of Teaching; for I have not concealed from you any Truth necessary to your Salvation committed to my trust.

28. Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own bloud.

28. Use your greatest care, and watchfulness, and labour, first about your selves (that your judgments may be sound, your hearts holy, and your lives exemplary) and then for all the Flock (that one Flock at *Ephesus*) over which the Holy Ghost, by his inward qualifying and exciting you, and by his outward call, by the Flock and the Ordainers, hath made you so many Bishops or Overseers: spare for no diligence to feed and guide this Church of God, which Christ the Son of God hath so much loved, as to purchase it with his own blood.

Note, 1. The work of the Ministry is not Imperiousness and Idleness, but a great care and labour for our own Souls and all the Flock, whose great danger and necessities require it. O, wo, wo, wo, to idle worldly ungodly Treacherous Bishops and Ministers! 2. He is no true Minister as to his own Conscience and Salvation, who is not made such by the Holy Ghost, though his acts may be valid to the guilty People. 3. Christs blood hath purchased the Church in a fuller sence then he is said to dye for all. 4. The blood of Christ may be called the blood of God. 5. The reason before mentioned makes me think that it is the one Church of *Ephesus*, and not all in *Asia* that had all these Bishops. It's called here the [Flock and the Church] in the singular number; and I remember not that any Church under the Gospel is so called, save only a single Church, and the Universal Church, and not a collection of many Churches.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

29. I foreknow that dangerous Hereticks and Tyrannical Dominerers will enter, who as Wolves, may be known by the mischiefs which they do to the Flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.

30. Even out of your own Church (if not of you Bishops that hear me) shall some arise, that shall vend unsound and novel doctrines, purposely to draw Disciples to admire and follow them: O then, what Church can be secure from such hurtful ministers and corruptions.

31. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

31. Remember my example and imitate it, lest it condemn you, *&c.* *Note*, Did *Paul* warn every one night and day with Tears, in a Diocess of many hundred Parish Churches.

32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

32. And now Brethren, I have no greater Benediction for you, nor Counsel to you, but that God may be your God, your All, your Guide, Protector and Reward, and the word of his Grace may be your Rule, your Employment, and your Trust; which is sufficient in its kind, by the help of the Spirit to build you yet higher in Faith, Love and Comfort, and to secure you of the Inheritance among the Sanctified which it promiseth.

33. I have coveted no mans silver, or gold, or apparel.

33. *Note*,

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33. *Note*, The worldly self-seekers that cannot say this, are not such as Christ will own or bless.

34. Yea, you your selves know, that these hands have ministred unto my necessities, and to them that were with me.

34. *Note*, Worldly Labour for worldly Love is forbid in a Minister, but in necessity it is laudable.

35. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give then to receive.

35. *Note*, This labouring of *Paul* is exemplary to Ministers when necessary. 2. If Ministers must labour to have to give to the relief of others, how much more others that have not such Avocation as the Ministerial work. They live wickedly like Sodomites that live idly without any labour, profitable to others, meerly because they are rich, and in no need themselves. 3. It is uncertain whether *Paul* cite this saying of Christ, as verbally told him, though not written, or whether he spake it only as the sense, and not the words which are recorded. 4. To be a Giver is more honourable than to be a Receiver.

36. And when he had thus spoken, he kneeled down and prayed with them all.

36. *Note*, Prayer is a meet way of parting with our Friends, and shewing our love to them, commending them to God. All things are sanctifyed by it.

37. And they all wept sore, and fell on Pauls neck, and kissed him, 38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

37. *Note*, Thus love causeth sorrow here, and thus we part at last with our Friends with tears and grief, with whom we lived with joy. But we shall meet again with greater joy, and never part.

CHAP. XXI.

AND it came to pass, that after we were gotten from them, and had lanched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara. 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burthen. 4. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

4. *Note*, Was the Spirit in *Paul* and in them contrary? No, but the Spirit in them told them in what danger he would be at *Jerusalem*, and then they in kindness, as men, disswaded him, but not that the Spirit forbid him, but carryed him on to it, and therefore he went on.

5. And when we had accomplished those days, we departed and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

5. *Note*, The loving Communion of Saints and Prayer, are the mark of true Disciples. *Beza* conjecture th that they are called *Disciples* as meer Christians, not ordered into a particular Church State: And that they are called the Brethren, when associated in Church order.

6. And when we had taken our leave one of another, we took ship, and they returned home again. 7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8. And the next day we that were of Pauls company departed, and came unto Cesarea; and we entred into the house of Philip the evangelist (which was one of the seven) and abode with him.

6. *Note*, *Luke* who was one of *Pauls* ordinary Company, makes no mention of himself and his own actions and labours, as if he were no body.

9. And the same man had four daughters, Virgins, which did prophesie.

9. *Note*, Though Women were not to speak as Teachers in the Assemblies, they might have the extraordinary gifts of the Spirit, and speak by inspiration and prediction.

10. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. 11. And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

11. *Note*, God foretelleth his Servants sufferings, not as bidding them avoid them, but as warning them to prepare.

12. And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

12. *Note*,

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12. *Note*, As Men, they perswaded him to avoid the danger.

13. Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

13. You do but become your selves the Author of my sufferings: What are Bonds, and what is Life, that I should not cheerfully entertain them for the name of Jesus my Lord?

Note, The condolence and temptations of compassionate Friends, are oft more grievous than persecution.

14. And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

14. We saw by his resolution and unperswadableness that it was Gods will; and we submitted to it.

15. And after those days we took up our carriages, and went up to Jerusalem. 16. There went with us also certain of the Disciples of Cesarea, and brought with them one Mnason of Cyprus, an old Disciple, with whom we should lodge. 17. And when we were come to Jerusalem, the brethren received us gladly.

15. *Mnason* lodged us, and the Church gladly owned us.

18. And the day following Paul went in with us unto James; and all the Elders were present.

18. *Note*, They that say, all the Elders were all the Bishops of *Judea*, do without proof, fain *Paul* to have sent word before of his coming, and desired a Council to be gathered to entertain him; or else they take all the Bishops of *Judea* to be very gross Non-Residents, that were all found the first day, so far from their Flocks;

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20. And when they heard it, they glorified the Lord.

19. They rejoyced and thanked God for the success of the Gospel on the *Gentiles*, and scattered the *Jews* abroad.

20. And said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. 21. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

20, 21. They are told, that thou teachest not only the *Gentiles*, but the *Jews* to forsake Circumcision, and *Moses* Law and the Customs.

22. What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23. Do therefore this that we say to thee: we have four men which have a vow on them; 24. Them take, and purifie thy self with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing but that thou thy self also walkest orderly, and keepest the law.

22. The multitude of Christian *Jews* will hear of thy coming, deliver them thus from this offence; we have four Men that made the *Nazarites* vow to abstain from some things a certain time, which is now expired, and they are to shave themselves ceremoniously in the Temple: Go thou with them, and perform there the Legal Ceremonies of Purification, and be at the cost of this solemnity on them, that the People may know, that the report of thee is not true, but that thou being a *Jew* dost thy self keep the Law.

Note, The Law was by Christ abrogated as to the use of the Types and Ceremonies, as signifying him that was to come: The political part ceased when their policie was dissolved by their ruine: And the moral natural part Christ continued as his Law. And the abrogation of the rest was not fully made known at first, but by degrees; and the exercise of it long tolerated to the *Jews*.

25. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from bloud, and from strangled, and from fornication.

25. We intend not this for the *Gentiles*, nor would bring them under the yoak of *Moses* Law, *&c.*

26. Then Paul took the men, and the next day purifying himself with them, entred into the Temple, to signifie the accomplishment of the days of purification, until that an offering should be offered for every one of them.

26. *Paul* did as they advised him, and performed all the Ceremonies required, and came to the Temple to make it known, that the days of Purification were accomplished, till they were to offer.

27. And when the seven days were almost ended,

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ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him. 28. Crying out, Men of Israel help: this is the man that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the Temple, and hath polluted this holy place. 29. (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

27. *Note*, Some think that God let out this affliction on *Paul*, for complying so far to please the People; as if it had been carnal Councel which he followed. But that is not to be supposed; that both the Apostles and Elders, and he himself, who was guided by the Spirit, should herein err and be misled: This would leave us uncertain of the truth of their writings. But it was the way of fulfilling Gods decree; and tells us what a task it is to have to do with such Men: Whether they be pleased or not, we must suffer by them.

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were shut.

30. In blind rage they drag'd him out of the Temple as a Profaner of it.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore.

31. This sort of zeal maketh men think it no sin, but a serving of God, to murder the best of Saints, as a Sacrifice to their Holy Temple and Ceremonies.

32. Who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.

32. *Note*, 1. Even a Heathen Government is better than the popular rage of blind ceremonious superstitious Zealots. 2. Heathens are oft the Protectors of Christians, against the blind rage of those that profess devotion to the same God.

33. Then the chief captain came near and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done? 34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

33, 34. A Heathen would hear the cause before he judges it, when superstitious Zealots execute before they try or hear.

35. And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people. 36. For the multitude of the people followed after, crying, Away with him.

35. The Heathen Soldiers were fain by force, to carry and guard him from these Hypocrites.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38. Art not thou that Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers?

37, 38. The tumult about him made him suspect him to be an Incendiary that had lately raised sedition.

39. But Paul said, I am a man which am a Jew of Tarsus, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40. And when he had given him licence, Paul stood on the stairs, and beckened with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying.

39, 40. When he had given him leave to speak, and procured silence and audience by his Authority, which else the multitude of Legal Zealots would not have granted him, he spake to them in the *Chaldee* Tongue, then called the *Hebrew*, because it was understood by a greater number than the *Greek*. This sheweth that *Greek* was not then most common.

CHAP. XXII.

MEn, brethren, and fathers, hear ye my defence which I make now unto you. 2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3. I am, verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

1. I am a *Jew*, brought up a Disciple of *Gamaliel*, under the same Laws and Customs, and as zealous for God in your way, as you now are.

4. And

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4. And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

4. And as you are affected with zealous cruelty now againſt Chriſtians, ſo was I then, and perſecuted them even to death, binding and delivering them into Priſon, both Men and Women.

5. As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

5. The High Prieſt and all the Council of Elders (called the *Sanhedrim*) know this) from whom I had Letters authorizing me to bring them Priſoners to *Jeruſalem* to be puniſhed.

6. And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me. 7. And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

6, 7. I ſaw a Light, and heard a Voice, *&c.*

Note, When Chriſt will ſpeak in Power and Terror, he will caſt down the proudeſt Perſecutor. 2. Chriſt taketh the perſecuting of his Servants, and ſtriving againſt his Goſpel, as perſecuting himſelf, it being againſt his Friends and for his Cauſe.

8. And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

8. *Note*, Did Perſecutors know Chriſt aright, and know that it is him in his ſervants whom they perſecute, they durſt not they would not do it.

9. And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpeak to me.

9. They ſaw the Light, and heard the ſound (like Thunder) but ſaw no man, nor heard the voice and words that were ſpoken to me, and which I heard.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

10. I will not this way, by voice from Heaven, tell thee thy duty, I have ſtabliſhed the way of notifying it by my Miniſters and Spirit: Go to *Damaſcus*, and I will lead thee a Teacher.

Note, Souls duely humbled are ready to do any thing that God would have them do.

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

11. *Note*, God made the Light it ſelf to blind him, as an Emblem of his perſecuting blindneſs.

12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

12. *Ananias* a zealous *Jew*, though a *Chriſtian*, well ſpoken of by the *Jews* themſelves, was ſent to reſtore my ſight, *&c.*

14. And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that juſt one, and ſhouldeſt here the voice of his mouth. 15. For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

14, 15. It is the free grace and will of God that hath choſen thee to ſee Chriſt (whom thou perſecuteſt) and to hear his voice from Heaven, and to be his witneſs of what thou haſt ſeen and heard.

Note, *Paul* is a full inſtance of Gods ſpecial Electing Grace.

16. And now why tarrieſt thou? ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord.

16. Delay not, but preſently repent and believe in Chriſt, and give up thy ſelf to him in his Baptiſmal Covenant, and as the Water waſheth this body, his pardoning grace through the merits of his blood and righteouſneſs, ſhall waſh away the guilt of thy ſins; and call on the Lord for Mercy and for his Spirit.

17. And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance. 18. And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

17. *Note*, God that foreknew that the *Jews* would obſtinately reject *Paul*, directed his Miniſtry from them elſewhere.

19. And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee. 20. And when the bloud of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

19, 20. Lord, Sure they will hear me without prejudice, who have ſo hotly perſecuted thy Servants as they do.

21. And

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21. And he said unto me, depart: for I will send thee far hence unto the Gentiles.

21. I have other work for thee to do elsewhere with more success.

22. And they gave him audience unto this word, and then lift up their voices, and said, away with such a fellow from the earth: for it is not fit that he should live.

22. *Note*, 1. Of how little credit is the Judgment of blinded wicked men, of Gods Servants? when they judge them unfit to live on earth, it signifieth no Guilt in them, but their own madness.

23. And as they cryed out, and cast off their cloathes, and threw dust into the air. 24. The chief captain commanded him to be brought into the castle, and bad that he should be examined by scourging: that he might know wherefore they cryed so against him.

23, 24. *Note*, What usage Gods Servants must look for in the World: The Legalists rage as the Devils Bedlams, and the Heathen Judge who was just, and preserved him, yet would scourge him on presumption before he heard his Cause, but there is at hand a final Judgment, where all these Bedlams and Tyrants shall be cast.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

25. As they prepared his Body to be scourged, he said, Is it not against your Law to scourge a Man uncondemned, who is a Denizon of the Roman Priviledges.

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. 27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said Yea. 28. And the chief captain answered, with a great sum obtained I this freedom. And Paul said, But I was Free-Born.

26. Art thou a *Roman* Denizon? *Note*, *Tarsus* was a City that was enfranchised with the *Roman* Priviledges.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

29. *Note*, The Fear of Mans Laws hath more Power with worldly Men, than the Fear of God.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief Priests and all their council to appear, and brought Paul down, and set him before them.

30. He would hear him and them together.

CHAP. XXIII.

AND Paul earnestly beholding the council, said, Men and Brethren, I have lived in all good conscience before God until this day.

1. *Quest.* Did *Paul* persecute with a good Conscience? *Ans.* He went according to his Conscience, though in sinful ignorance.

2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

2. *Note*, The usual Justice of proud Archpriests, whose will is instead of reason and equity.

3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4. And they that stood by, said, Revilest thou Gods high Priest?

3. *Note*, The gross injustice of the Archpriest, is not blamed by them, but *Paul* taken as criminal for reproving it.

5. Then said Paul, I wist not, brethren, that he was the high Priest: for it is written, Thou shalt not speak evil of the Ruler of thy people.

5. *Note*, Some think that *Paul* confesseth himself guilty of rashness or passion: But others rather think that he spake but Ironically, *Ananias* being indeed no High Priest but an Usurper; but yet it was not prudence for *Paul* openly to say so: *q. d.* [I knew not that he was the true High Priest [for he was not:] and I confess it a Sin to revile Rulers, for it is forbidden:] But its no Sin to vindicate innocency, and declare the unrighteousness of Oppressours, and Prophetically to foretel Gods Judgments against them. Christ said more who never sinned, and was made under the Law, Rulers are not unreproveable.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and Brethren, I am a Pharisee, the Son of a Pharisee; of the hope and resurrection of the dead, I am called in question.

6. He took the advantage of their own differences, to draw the Pharisees to favour him, and to turn their opposition against each other. He spake nothing but the Truth, but he left out one half of the truth, and so it was a sort of Equivocation: which is a speaking part

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of the truth concealing another part, knowing that the hearer will thence miſunderſtand it: this is a fault when we are obliged to declare the whole, or when its injurious to the hearers or to the truth, but by concealment to occaſion other mens error or deceit, is not always a ſin.

7. And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees & the Sadducees: and the multitude was divided. 8. For the Sadducees ſay that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both.

8. How bad a State was the Jewiſh Church in, when Men that believed no life but this had equal Power with the reſt in Prieſthood and Government. 2. What Hypocrites were theſe Phariſees that could thus embody with damnable Hereticks, and yet could not endure Chriſtians, but ſilenced and murdered them like the Papiſts Prelates who can endure *Jews* and Atheiſts, while they burn or ſilence Proteſtants.

9. And there aroſe a great cry and the Scribes that were of the Phariſees part aroſe, and ſtrove, ſaying We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

9. *Note*, See how partiality will change Mens Judgment according to the intereſt of a party or faction.

10. And when there aroſe a great diſſenſion the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him by force from among them, and to bring him, into the caſtle. 11. And the night following, the Lord ſtood by him, and ſaid, be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

11. *Note*, Gods encouragements accompany his commands and faithful ſervice.

12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe ſaying, that they would neither eat nor drink till they had killed Paul.

12. *Note*, Seeing the Phariſees now ſpake for him, it ſeems all or moſt of theſe furious men were Sadducees; who were then the ſtrongeſt Party. And even to this day, thoſe that believe no life to come, are the moſt cruel Enemies of Believers: And what ſhould deter ſuch from bloody Vows, Conſpiracies and Perjuries? When yet only deviliſh Malice doth provoke them.

13. And they were more than forty which had made this conſpiracy. 14. And they came to the Chief Prieſts and Elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul. 15. Now therefore ye with the council, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

13. O what a Clergy was this, that muſt head a confederacy of murdering Sadducees.

16. And when Pauls ſiſters Son heard of their lying in wait, he went and entred into the caſtle, and told Paul. 17. Then Paul called one of the centurions unto him, and ſaid, bring this young man unto the chief captain: for he hath a certain thing to tell him. 18. So he took him and brought him to the chief captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee. 19. Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is that thou haſt to tell me? 20. And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the council, as tho' they would enquire ſomewhat of him more perfectly. 21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

16. *Note*, 1. No Conſpiracies are kept ſecret from God, who can deteſt and fruſtrate them. 2. No doubt but theſe Men that could Vow to ſatisfy rage, did brake it rather than famiſh.

22. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou haſt ſhewed theſe things to me. 23. And he called unto him two centurions ſaying, Make ready two hundred ſouldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night. 24. And provide them beaſts, that they may ſet Paul on, and bring him ſafe unto Felix the governour.

Note, Thus God raiſed forces of Heathens to defend his Servant.

25. And he wrote a letter after this manner, 26. Claudius Lyſias, unto the moſt excellent governor

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governor Felix, sendeth greeting. 27. This man was taken of the Jews, and should have been killed of them: then came I with an army and rescued him, having understood that he was a Roman. 28. And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29. Whom I perceive to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30. And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewel.

Note, This Collonel, that by a band of Souldiers rescued him; judgeth him guiltless as to the *Roman* Law.

31. Then the souldiers as it was commanded them, took Paul and brought him by night to Antipatris. 32. On the morrow they left the horsemen to go with him, and returned to the castle. 33. Who when they came to Cesaria and delivered the epistle to the governor, presented Paul also before him. 34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia: 35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgment-hall.

35. *Note,* A place called *Herods* Hall: Not that he was there. Thus God carried on *Paul* toward *Rome* to fulfil his Will and Work.

CHAP. XXIV.

AND after five days, Ananias the high Priest descended with the Elders, and with a certain orator named Tertullus, who informed the Governour against Paul.

1. *Note, Tertullus* was the malignant Lawyer or Orator, who was to plead their charge against *Paul*, if not of meer malice, at least for his Fee. The Accusation is given in and hotly prosecuted by the High Priest and Elders: Dr. *Hammond* thought that the word [Elders] in the Christian Church never signified any but Bishops (such as we now call Diocesane.) And it is undoubted that the Church borrowed that Title from the *Jews* Elders, and therefore meant some similitude of Offices (allowing the difference of materials and Law.) And then it would follow that the *Jews* Elders that made their Council, were the *Jewish* Bishops of several distant Cities gathered together at *Jerusalem*: And so that it was the *Jews* Archbishop and all the Bishops under him, that were these malignant Diabolical Accusers and Persecutors: But the *Jewish* Elders were not such City Bishops, but a Conjunction of Laymen and Priests in a supream Council at *Jerusalem*, and inferior Councils in Cities, where were Synagogues.

2. And when he was called forth, Tertullus began to accuse him, saying, See that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3. We accept it always, and in all places, most noble Felix, with all thankfulness,

2, 3. To win the Judge by flattery, hath ever by false Accusers, been taken for the surest way for success.

4. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words. 5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and a ringleader of the Sect of the Nazarenes.

5. We have found this Man a very plague, &c.

Note, This part of the Accusation is, 1. In general that he was a very walking Pestilence. O what Diabolism is it to judge thus of the Preachers of Love, and Mercy, and Salvation! 2. Particularly. 1. A mover of Sedition among all the *Jews* through the *Roman* Empire: So Christian Reformation must be called Sedition, to stir up Rulers against it, as Defenders of the common Peace: and this to *Felix* was a Potent argument, for he had been put to conquer and destroy one *Eleazer*, that came out of *Egypt* as a pretended Prophet, and gathered an Army of Seditious Cut-throats that endangered the Peace. 2. The second accusation was, that he was a Leader of a Sect of Schism, calling the Christians *Nazarens* in scorn, from *Nazareth* where Christ dwelt.

6. Who also hath gone about to profane the Temple: whom we took, and would have judged according to our law

6. The third part of the Accusation was prophaning the Temple: *Note,* Would not these Infidels be thought Holy Men: They were zealous for Temple, Law and Ceremonies, against Christianity, Holiness, Innocency, and the Lives of the best of Men.

7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

7. *N.* To save the innocent from the violence of wicked Priests, is accused as violence even in a Governour.

8. Commanding his accusers to come unto thee: by examining of whom, thy self mayest take

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take knowledge of all these things whereof we accuse him. 9. And the Jews also assented, saying, That these things were so.

8, 9. *Note*, Seeing the judgments of men are so contrary, that he is a seditious Plague and Sectary to one, that is, one of the best on earth to another, alas, How shall the people know who to believe? The History of Lyars are stuff't with Lyes: And how can Strangers and Posterity know who were the Lyars? This is a great shake to the Credit of most History. But the haters of Holiness are seldom to be believed.

10. Then Paul, after that the Governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do the more cheerfully answer for my self: 11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

10. Thou knowest their customs, had I been such a one as they accuse me to be, what should move me to come so far from other countries but twelve days ago, to keep the Feast of *Pentecost*, and to worship at *Jerusalem*.

12. And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogue, nor in the City: 13. Neither can they prove the things whereof they now accuse me.

12. I was only worshipping in the Temple, and deny that I did any thing to move Sedition, as they accuse me.

14. But this I confess unto thee, that after the way which they call heresie, so worship I the God of my Fathers believing all things which are written in the law and the Prophets.

14. I am not ashamed to own it, that I worship God as a Christian, in the way that they call a Heresie, or Sect; for I believe the Law and the Prophets who teach it me.

15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

15. The Resurrection of Christ confirmeth my belief of the Resurrection of the dead, &c.

Note, 1. The Doctrine of a Resurrection of the just only was not then owned by the *Jews*. 2. It seems by this time the *Pharisees* joined in his Persecution, though before they excused him in contention with the *Sadducees*.

16. And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.

16. And in this hopes of a Resurrection and the Christian Faith, my dayly care and exercise is, to keep my self from offending God or man by any sin, that my Conscience may not be my Accuser.

17. Now after many years, I came to bring alms to my nation, and offerings.

17. To bring Alms and Offerings is no Prophaneness or Sedition, &c.

18. Whereupon certain Jews from Asia, found me purified in the Temple, neither with multitude, nor with tumult. 19. Who ought to have been here before thee, and object, if they had ought against me.

18, 19. These *Asian Jews* falsly thought that I had brought *Trophimus* into the Temple: And it being they that are the first Accusers and Witnesses, they should have been here.

20. Or else let these same here say, if they have found any evil-doing in me, while I stood before the council. 21. Except it be for this one voice, that I cryed standing among them, Touching the Resurrection of the dead, I am called in question by you this day.

20. As to any thing that I did in the Council, let them witness what they can against me? They have nothing to charge me with, but that I said, touching the Resurrection of the dead, I am accused: I meant Christs Resurrection as the cause and pledge of ours.

Note, Some think that *Paul* here confesseth it a fault, that he equivocated to set them together by the Ears, as being an act of Carnal Wisdom, and an obscuring of his Confession of Christ. But most Expositors rather think that he spake this ironically, as if he had said, unless they will make it a fault, that I said I am called in question about the Resurrection, they can charge me with none there.

22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and Said, When Lysias the chief Captain shall come down, I will know the uttermost of your matter.

22. He said, when I have got a more perfect knowledge of this way of Christianity, and how far it is against your Law, and when I have spoke with Colonel *Lysias* of the tumults, I will judge the Cause, which yet I cannot do.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

23, To secure him as a Prisoner at large.

24. And after certain days, when Felix came with his Wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning

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concerning the faith in Christ. 25. And as he reasoned of righteousness, temperance, and Judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

24, 25. *Note, Felix* is noted by the Historians of those times to be specially guilty of two crimes; Injustice through Covetousness and Incontinence, taking another Mans Wife. (This *Drusilla* the Niece of *Anthony* and *Cleopatra*) And so the Subject moved his conscience to make him tremble.

Note, O the strength of sin, that will live, even when Men tremble for fear of judgment.

26. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

26. *Note*, All his trembling overcame not the love of Money. Money is the Worldlings great Mediator.

27. But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

27. His carnal respects to man and fame, and to please the malicious *Jews*, prevailed against his Conscience, and leaves *Paul* a Prisoner to be judged by *Festus* his Successor, when *Paul* had been two years kept a Prisoner.

CHAP. XXV.

NOw when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. 2. Then the high priest, and the chief of the Jews informed him against Paul, and besought him. 3. And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

1, 2, 3. The malicious Priests and Rulers continue their murderous design, and cannot get a heathen Ruler to be so bad as they.

4. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. 5. Let them therefore, said he, which among you are able, go down, with me, and accuse this man, if there be any wickedness in him. 6. And when he had tarried among them more than ten days, he went down unto Cesarea, and the next day sitting in the Judgment-seat, commanded Paul to be brought.

4. After ten days he went down, and they with him.

7. And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove; 8. While he answered for himself, Neither against the law of the Jews, neither against the Temple, nor yet against Cesar, have I offended any thing at all.

7. The Diabolists did pretend that he broke their Law, profaned their holy Temple, and disturbed the peace as a seditious breaker of *Cæsar's* Law: All which he denyed and they could not prove.

Note, Its strange that the Devil had not attained to what he hath done in this age, to enable them to prove any thing by perjured Witnesses!

9. But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou goe up to Jerusalem, and there be judged of these things before me?

9. The pleasing of the Priests and Multitude being more of the Rulers carnal intereſt, than doing Justice for one poor man, he would thus have sacrificed him to them.

10. Then said Paul, I stand at Cæsars Judgment-seat, where I ought to be judged: to the Jews have I done no Wrong, as thou very well knowest. 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

10. *Note*, Having the *Roman* Priviledges, he might appeal to the *Roman* Laws, which then had not condemned Christianity. But doubtless the Jews would call this Heathenish, for him to choose rather to be saved by Heathens, than to be murdered by *Jews*. As at this day he that had rather be saved from murder by a *Mahometan*, than Murdered or Tormented by a Papist, shall be said to be for *Mahometism*. And here let them that grudge at Christ, for requiring us to deny our lives for him, and for the heavenly reward, consider that even Church-Tyrants require as much, and that for nothing without any such Reward: if under their inquisitions, or other persecutions, men do but as every living Creature will do, strive to escape their malice, and to live, and do not dye without any reluctancy, they call them Rebells; yea, if they do but groan and complain, it goeth for Sedition to feel when they are hurt; when it is the holy Church that doth it: *Christ* doth not thus condemn sense and natural Love of Life, in his hardest Laws of self-denyal.

12. Then Festus, when he had conferred with the Council, answered, Hast thou appealed,

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pealed unto Cæſar? unto Cæſar ſhalt thou go.

12. *Note,* They might have conſtrained him to be judged there: but God over ruled it, to ſpread abroad the Goſpel.

13. And after certain days, King Agrippa and Bernice came unto Cæſarea to ſalute Feſtus. 14. And when they had been there many days, Feſtus declared Pauls cauſe unto the King, ſaying, There is a certain man left in bonds by Felix: 15. About whom, when I was at Jeruſalem, the chief prieſts, and the Elders of the Jews informed me, deſiring to have Judgment againſt him.

13. *Note,* This *Agrippa* was the Son of that *Herod* that was eaten to death by Worms, and *Bernice* was his Sifter, the Wife of *Polemon* King of *Cilicia,* who left her Husband and lived with this Brother.

16. To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

16. The *Jewiſh* Religious Tyrants had overcome and caſt off this Law of Nature, which the Heathens kept.

17. Therefore when they were come hither, without any delay on the morrow I ſat on the Judgment-ſeat, and I commanded the man to be brought forth. 18. Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed. 19. But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

17, 19. *Note,* Theſe things he made light of as not underſtanding them.

20. And becauſe I doubted of ſuch manner of queſtions, I asked him whether he would go to Jeruſalem, and there be judged of theſe matters. 21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar,

20. I would have had him tryed by the *Jews* who underſtand their own Law, &c.

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him. 23. And on the morrow when Agrippa was come, and Bernice, with great Pomp, and was entred into the place of hearing, with the chief Captains and Principal men of the City, at Feſtus commandment Paul was brought forth. 24. And Feſtus ſaid, King, Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.

24. *Note,* The Lives of Gods beſt Servants are a grief to the Malignants.

25. But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

25. *Note,* What an odious ſcandal did theſe Prieſts caſt on Gods Law, to make it ſeem worſe than Heathens Laws.

26. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and ſpecially before thee, O King Agrippa, that after examination had, I might have ſomewhat to write. 27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not with all to ſignifie the crimes laid againſt him.

26. *Note,* Juſtice is a part of the Law of Nature known to all.

CHAP. XXVI.

THen Agrippa ſaid unto Paul, Thou art permitted to ſpake for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

1. *Note,* It was the Cuſtome by the motion of the hand, to give notice when one was beginning to ſpeak, to procure ſilent audience.

2. I think my ſelf happy, King Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews. 3. Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

2. Its a great Favour for great men ſo much as to hear an innocent good man ſpeak for himſelf.

4. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews. 5. Which knew me from the beginning (if they would teſtifie) that after the moſt ſtraiteſt ſect of our Religion

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Religion, I lived a Phariſee. 6. And now I ſtand, and am judged for the hope of the promiſe made of God unto our Fathers, 7. Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come: for which hopes ſake, King Agrippa, I am accuſed of the Jews.

4. *Note*, He ſuppoſeth *Agrippa* acquainted with the *Jewiſh* affairs, of their expectation of the Meſſiah and the Preaching of Chriſtianity, and the ſtirs about it. And if the hopes of a Meſſiah be Sedition, all the *Jews* are guilty of it, that pray for it continually. *Queſt.* Did the Ten Tribes pray for it, who were carried away by the *Aſſyrians*, and Idolators put in their Country? *Anſw.* 1. In ſuch Captivating Tranſplantations, they never carry away all the poor People that muſt Till the Ground, but the Rulers, Souldiers, great Men, and Men of Note; elſe it would be the Conquerers loſs: So it hath been here, at the Conqueſts made by the *Romans*, *Saxons*, and *Danes*, and *Normans*: The greater number of the Country People ſtill ſtaid as Tenants or Servants to the Conquerers. 2. The Neighbourhood of the *Jews*, did by degrees ſhame away much of the Idolatry of the *Iſraelites*: As *Joſias* power extended to pull down their Idols & Altars, and burn mens bones on them. 3. And afterwards the *Iſraelites* Countrey wanting ſome Inhabitants, the *Jews* by degrees poſſeſſed much of their Country. And the ſpeech of the *Samaritan* Woman, *John* 4. Sheweth that they commonly expected Chriſt to come, and tell them all things.

8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead.

8. The great point of our Controverſie now is, Whether Chriſt roſe from the dead? And why ſhould this ſeem an incredible thing to you? Is it too hard for God who upholdeth all the World, and giveth life to all that live?

9. I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

9. I once was of your mind, and did not only ſet light by the Name of Jeſus, but thought I ought to ſet my ſelf againſt it, and oppoſe them that Preached and Profeſſed it.

10. Which thing I alſo did in Jeruſalem, and many of the Saints did I ſhut up in Priſon: having received authority from the chief Prieſts; and when they were put to death, I gave my voice againſt them.

10. In this blindneſs I was a Perſecuter of the Saints.

11. And I puniſhed them oft in every Synagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange Cities.

11. *Note*, Whether *Paul* prevailed with any to Blaſpheme Chriſt through fear, or only endeavoured it, is uncertain. 2. He now knew that his Perſecution was from *exceeding madneſs*, when yet before he took it for his duty. So blind are Perſecutors Judgments.

12. Whereupon as I went to Damaſcus with authority and commiſſion from the chief Prieſts; 13. At midday, O King, I ſaw in the way a light from Heaven, above the brightneſs of the Sun, ſhining round about me, and them which journeyed with me. 14. And when we were all fallen to the Earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is heard for thee to kick againſt the pricks.

12. I was convinced by this Miracle and voice from Heaven. Ignorant man! Doſt thou know whom thou perſecuteſt, and why? It will prove to thee but like ſpurning at Thorns with thy bare feet.

Note, Here we find that all *Pauls* Company fell to the ground with him. Which is not mentioned Ch. 9 or 22.

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

15. It is me in my Cauſe and Servants that thou Perſecuteſt.

16. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

16. My appearing to thee is to make thee a Preacher of that thou haſt Perſecuted; to witneſs what thou now haſt ſeen, and what I ſhall further tell thee by my Spirit and Works.

17. Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee, 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

17, 18. Delivering thee both from the *Jews* and *Gentiles*, to whom now I command thee to Preach; to open the Eyes that are blinded in groſs ignorance and Idolatry, and to turn them from that darkneſs to the light of the ſaving knowledge of God and their Redeemer, from the Power of Satan whom they ſerve by ſin, to the Belief, Love and Obedience of God, that they may hereupon receive the forgiveneſs of all their paſt ſin, and right to the inheritance among the Sanctified: which is here begun in Holineſs and Communion with God and his Saints, and hereafter perfected in Glory; and

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and all this by believing, truſting and obeying me, and my Goſpel (or by being Chriſtians.)

Note, Theſe words were omitted by *Luke* in Chap. 9. and 22. Here is a Promiſe to be truſted, and a Command to be obeyed.

19. Whereupon, O King Agrippa, I was not diſobedient unto the Heavenly viſion.

19. I did not, I durſt not Rebel againſt ſuch a Viſion and a Command from Heaven.

20. But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

20. And the Goſpel which I Preached at *Damaſcus*, *&c.* is, that men ſhould Repent and turn to God, and ſhew the ſincerity of their Repentance by a Holy, Righteous, Charitable and Sober Life, (and all this in hope of Glory, purchaſed and promiſed by Chriſt who thus ſent me.)

21. For theſe cauſes the Jews caught me in the Temple, and went about to kill me.

21. This is the true cauſe why the *Jews* would have killed me, as croſſing their unbelief.

22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things then thoſe which the Prophets and Moſes did ſay ſhould come: 23. That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the gentiles.

22. God hath kept me through many dangers to this day, while I teſtifie this Goſpel to all, which is but what was Propheſied that Chriſt ſhould dye for our ſins, and riſe firſt from death and Convert the *Gentiles*.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thy ſelf: much learning doth make thee mad.

24. Thou art a crazed Fanatick: much Learning or Bookiſhneſs hath diſtracted thee.

25. But he ſaid, I am not mad; moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs. 26. For the King knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him; for this thing was not done in a corner.

25, 26. I am not mad, but ſoberly ſpeak that truth which I ſuppoſe the King knoweth; I do not think that the fame of Chriſts Miracles, Death and Reſurrection, no nor of this Viſion of mine, is unknown to him, being things openly done and famed abroad.

27. King Agrippa, believeſt thou the Prophets? I know that thou believeſt.

27. If thou believe the Prophets thou mayeſt ſee that they Propheſied this of Chriſt.

28. Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

28. A little thou perſwadeſt, *&c.*

Note, It is uncertain whether he ſpake this ſeriouſly as inclining to believe in Chriſt? Or in contempt, Thou would perſwade me that I am almoſt a Chriſtian.

29. And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

29. *Note*, True Miniſters thirſt for mens Converſion and Salvation.

30. And when he had thus ſpoken, the King roſe up, and the Governour, and Bernice, and they that ſat with them. 31. And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death or of bonds. 32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at Liberty, if he had not appealed to Cæſar.

30. They acquit him, but diſcharge him not.

CHAP. XXVII.

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, to one named Julius, a Centurion of Auguſtus band. 2. And entering into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſt of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us. 3. And the next day we touched at Sidon and Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf.

3. Heathen Souldiers are leſs cruel than Jewiſh ſuperſtitious Prieſts and Hypocrites.

4. And when we had lanched from thence we ſailed under Cyprus, becauſe the winds were contrary. 5. And when we had ſailed over the ſea of Cilicia & Pamphylia, we came to Myra, a City of Lyſia. 6. And there the Centurion found a ſhip of Alexandria ſailing into

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into Italy, and he put us therein. 7. And when he had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind, not ſuffering us, we ſailed under Creet, over againſt Salmone. 8. And hardly paſſing it, came unto a place which is called the fair havens, nigh whereunto was the city of Laſea.

Note. God cauſeth theſe difficulties to manifeſt his merciful Providence.

Now when much time was ſpent: and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed them. 10. And ſaid unto them, Sirs, I perceive that this voyage, will be with hurt and much damage. not only of the lading and ſhip, but alſo of our lives.

9. At the time of the *Jews* yearly Faſt of Expiation which was in part of our *October*, ſailing uſed to be very dangerous on thoſe Seas.

11. Nevertheleſs, the Centurion believed the maſter and the owner of the ſhip, more then thoſe things which were ſpoken by Paul. 12. And becauſe the Haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice and there to winter, which is an Haven of Creet, and lieth toward the South-weſt, and North-weſt.

12 *Note.* Phenice [illegible] deſcribed to diſtinguiſh it from the Country called *Phenice*.

13. And when the South-wind blew ſoftly, ſuppoſing that they had obtained their purpoſe looſing thence they ſailed cloſe by Creet. 14. But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon. 15. And when the ſhip was caught, and could not bear up into the wind, we let her drive. 16. And running under a certain Iſland which is called Clauda we had much work to come by the boat: 17. Which when they had taken up, they uſed helps, under girding the ſhip, and fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven. 18. And being exceedingly toſſed with a tempeſt, the next day they lightened the ſhip. 19. And the third day we caſt out with our own hands the takling of the ſhip.

Note They caſt away all to ſave themſelves: All that a man hath will he give for his life. And yet the ungodly ſell their ſouls for nothing.

20. And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved was then taken away.

20. All hope that could be grounded on viſible probability.

21. But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have harkened unto me, and not have looſed from Creet, and to have gained this harm and loſs.

21. To have eſcaped this loſs.

22. And now I exhort you to be of good cheer: for there ſhall be no loſs of any mans life among you, but of the ſhip. 23. For there ſtood by me this night the angel of God whoſe I am and whom I ſerve. 24. Saying, Fear not Paul, thou muſt be brought before Ceſar, and lo, God hath given thee all them that ſail with thee.

23 *Note.* 1. God uſeth his Angel for the ſafety and comfort of his Servants. 2. *Paul* mentioneth God in his Relations to us 1. He is our *Owner*, *whoſe we are:* 2. Our Ruler [*whom we ſerve*] and is implyed, *Our Father*, and Protector, *In whom we truſt.*

3. Many bad Men fare the better, for *one good Man* that is among them.

25. Wherefore Sirs, be of good chear: for I believe God, that it ſhall be even as it was told me. 26. Howbeit, we muſt be caſt upon a certain Iſland.

25 I truſt in God and would have you truſt him.

27. But when the fourteenth Night was come, as we were driven up and down in Adria about midnight, the ſhipmen deemed that they drew near to ſome country. 28. And ſounded, and found it twenty fathoms, and when they had gone a little further, they ſounded again, and found it fifteen fathoms. 29. Then fearing leſt we ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

29. They ſtopt the Ship and durſt go no further.

30. And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea: under colour as though they would caſt Anchors out of the fore-ſhip. 31. Paul ſaid to the Centurion and to the ſouldiers Except theſe abide in the ſhip, ye cannot be ſaved.

30. *Note*, God that decreed that they ſhould not periſh,

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decreed also that the skilful Seamen should abide in the Ship. Means and End are in the same decree.

32. Then the soldiers cut off the ropes of the boat, and let her fall off; 33. And while the day was coming on Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34. wherefore I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.

34. *Note*, That they had eat nothing in fourteen days: But say some Expositors, no set meal, or so little as was next to nothing; But others more probably say [you have eaten nothing at all. (one) by, expecting the fourteenth day as Critical.]

45. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

35. *Note*, If those in *England* that scorn at open Thanksgiving to God even at Noble Tables and great Feasts (and think it deserveth a Prison for more than four to be present at such a Religious Exercise) had been in this Ship, or in *Jonas*'s fear, might have taught them better.

36. Then were they all of good cheer, and they also took some meat. 37. And we were in all in the ship, two hundred threescore and sixteen souls.

37. *Note*, And though *Paul* Preacht to them, the honest Heathens accused him not for a Conventicle; what shall we think the Priests would have done had they been now among them.

38. And when they had eaten enough, they lightned the ship, and cast out the wheat into the sea.

38. *Note*, Even future provision is cast away to save life at present. That is a duty in such a case of necessity, which in other cases would have been a great sin.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the Rudder bands, and hoysed up the main sail to the wind, and made toward the shore. 41. And falling into a place where two Seas meet, they ran the ship aground, and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

39. This was a shallow near a neck of Land called an *Isthmus* where the Sea is on both sides it. The *Malthasses* call it to this day St. *Paul*'s Landing place.

42. And the Souldiers Council was to kill the Prisoners, lest any of them should swim out, and escape.

42. *Note*, Lest they should have been punished for letting them escape, they would have killed them.

43. But the Centurion willing to save *Paul*, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the Sea, and get to land. 44. And the rest, some on boards and some on broken pieces of the ship, and so it came to pass that they escaped all safe to land.

4. *Note* God gave them their lives for a prey.

CHAP. XXVIII.

AND when they were escaped, then they knew that the Iland was call'd Melita. 2. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

1. *Note*, There are two Islands of this Name: And it is a Controversie which is meant: But *Beza* and others shew great probability that it is that called *Malitha*, now possessed by Christians, as a Fort against the Turks.

3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastned on his hand.

3. *Note*, Not that *Paul* carried the *Adder* or *Viper* among the sticks into a Chimney; but they made the fire in some open place where the *Adder* lay, and was forced out by the heat.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

4. *Note*, Even the Barbarians believed God to be the Revenger of Murder: And yet the Priests roos the Murder of Christ and his Disciples for a Meritorious work, and zealously pursued it.

5. And he shook off the beast into the fire, and felt no harm. 6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great

great while and saw no harm come to him, they changed their minds, and said that he was a God.

5. *Note*, So mutable is vulgar Judgment.

7. In the same quarters were possessions of the chief man of the Island, whose name was Publius, who received us and lodged us three days courteously 8. And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in and prayed, and laid his hands on him, and healed him. 9. So when this was done, others also which had diseases in the Island came, and were healed: 10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary

7. *Note* if we could pray as *Paul* did and heal all the Sick by it; *Quest.* Whether men would imprison us for it? *Answ.* The sick or the healed would not, but its not unlike that *Jewish* Priests would do it; for so they did.

11. And after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose sign was Castor and Pollux. 12. And landing at Syracuse, we tarried there three days. 13. And from thence we fetcht a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli: 14. Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

14. *Note*, It appeareth by this that the Gospel had been received before *Paul's* coming thither, in the *Italian* Country about *Rome*? Whether these Brethren entertained all the Souldiers and Prisoners seven days, or *Paul* and his company only as trusted by the *Centurion* to come after him, is uncertain

15. And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage.

15. *Note*, By this it appeareth also that *Paul* found a Church at *Rome*. No doubt these brethren lived not without Assembling to worship God being then for some ten. But who first brought Christianity thither or Planted a Church or was their first Pastor, no History tells us: but, its most probable that it was neither *Peter* nor *Paul*. Circumstances have perswaded me, that Christianity came first into *England* by Christian Souldiers that were in the *Roman* Army, (such as built the Church called *St. Martins* near *Canterbury*, which *Beda* mentioneth.) And it is more probable that such as *Cornelius* being Converted in *Judea*, and having their dependance on *Rome*, and business there, were like to be the first introducers of Christianity there (as such were in *Helvetia*.)

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

16. One Souldier was his Guard.

17. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and Brethren, though I have committed nothing against the people or customs of our fathers yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18. Who when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I have ought to accuse my nation of.

19. *Note*, Though *Paul* Preached against the *Gentiles* subjection to *Moses* Law, yet to the *Jews* he only spake against the imposing it as necessary on others, and against its justifying Power without Christ. 19. I appealed in my own necessary Defence, and not as an Accuser of the *Jews*.

20. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

20. It is for Preaching that *Messiah* who hath long been expected and prayed for, as the Hope of *Israel* that I am come hither a Prisoner in his Chain.

21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee. 22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

21. We have had no Accusation of thee: but that we may be able to judge of thee, we would hear thee our selves, what is it that thou holdest and teachest for Christians are every where spoken against as an evil Sect.

Note He that would know how far to regard common fame against any man or party, must know what sort of people they be that report it, whether Men of truth, sobriety and conscience, or debauched, malignant scoundrils; and by what motives they

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they are set on work, whether by Gods word and will, or by Carnal interests, and flattery of Great and ungodly Worldlings, or enmity to Holy Doctrine and Practice: And what Evidence they give to prove their Accusations.

23. And when they had appointed him a day, there came many to him into his lodging to whom he expounded and testified the kingdom of God, perswading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

23. He proved to them out of the Law and Prophets, that Christ was the Messiah, whose Kingdom is spiritual, and is now begun as foretold, upon his Resurrection and Ascension, and gathering an Universal Church by the Miracles, Gifts and Grace of the Holy Ghost.

24. And some believed the things which were spoken, and some believed not. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet, unto our fathers. 26. Saying, Go unto this people, and say, Hearing ye shall hear and shall not understand; and seeing ye shall see, and not perceive. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart and should be converted, and I should heal them.

26. You verifie the words of the Prophets, being like your fore-fathers, of whom *Isaiah* saith, that though they have their Natural faculties of seeing, hearing and understanding, yet they have wilfully so indisposed and corrupted them, that as to the knowledge and obedience of God, they are as if they had neither Eyes, Ears or Understanding, from whence it is that my resisted and rejected Grace doth not Convert and heal them.

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

28 Be it known to you that the Christ whom you reject shall be Preached to the *Gentiles*, and they will believe in him and receive him for their Saviour; and Christ will set up among them the Catholick Church, and Kingdom of God, which you reject, and shall therefore be none of yours, that boasted in your expectations of it.

29. And when he had said these words, the Jews departed, and had great reasonings among themselves.

29. *Note*, But so many of them believed both at *Rome*, *Jerusalem* and many Countrys as were a considerable part of the Christian Church at that time: And within four hundred years, Christianity was the professed National Religion in *Judea*.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence no man forbidding him.

30. And *Paul* was so free a Prisoner, that he was allowed to live in his own hired house, and there for two years received all, how many soever great or small, who came to him, Preaching even in Imperious *Rome* the Kingdom of God, as Ruling Souls to Salvation by the Redeemer, Teaching all the Doctrines and Practices of Christianity, (the History of Christ his Person, Office, Act, Grace and Glory) and this with all boldness and freedom, NO MAN FORBIDDING HIM, silencing him or condemning them for Conventicles, or any way hindring him, even in Proud, powerful, Heathen *Rome*: When the Religious *Jewish* Priests and Rulers, hated Christs Ministers as blood hounds, so blooding them to Preach to the *Gentiles* that they might be saved, and to write upon them to the uttermost, as it will in due time on all that imitate them.

Note, 1. What *Paul* Preached: not vain jangling, or envious railing, but the Kingdom of God, and the things concerning Jesus Christ and Salvation.

2. Where: In *Rome*, and in his own hired house.

3. To whom: To all that come to him.

4. How long: Two years, at that time.

5. How: with all confidence, openness and boldness.

6. How tolerated: No man, Emperour or Senate or inferior Officer, Soldiers or Magistrates, Priests or People hindering or forbidding him, in the Capital Heathen City of the World, which yet was devoted to Idolatry, and captivated the Church of God both *Jews* and *Gentiles*. But had *Paul* Preached immorality, Rebellion, abusive injury to others, no doubt they would have punished him: And verily many Preachers whose Doctrine is tolerable, are so abusive in false reviling Application, that we may say, some Orthodox Churches have need of Church Justices to keep the peace.

THE

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The Epiſtle of PAUL the Apoſtle to the ROMANS.

The INTRODUCTION.

FOr the underſtanding of *Paul*'s Epiſtle to the *Romans*, it is neceſſary, I. To underſtand his main Deſign and Subject. II. To that end, to know what Parties he had to do with. III. And what their ſeveral Errours were, or their Temptations to Errour. IV. And by what Arguments he oppoſeth them, and what he granteth them.

I. *Paul*'s great Deſign is to eſtabliſh the *Roman* Chriſtians in the Faith of the Goſpel, and in Holineſs of Life, and in mutual Love and Concord againſt all the Temptations which then aſſaulted them.

II. The Adverſaries of their Stability, and his Deſign, whom he noteth, are, 1. The *Roman* Heathens, eſpecially the Learned ſort. 2. Eſpecially the Jews, and the Judaizing Chriſtians. 3. Some Erroneous Heretical Chriſtians, who were inclined both to Libertiniſm, and to Diviſions.

III. The Errours oppoſed by him were, I. The Heathens, who while they ſcorned the Faith of a Crucified Chriſt, ſhewed how little they were to be regarded by their Sins againſt the Light of Nature.

II. The Jews had all theſe following Errours. 1. Becauſe God had made them a peculiar People, by ſpecial Privileges and Promiſes, they were over-proud of it, as if they had been the onely Servants that God had in the World, and that none but Jews and their Proſelytes were ſaved. 2. And ſo, that their Law was to be received by all the World. 3. That this Law, given to, and by *Moſes*, for their Government as a peculiar Republick, was ſo excellent, becauſe thus Divine, that the keeping of it was the ſufficient and onely way of Salvation. 4. Herein they overlook'd the Promiſe which was before the Law, and preſuppoſed in the Law, as its Foundation, and its very Life; both the Common Promiſe made to lapſed Mankind in *Adam* and *Noah*, and the ſpiritual part of the Special Promiſe made to *Abraham*. 2. And they overlook'd the ſignification of their Types and Ceremonies; and look'd at the Law meerly as a Law of Works, rewarding or puniſhing for the doing or not doing it.

5. Therefore they miſtook the promiſed *Meſſiah* to be a King of *David*'s Line, who was to reſtore their Commonwealth, and ſubdue the Nations to it, and rule them in earthly Glory by that Law; and ſo made him ſubſervient to *Moſes*'s Law, as to be reſtored by him.

6. And ſo they thought that this Law muſt endure for ever, and that to talk of its abrogation was Blaſphemy againſt God.

III. The Judaizing Chriſtians conjoyned Chriſtianity and the Law, and thought, that though Chriſt's Miracles, Reſurrection, and Spirit proved him to be the *Meſſiah*, who died for their Sins, yet he came not to change their Law, but to eſtabliſh it: And firſt, they were long before they could be convinced, that it was not neceſſary to the Gentiles to be Proſelytes to it: And when they were forced to grant that, they ſtill held, that it was neceſſary to all the Jews. And therefore they kept up their Ceremonies, and ſeparated too far from the Gentile Chriſtians: And the Gentile Chriſtians too much deſpiſed theſe.

IV. Beſides theſe, there were ſome that Heretically took it to be a part of their extraordinary Knowledge, to hold, That Chriſtianity delivered Men not onely from the Jews Law, but from ſubjection to Men, and from neceſſary ſtrictneſs in outward Actions: And they made a Party for theſe Opinions.

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V. The Apostle, I. dealeth but briefly with the Heathens, and argueth against them from their own Errours and Crimes; 1. Telling them of the Light of Nature, and then of their odious Sins against it; that the Christians might not be moved by the scorns and opposition of such a blinded uncapable sort of Adversaries.

II. But the chief Work of his Epistle is to confute the Jews and Judaizers, and to establish the Gentile Christians against their Errours and Opposition. To which end, he proveth all these things.

1. That the Gentiles are not bound to receive the Law of *Moses*, and become Jews. 2. That they may be justified and saved by the Faith of Christ, as well as the Jews. 3. That God foretold their Calling by the Prophets, and the Promise to *Abraham* extended to them, as the Spiritual Believing Seed or Children. 4. That if this were not true, none could be justified or saved, because by the Deeds of the Law, as such, no man can be justified. The Jews themselves must be justified by Faith, or not at all. 5. That the Law of *Moses*, as such, came long after the Promise, and the Justification of *Abraham* by Faith, and therefore could not null that Promise, or way of Life. 6. That the Law required such a degree of Works, or strict Obedience, as no man kept; and therefore none could be justified by it. 7. That the Law was given but to the Jews, and God is not onely the God and Governour of the Jews, but of the Gentiles also. 8. That the Law forbiddeth Sin, and curseth the Sinner, and condemneth him, and therefore doth not justifie him. 9. That the Law, as such, giveth not Grace and Strength to keep it, but supposeth Ability: But the Grace and Spirit of Christ enableth. 10. That the Law by accident irritateth Lust, and increaseth it, and doth not mortifie and overcome it. 11. That the Law was given to another end, than to justifie the Sinner by its bare Works; even to convince Men of Sin, and the need of Grace, and as a Schoolmaster to lead them to Christ, who is the End of the Law. 12. That Pardon, Justification, and Salvation must needs be God's free Gift to the Guilty and Condemned, and not the Reward of Meritorious Works of the Law; nor can any pretend the Title of Innocency or Debt. 13. That Christ is designed to gather a more large and excellent Church than the Jewish Nation, even a Catholick Church through all the World, and that more spiritual and holy; into which the Jews, if they will believe, shall be all grafted, which will be to them a higher Privilege than to live under the Mosaick Politie. 14. That the Jewish Law was so operous, shadowy, burdensom, and terrible, that it is part of the Office of a Saviour to deliver men from it, and to bring them under a far better Law and Covenant of Grace.

By many such Arguments he confuteth the Jews, and Judaizing Christians.

III. How he confuteth the Censorious Dividers, who agreed in the Essentials of Christianity, but differed about some Jewish Rites; and also the Erroneous, that enclined to Licentiousness, and unjust Separation from the Orthodox, will be sufficiently shewn in the particular Expositions.

IV. But the Apostle denieth none of these following Truths, but implieth some, and expresly asserteth others of them, as Concessions.

1. According to the Promise made to *Abraham*, the *Israelites* were a holy Nation, and a peculiar People, separated to God out of all the World.

2. God's Government first setled over them was eminently a Theocracy, the Supremacy being exercised by extraordinary Revelation, by Angelical or Signal Notices, and by Prophecy.

3. Their Law was eminently Divine, the Law of God; their Princes being but Executioners, and not having Power of Legislation, to add, abrogate, or diminish.

4. This Law was wholly Political; that is, The Rule of the Subjects Obedience, and the Rewards and Punishments, to be exercised by God as Supreme, and by Magistrates as his Officers, in the Government of that People as a Holy Commonwealth. Even the Decalogue and Ceremonies were such Laws of Politie.

5. But

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5. But this Law ſuppoſed the Law of Nature, and the antecedent Law of Mercy made to ſaln Mankind in *Adam* and *Noah*, and the ſpecial Promiſe made to *Abraham*, and all the Nations of the Earth in his Seed: And the Jews ought not to have ſeparated any part of their Law from theſe, which were as its very Life and Soul, and principally reſpected things ſpiritual, and heavenly, and everlaſting.

6. The Law preſuppoſing theſe, and being given to men that had Immortal Souls, and bound to know ſo much, doth not much mention ſuch matters of the Life to come, as being preſuppoſed; and *Moſes* adding ſpecially the diſtinguiſhing Laws of Jewiſh Government.

7. The breach even of a Political Law, where God was the Legiſlator, deſerved future everlaſting Puniſhment, though as Men were the official Executioners, it was but corporal Puniſhment that it inflicted.

8. The Sacrifices were Obſignations of that Law of Grace which was elder than *Moſes*, and ſo they ſhould have been underſtood.

9. The ſincere keeping of that Law, while it was in force, was the Material part of the Jews Obedience as they were under the Law of Grace.

10. Even the Decalogue it ſelf, as Moſaical and Political, delivered in Stone to the Jews onely, is done away with all the reſt by Chriſt, their peculiar Commonwealth being ended: But as it is, 1. the Law of Nature, 2. and the Law of Chriſt, it ſtill continueth.

There are three Controverſies that I will here briefly ſpeak to, rather than by inſerted Annotations afterwards. I. Whom *Paul* deſcribeth in the firſt and ſecond Chapters. II. What Law it is that he ſpeaketh of. III. How he meaneth, that Faith is imputed to Righteouſneſs and Juſtification.

I. A late Writer hath laboured hard to perſuade us, that *Rom.* 1. and a great part of the Epiſtles ſpeak of the *Gnoſticks*, which have uſually been otherwiſe expounded. Of this Chapter I think otherwiſe, (and of many other Texts) becauſe, 1. The Philoſophers, and other Heathens, were ſo much more potent, numerous, and famous Adverſaries to Chriſtianity, that we have great reaſon to ſuſpect, that *Paul* doth not ſo much paſs them by, to pelt at a few Hereticks, as this Writer imagined.

2. The Text agreeth more to the Heathens. It was to them that the Goſpel was a matter of ſhame, and counted fooliſhneſs. It was not by the Works of Creation chiefly that the *Gnoſticks* pretended to know God, or ſhould have known him; but this was the onely Book to the Heathens. The *Gnoſticks* were unexcuſable, as Profeſſours of Faith; but it was the Heathens that were left without excuſe by the meer Works of God's Creation. The Heathen Philoſophers were they that profeſt the greateſt Wiſdom, deriding all Chriſtians as Fools. It was the Heathens that were the Authors of all that Imagery and Idolatry, named *ver.* 23. The *Gnoſticks* were but for involuntary Complyance in caſe of danger: They renounced worſhipping the Creature more than the Creator. The Sodomy, and all the other Sins by which they are deſcribed, belong far more to the Heathens than to the *Gnoſticks*. *Chap.* 2. *Paul* diſtributeth them that he ſpeaks of, into [*Jews* and *Gentiles*], and ſo doth the whole ſcope of his Diſcourſe, 1 *Cor.* 1. & 2. It is the ſame ſort that he there ſpeaketh of, as the Wiſe, and Great, and Noble of the World, who counted the Wiſdom of the Goſpel Fooliſhneſs, and whoſe Wiſdom was Fooliſhneſs, which God would confound and bring to nought, *&c.* which is the plain Deſcription of the Philoſophical Heathens. A great deal more ſuch Evidence is at hand.

3. The Writers of Church-Hiſtory and Hereſies tell us of many ſorts of Hereticks in the beginning, that went before thoſe called *Gnoſticks*; yet none of theſe are named in Scripture, but the *Nicolaitans*, and the Woman *Jezebel*, *Rev.* 2. & 3. And why ſhould we think then that the *Gnoſticks* are meant more than they?

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4. Those that *Paul* oft singleth out, seem to be them mentioned *Acts* 15. against whom he reasoneth to the *Galatians*, *&c.* Had he meant others, as their Crimes were greater, he would have as plainly notified them. Indeed, 2 *Pet.* 2. and *Jude*, seem to mean the *Nicolaitans* as much like the *Gnosticks*; but *Paul* had much more to do with the Heathen Opposition.

II. Some have thought that it is the *Law of Innocency* made first to *Adam*, which *Paul* meaneth, when he speaks against Justification by the Works of the Law. Their chief Reasons are, 1. Because it saith, *Cursed is he that doth not all things written, &c.* And hence they gather, That the Jews Law was of the same tenor. 2. But others give this Reason, Because the Jews Law was a Covenant of Grace, and therefore could not be that here described.

But it is evident all along, that it was *Moses*'s Law that *Paul* here meaneth. It would be tedious to cite the Proofs all along visible. And as to the Reasons for the contrary, 1. It is certain, that the Law of Innocency was not then in being and force, but ceased with Man's Innocency, upon *Adam*'s Fall; not by mutability in God, but in Man. God's Law is the present Obligation of his Will to Duty or Punishment. Shall we imagine God to say to the sinful World, 1. *I command thee, that art a guilty Sinner, to be sinless?* (contrary to the hypothetical necessity of Existence.) 2. And, *thou shalt be rewarded, if thou be innocent*, (when he is guilty already.) 3. And, *if thou be a sinner, thou shalt die*, (when he is a Sinner already, and the *Conditional* is become *Absolute*, and past into a Sentence of Judgment.)

2. The Law of *Moses* granteth Sacrifice and Pardon for many Sins; but the Law of Innocency pardoneth none.

3. The meaning of [*Cursed be he that doth not all things*] is not, *Cursed be he that hath any Sin*; but, *he that keepeth not all this Law*: (And onely the Jews were under that Law, and its Curse.) And this Law of *Moses* was so operous and strict, that no man did perfectly fulfil it: And if they had, it would not procure their Pardon for the common Sin of Nature, nor merit any thing of God, by the benefit he received by their Works.

2. And as to the other Objecters, It's true, that *Moses*'s Law was given to them as a material peculiar part of the Law of Grace: But those, that *Paul* disputed against, had in conceit separated the Law, as such, from the Promise or Covenant of Free Grace, and thought to be justified by the Merit of their Obedience to it.

III. Perverse Engagement against one anothers Opinions, as dangerous, hath made *Paul*'s Doctrine of Faith and Justification seem much more difficult than it is. 1. It is certain, That by [*Faith*] he meaneth no one single Act onely, as is [The believing that Christ's Righteousness is imputed to us], as if we were not justified by believing in God the Father, or the Holy Ghost, or trusting the Promise of Glory, or believing that Christ died for our Sins, rose, ascended, intercedeth, reigneth, and will judge us, and glorifie us, or by consenting to his Covenant of Grace, accepting offered Mercy, *&c.* Faith is a Moral act, containing many Physical acts of Understanding and Will; like a Covenant-consent to a King, a Husband, a Physician, *&c.* It is all that is essentially required in Baptism, to the Collation of the Grace there given. It is Christianity in consent.

2. This Faith is commanded by God, and Grace and Glory promised to them that by believing obey this Command; which maketh it the Condition, or Moral receptive Qualification for this Gift. And though God's Grace cause Men to believe, yet the Command and Conditional Promise are the Means by which God worketh this Effect. And that the

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the *Promise* be *Conditional*, joyned with *threatning* to Disobedience, is no more needless than the *Command* or *Preaching* is.

3. Hence Men may claim *Pardon* upon *believing*; but none can claim *Faith* by vertue of any absolute Promise of God, before he have it.

4. Though no Creature can *merit* of God in *Commutative Justice*, as giving him a Benefit, yet they may merit of him as in *Governing Justice*, or *Distributive*: But this is various, as the Governing Law is.

According to the Law of *Innocency* no man meriteth; nor Justification according to the Law of *Moses*; save Christ alone. Christ's Merit was in the fulfilling the undertaken Mediatorship, which was fulfilling the Law of Innocency, (which he onely was capable of) and *Moses*'s Law, and the peculiar Acts of a Mediator: This Merit of Christ is the valuable, procuring, meritorious Cause of all our Deliverance, (Pardon, Justification, Adoption, *&c.*) of which our own Habits or Acts are no Parts, nor are at all to be judged to be in stead of any part of the Office of Christ.

5. But we are not *Lawless*, but under a *Pardoning* and *Justifying Law*, or *Covenant* of *Grace*, which giveth Grace and Glory (as is said) to them that believe and repent; that is, pardoneth them, and giveth them the in-dwelling Spirit of Love, and right to Life, if they sincerely trust Christ's Mediation and Promise for it, and give up themselves for that end to God their reconciled Father, to Christ as their Saviour, and his Spirit as their Sanctifier.

And because God will not give us the free Gift of Christ, and Life with him, but as first qualified by this Condition of Faith, therefore Faith is said to be imputed to us for Righteousness: that is, This Acceptance of his free Gift in Christ, is all that the Law of Grace, by which we shall be judged, requireth of us that we may be accounted Righteous, without Innocency, or the Works of *Moses*'s Law, or any that make not the gift of Pardon and Life to be of free Grace. To have *Righteousness imputed*, is to be *accounted Righteous*.

6. To call Faith a *Justifying Instrument*, is an unapt Speech of Mans vain invention; but may be tolerated, if they mean but [*A Moral receptive Disposition*], unfitly called *A receptive Instrument*: But not in proper sense.

7. But though Christ is our Surety and *Vicarius pœnæ* in some sense, and properly a Sacrifice for our Sin, and merited all that we have by his Righteousness; yet it subverteth the Gospel and Christianity, to teach, as some do, That Christ did so properly personate every one of the Elect, that in the sense of God and the Law (though not Physically) they all perfectly fulfilled the Law of Innocency in and by him, and so are justified by that Law, as imputatively being sinless: As if that Law had said, [*Thou or thy Surety shall die if thou sin*] and we are justified by the same Law that condemned us; and no Death, or Suffering, or permitted Sin were any Penalties on us: And as if we were at once reputed sinless from Birth to Death, and yet must have a Christ to die for our Sin, and must daily beg forgiveness of it.

CHAP. I.

1. PAul a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,

1. By an immediate appearance of Christ from Heaven, by Voice and Inspiration, sent to publish the glad tidings of Redemption and Salvation by Christ.

2. Which he had promised afore by his prophets in the holy scripture,

3. Concerning his son Jesus Christ our Lord, who was made of the Seed of David according to the flesh.

4. And declared to be the son of God with power, according to the spirit of holiness, by the Resurrection from the dead.

3. Having his Humane Nature from his Mother of *David*'s line.

4. But the Power of God which owned him, by the Spirit of Holiness, and his Resurrection from the

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the dead, did demonstrate that he was not a meer Man, but Gods own Son, sent from Heaven, and miraculously incarnate.

5. By whom we have received grace and Apostleship for obedience to the faith, among all nations, for his name.

5. By whose own heavenly mission I received this favour and honour, to be his special Messenger, sent to call all Nations to believe and obey the Gospel, and proclaim the Glory of his Name.

6. Among whom are ye also, the called of Jesus Christ.

6. Of whom God hath vouchsafed you to be a part, being the called followers of Jesus Christ.

7. To all that be in Rome, beloved of God, called to be saints, Grace be to you, and peace from God our father, and the Lord Jesus Christ.

7. To all in *Rome* that are the beloved of God, called out of the World, into the Holy Christian state, I salute you by this Benediction and Prayer, that the Grace of God, our Father, and the Lord Jesus Christ, and that true Peace and Welfare which is its special Fruit, may be yet more upon you.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world.

8. And first, I thank my God through Jesus Christ, that (as you dwell in that City which is most eminent in the World, which is an advantage to the lustre and communication of your Faith, so) your profession of that Faith is so illustrious, as to be famous throughout the World.

9. For God is my witness whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you always in my prayers.

10. Making request, if by any means now at length, I might have a prosperous journey by the will of God to come unto you.

9. For God, whom I serve with a devoted Soul, doth know, that this your honourable profession of the Christian Faith, doth make me the more constantly remember you in my Prayers.

10. And request of God, if it seem good to him, that I may come to you, for the furtherance of my joy, and your edification.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established. 12. That is, that I may be comforted together with you, by the mutual faith both of you and me.

11, 12. For I long to see you. that by communicating to you what God hath given to me, you may be further established, and you and I may be comforted in the mutual manifestation of our Concordant Faith.

13 Now I would not have you ignorant brethren, that oft times I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles.

13. I would have you know, that as God hath called me to be an Apostle to the Gentiles, I oft purposed to come to you, (though hitherto hindred) that I might reap some fruit of that my Office among you, as well as among other Gentiles.

14. I am a debter both to the Greeks and the Barbarians, both to the wise and to the unwise.

14. By this my Mission and Office, it is my duty to Preach the Gospel, both to the learned *Greeks* and *Romans*, and to unlearned Barbarous Nations.

15. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

15. Therefore, if it be the Will of God, that I shall come unto you, I am ready as the Apostle to the Gentiles, to exercise mine Office, by Preaching to you as I have done to others.

16. For I am not ashamed of the Gospel of Christ: For it is the power of God to salvation, to every one that believeth; to the Jew first, and also to the Greek.

16. For though a Crucified Christ be to the *Jews* a stumbling block, and to the *Gentiles* foolishness, I am not ashamed most openly to own and Preach this Gospel: For the Power of God, by this called weakness and foolishness by Men, is manifested in it, and by it, in the Conversion, Comfort, and Salvation of every true Believer, whether *Jews*, with whom it began, or *Greeks* to whom it is now preached.

17. For therein is the righteousness of God revealed, from faith to faith, As it is written, The just shall live by faith.

17. For that sort of Righteousness, which God hath made the necessary and acceptable way to Salvation, is therein revealed to the World; even Righteousness by Faith, is revealed to beget Faith in Men; by which it is that Men must be justified and saved, as was foretold.

18. For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

18. For that Gospel which pardoneth Penitent Believers, doth reveal Gods wrath against the Impenitent and Unbelievers, who by the love of Sin, resist and reject the Truth, and continue in ungodliness and unrighteousness.

19. Because that which may be known of God

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God is manifest in them; for God hath shewed it to them.

19. For they may know much of the nature and attributes of God, as manifested by the light of Nature in them, and by the Providence of God among them: by which God sheweth it unto them.

20. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; even his eternal Power and Godhead, so that they have no excuse.

20. For though God and Heavenly things be invisible, even his Eternal Power, and his God-head, yet are they clearly to be seen in the Glass of his Works; so that *their sin against God, thus revealed, leaveth them without all just excuse.*

21. Because, that when they knew God, they glorified him him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22. Professing themselves wise, they became fools. 23. And changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.

21. Because, when by his Works, and the light of Nature they were forc'd to confess the Divine perfections, they yet lived, not to his Glory, or in holy thankfulness to the God whom they acknowledged, but dishonoured him, and corrupted their Minds by vain Imaginations, and their foolish Hearts were darkened by gross errours. 22. And professing themselves to be the Learned Philosophers, and Wise Men of the World, and contemning others as Ignorant and Barbarous, they shewed by their practice that they were Fools. 23. For when their Tongues acknowledged the glory of the incorruptible God, they worshipped him as in and by the Images of Corruptible Men, and of Birds, Beasts, and creeping things; as if God had been like these.

24. Wherefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed for ever, Amen.

24. Wherefore as a just punishment for their wilful sins God left them to the lusts of the Flesh, to base unnatural uncleanness. 25. Seeing they confessing the Perfections of the True God, yet represented him in the Image of vain shadows and Creatures, and so offered their worship to such Creatures, and to the Stars, rather than to the True and Blessed Creator whom they acknowledged.

26. For this cause God gave them up to vile affections, for even their women did change the natural use, into that which is against nature. 27. And likewise, also the men leaving the natural use of the woman, burned in their lust one towards another, men with men, working that which is unseemly, and receiving in themselves that recompense of their errour which is meet.

26, 27. For this Sin, God gave them to base lusts against Nature, who in their Religion sinned against the light of Nature; both Women and Men burning in worse than beastly unnatural lusts towards those of their own Sex, and by being left to that unnatural filthiness, were justly punished for their unnatural Idolatry.

28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not convenient.

28. And as their wicked Hearts refused to obey and honour God practically, though they did in words acknowledge him; God gave them over to a reprobate Mind, to do those things which the light of Nature and common Reason do condemn.

29, 30, 31. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despightful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

29. So far is their Learning and Arts from making them just and happy, that they abound with all manner of odious shameful Sin (here named.)

32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only commit the same, but have pleasure in them that do them.

32. And all their knowledge (of Good and Evil) is so far from Justifying or Sanctfying them, that they live in the practice of that which they know God doth condemn, and in their Societies and Conversation make it their delight.

CHAP. II.

1. THerefore thou art unexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same things.

1. Therefore

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1. Therefore thou that thinkeſt highly of thy ſelf, for thy Knowledg, and baſely of others, as ignorant or barbarous, art ſo far from being juſtified by this, that it aggravateth thy Sin, and leaveth thee without excuſe: For thou liveſt in as great Sin, as thoſe whom thou condemneſt as Ignorant.

2. But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

2. But we know that God will judge all Men in Truth and Righteouſneſs, according to their Works; and will condemn evil doers, whatever their Knowledge and Profeſſion be.

3. And thinkeſt thou this, O man, who judgeſt them which do ſuch things, and doſt *the* ſame, that thou ſhalt eſcape the judgment of God?

3. Is it not then thy manifeſt error, to think that thy Knowledge, and condemning Sin in others will juſtifi and ſave thee, that liveſt in Sin?

4. Or deſpiſeſt thou the riches of his goodneſs and forbearance, and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance. 5. But after thy hardneſs and impenitent heart, treaſureſt up to thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God. 6. Who will render to every man according to his deeds.

4, 5, 6. While thou boaſteſt of Wiſdom and liveſt in Wickedneſs, thou ſheweſt the more contempt of God, even of the Riches of his goodneſs, and forbearance, and long-ſuffering, not knowing Practically, that the goodneſs of God which thou doſt acknowledge in Words, ſhould lead thee to Repentance, and forſaking of Sin. 5. But thy Heart being hardened in impenitency, by Sin againſt Knowledge, thou doſt but treaſure up certain puniſhment againſt the Day when God will ſhew his Righteouſneſs by his Judgment; 6. And will judge and uſe Men according to their Deeds.

7. To them, who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life.

7. To them, who by a life of true obedience, and patient waiting for his Reward, do ſeek firſt for future Glory and Honour, and Immortal Happineſs, he will give Eternal Life.

8, 9. But to them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh, upon every ſoul that doth evil, of the Jew firſt, and alſo of the Gentiles.

8, 9. But to them that reſiſt the Light, and contend againſt the revealed Truth, and obey it not, but live in the Practice of Unrighteouſneſs, while they boaſt of Knowledge, God will pour forth his Indignation and Wrath, Tribulation and Anguiſh, even on every one that liveth in Sin and Wickedneſs, firſt on the *Jews*, who ſin under their boaſting of their Peculiarity, Law, and Jewiſh Knowledge; and the *Greeks* and *Romans*, who ſin under their boaſting of Learning and Philoſophy, and conceited Wiſdom.

10, 11. But glory, and honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God.

10, 11. But Glory, Honour, and Peace, to every Man that liveth a life of true Obedience and well doing; to the *Jew* firſt, according to their Covenant-Prerogative, and alſo to the *Gentiles*, as being in the ſame Covenant of Grace, for God ſaveth not Men partially, for their outward Priviledges, or their barren Knowledge and Profeſſion.

12. For as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law.

12. For all Men ſhall be judged according to the Obligations which they were under. They that ſinned againſt the Law of Nature and common Mercies, and were never under the Moſaical Law, or Supernatural Revelation, ſhall be condemned by the Law which they ſinned againſt, and not by that which was never given them. But the *Jews* that ſinned under *Moſes*'s Law ſhall be judged by it.

13. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified.

13. For no Law of God, doth juſtifie Men meerly for having it, and hearing it, but for doing it, ſo far as they do it.

14. For when the Gentiles, which have not the law, do by nature the things contained in the Law, theſe having not the law, are a law unto themſelves. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.

14, 15. For when the *Gentiles*, which have not the Jewiſh, or any written Law of God, do by Nature that which that Law commandeth, theſe having not that ſupernatural written Law, have Gods Law of Nature in themſelves; and ſhew the effects of this Natural Revelation written in their Hearts, their Conſciences naturally having ſome Conviction of Gods Soveraign Government and Mans duty, tells them as a Witneſs whether they do well or ill; and their Reaſon accuſing or defending them accordingly.

16. In the day when God ſhall judge the ſecrets

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secrets of men by Jesus Christ according to my Gospel.

16. I mean not by any mistaken self judging in this World; but even at the Bar of Christ, when God shall open all mens secret Acts, and rectifie all mistaken judgings, as I have preached in foretelling that judgment of Christ.

17. Behold thou art called a Jew, and restest in the law, and makest thy boast of God, 18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law, 19. And art confident that thou thy self art a guide to the blind, a light of them that are in darkness, 20. An instructer of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

17, 18, 19, 20. And that you may know that the Law will justifie no man for having or knowing it, but for doing it, consider that it is but self-deceit to think that thou shalt be justified for being called a *Jew*, and resting in the Divineness and perfection of your Law, and boasting that you are Gods peculiar People and that his Will and excellent things are known by you which the world knoweth not, and that it is you that by that Law must be the Lights and Guides of the Dark and Ignorant, to whom all others as Children should come to School, because you have the only True Knowledge by the means of your Law.

21, 22, 23. Thou therefore which teachest another, teachest thou not thy self? Thou that preachest, a man should not steal, dost thou steal? Thou that saist, a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast in the law, through breaking the law dishonourest thou God?

21, 22, 23. Will the Law justifie thee, that condemnest thy self by breaking it while thou boastest of it? Will teaching others justifie thee, who teachest not thy self? Will it justifie a Thief to Preach against Stealing, or an Adulterer to Preach against Adultery, or the Sacrilegious to abhor Idols?

24. For the Name of God is blasphemed among the Gentiles through you, as it is written.

24. For as the Prophets truly told your fore-fathers, I may tell you, that you are so far from keeping your Law to Justification, that the scandal of your Sin occasioneth the *Gentiles* to speak evil of your Law, and blaspheme God that made it.

25. For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

25. Indeed God made not the Law in vain: To keep it is required of the *Jews* as the matter of their Obedience: And if you keep it as the Covenant of Circumcision obligeth you, you shall not lose the promised Reward. But if you are breakers of the Law, you will be no more justified than the Uncircumcised, but more condemned for violating your Duty and Covenant with God.

26, 27. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

26, 27. Therefore it being Performance which the Law requireth, if Uncircumcised Persons do that good which the Law requireth, it is them that the Law will so far justifie; and such obedient Uncircumcised Persons, that by obeying the Law of Nature, perform the Matter of your Laws, shall condemn those that have the Letter of the Law, and are by Circumcision engaged to keep it, and yet transgress it.

28, 29. For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

28, 29. But the *Jew* that God will accept, and justifie as the Seed of Believing *Abraham*, and that answereth the end of the Law, is not he that is only visibly one in the outward Ceremony; nor is that the acceptable Circumcision, which is only outward in the Flesh: But he is the accepted Person with God, as his peculiar, who is such at the Heart as the Law required *Jews* to be; and that is the acceptable Circumcision, which cleanseth and sanctifieth the Heart in Spirituality, and not only in outward Letter, Form and Ceremony; which is approved of the most Holy Heart-searching God, and not that which is but approved of Men.

CHAP. III.

1. WHat advantage then hath the Jew? and what profit is there of circumcision? 2. Much every way: chiefly, because that unto them were committed the oracles of God.

1, 2. You will say, If this be so, what advantage hath the *Jew* above the *Gentile*, or what profit doth

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Circumcision afford them: I answer, Much every way: As first, That God committed his Oracles of supernatural Revelation principally to them; (and from them it is that others have received them.)

3. For what if some did not believe? shall their unbelief make the faith of God without effect?

3. It's true, that the most of the present *Jews* do not believe in Christ, nor yield to the perswasions of the Gospel. But still Gods Word is sure and true, and his Fidelity will perform all his Promises.

4. God forbid: Yea, let God be true, and every man a liar, as it is written, That thou maist be justified in thy sayings, and overcome when thou art judged?

4. Far be it from us to think that God is untrusty, or can lie: All Men are untrusty, and may deceive by lies; but God's Fidelity is his Perfection, which cannot fail. As *David* saith, His Word shall be justified, and all be silenced that dare accuse him of untrustiness or lying.

5. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? I speak as a man.

5. But if all our Sin do but occasion the manifestation of Gods Righteousness, and so his Honour and End is secured, is it not unjust for God to punish and destroy Men for unbelief and sin? I object as a Man.

6. God forbid: for then how shall God judge the world?

6. Far be it from us so to think: For sure the Judge of all the World is Righteous, and will righteously judge.

7. For if the truth of God hath more abounded through my lie unto his glory, why also am I yet judged a sinner? 8. And not rather (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come: whose damnation is just.

7, 8. But, say they, If my falshood and sin do occasion the glorifying of God and his Truth, why should I be judged a Sinner against God, who is glorified by all that I do; and not rather conclude (as some falsely say we do) that we should never fear sinning, seeing the effect is always good? But just is the damnation of such that pretend Gods Glory to embolden them in Sin.

9. What then? Are we better than they? No, in no wise: For we have before proved both Jews and Gentiles, that they are all under sin.

9. What shall we then conclude from this unbelief and punishment of the *Jews*? Is it, that we who are Christians; *Jews* and *Gentiles*, were so much better antecedently than the unbelieving part, that God therefore gave us his Grace for our better deserts? No, in no wise: For we have before proved, that *Jews* and *Gentiles* are all under the guilt and reign of Sin, till Grace recover them.

10. As it is written, there is none righteous, no not one. 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way: they are together become unprofitable; there is none that doth good, no not one. 13. Their throat is an open sepulchre; with their tongues they have used deceit; the poyson of asps is under their lips. 14. Whose mouth is full of cursing and bitterness. 15. Their feet are swift to shed blood. 16. Destruction and misery are in their ways. 17. And the way of peace have they not known. 18. There is no fear of God before their eyes.

10, 11, 12, 13, 14, 15, 16, 17, 18. *David* truly describeth the state of Corrupted Nature, and of all Men till Grace restrain or change them, in *Psal.* 14. and 53, *&c.* that, There is not one of them that are Righteous Men: They understand not practically the matters of True Wisdom, and chief concerns, but are a blind and sottish Generation; and therefore they seek not seriously to know God, or to please him, and enjoy his love. They are turned from the way of truth and obedience, and happiness: They are all but hurtful, or unprofitable in the World, and none of them that set themselves to a Life that may do good to themselves or others, or to please God. They are so like Satan, who seeketh whom he may devour, that their Throat is like an open Sepulchre, greedily gaping to devour the Just and Godly; their Tongues serve the Father of lies, in slandering Gods Truth, and Servants; and their Words are like Adders Poyson, that tends to do mischief, and destroy the good and innocent. Cursing and false deceitful words, are the fruit of their Lips. They are ready to shed the Blood of the Godly and Innocent: The way of their Life is Destruction and Misery to the Faithful, and to the Societies where they live, and finally to themselves. Nature and Custom may teach them to talk for Peace, and Unity, and Love: But they do not, and will not know the true Nature of them, or the way by which they must be attained. For they are not governed by the Law and Fear of God, but by their Carnal deceived Wit, and Worldly Intereſt, which God condemneth.

19. Now we know, that what things soever the Law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

19. All

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19. All this is written in the *Jews* Law, and therefore is spoken to and of the *Jews* as well as others; for the Law speaketh to none but those that are Subjects, and obliged by it: So that neither *Jew* nor *Gentile* can be justified as innocent; but all such self-justifiers will be confuted, and all the World proved guilty of Sin and Punishment before God when he shall judge them.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin.

20. By all this therefore it is clear, that seeing all that are under *Moses*'s Law are Sinners against the Law, and none are innocent, no Flesh shall be justified in Gods sight by that Law: For as they are Sinners, so it is the Law which notifieth their Sin, and condemneth them for it.

21. But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets. 22. Even the righteousness of God, which is by the faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference.

21. But there is another way of Righteousness ordained of God for our Justification, and the Glory of his Grace and Justice, without the keeping of *Moses*'s Law, or being justified by it. 22. Even the Righteousness prescribed by God, and given by his Grace, which is by the way of Faith in Christ, even our believing trust in him, and adhering to him; and this is prescribed and given to, and found in all true Believers, without difference.

23. For all have sinned, and come short of the glory of God. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.

23, 24. For all Men are Sinners, and therefore have come short of obtaining the Glory which God had appointed to the Innocent that never brake his Law; and cannot be saved or justified by the Law which they have broken; but must be justified by his free Grace, forgiving their sin, and giving and accepting their sincere Faith and Repentance, through the Redemption of lost Sinners, which Jesus Christ hath wrought for them and in them.

25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God. 26. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

25, 26. Whom God hath by his unsearchable Counsel, Decree, and Ordination, set forth to be the great Reconciler and Propitiation, by the way and means of Faith in his blood, as a Propitiatory Sacrifice, and the Seal of his Truth and Love; and this was (as well as by justifying the Innocent) to demonstrate that he is a Holy, Just, and Merciful God, and no friend to sin, but a lover of Holiness and Truth, in Pardoning to such Believers all their past Sins, to which his forbearance and reprieve was a preparation. I say, to declare that he is (as merciful, so) Just, while he will have so precious a Sacrifice for Sin, and by Pardon and Grace doth *make*, and *judge* the *Faithful Righteous*, which is it which is now fully declared by our preaching the Gospel.

27. Where is boasting then? It is excluded: By what law? of works? Nay: but by the law of faith.

27. Grace therefore must have the Glory of our Justification: For who can boast that he hath it by Innocency? because he deserved not death by Sin? No, this is utterly shut out: By what Law? Is it by the Law of *Moses*, or any Law which justifieth Men because they sinned not against it, nor deserved death? No: but by another Law, even the Law of Faith, which Grace hath brought us under, which pardoneth and saveth true Penitent Believers.

28. Therefore we conclude, that a man is justified by faith, without the deeds of the law.

28. Therefore against the *Jews* and all self justiciaries, we conclude, that the Law of *Moses*, (much less the first Law of pure Innocency) is so far from being necessary to the *Gentiles* for Justification and Salvation, that no Man, *Jew* or *Gentile*, is otherwise justified by God, but by his free Grace given through Jesus Christ, to all true Believers, who accept it as a free gift.

29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

29. And how absurd is it to think that God is a God, that is, a merciful Governour, to no more in the World, than that little sorry People of the *Jews*? Doth not his actual Mercies, and his Government, obliging all the World to the use of some means for Recovery, Pardon and Salvation, confute this, and shew that he is the God and Merciful Governour also of the *Gentiles*?

30. Seeing it is one God which shall justifie the circumcision by faith, and uncircumcision through faith.

30. It is the same God who will justifie Circumcised Believers, and uncircumcised Believers, by one and the same way: Even by the way of Grace and Faith.

31. Do we then make void the law by faith? God forbid: Yea, we establish the law.

31. Can the *Jew* then say that we dishonour, and

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make void their Law, as if God had given it in vain, and they had not been bound to keep it: Far be this from us; yea, by the Doctrine of Christianity, we set the Law in its proper place, (as consequent and subordinate to the Promise and Law of Grace that went before it, and as preparatory to the fuller edition of the Law of Grace which cometh after it. And so we assign it its due Office and Honour, and End, that God may have the Glory of making it; though the *Jews* misunderstand it.)

CHAP. IV.

1. What shall we say then, that Abraham our Father, as pertaining to the flesh hath found?

1. Let us consider *Abraham's* case, the Father of the *Israelites* according to the Flesh. For sure his Prerogative must be as great as theirs that claim it as his fleshly Seed.

2. For if Abraham were justified by works, he hath whereof to glory; but not before God.

2. If *Abraham* was justified by the merit of his Righteousness, as having never deserved death by Sin, then he may boast that Life and Impunity was his due on that account, though yet even that did not merit by any benefit to God. (Or, but towards God he could have no matter to boast of, as his own.)

3. For what saith the Scripture? Abraham believed God, and it was counted unhim for righteousness.

3. For what account doth the Scripture give us of his Righteousness? *Abraham* believed God, (*viz.* That he would perform his free Promise of Grace and Peculiarity made to him and his Seed, and all Nations of the Earth in him) and it was counted to him for Righteousness. And though God made his Promises to him also for his obedience, *Because he spared not his only Son*; yet this was not because he never deserved death by any Sin, but as it was a work of Faith, and so a consequent part of the Righteousness of a Believer, accepted, though imperfect, through the Merits and Righteousness of Christ, forgiving his Sin, and freely adopting him an Heir of Life.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

4. Now to him that meriteth by the perfection of his Obedience, or that never deserved death by Sin; (much more to him that benefiteth another by his Work) the Reward is not reckoned to be the free gift of a Benefactor, but the just giving a Man that which is his deserved due (in the first case by governing Justice, and in the second by Commutative Justice.)

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5. But to him that hath no such meritorious work for the value of which the Reward should be his due, but trusteth wholly to his free Grace, who first *maketh* and then *judgeth* them *just* that were *before ungodly* and unjust, (or, who justifieth them that by Sin have deserved death, and never merited life by the worth of their good Works) his Faith is counted for Righteousness, by the Covenant of Grace; that is, God accepteth it as the qualification or condition, which must be found in him, (without such meritorious Works) to make him partaker of that Pardon, Adoption, and Salvation freely given by Grace, upon the consideration of the meritorious Righteousness of Christ. (Indeed Faith, Repentance, Prayer, Confession, Love, &c. are Acts that may be called *Works* in another sense: But it is Works deserving life for their perfection, or not deserving punishment by the Law, which are here spoken of.)

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, 8. Blessed is the man to whom the Lord imputeth not sin.

6, 7, 8. So *David* also describeth the qualification of a Blessed Man (which is a man justified) Not that he hath no Sin, which deserved death, but that God doth not impute his Sin to him for his condemnation, but forgiveth and covereth it, and imputeth Righteousness to him, that is, judgeth and useth him as one that is not obliged to punishment, but hath right to Salvation, and this, not because his Works deserved not Death but Life; but because he forgiveth him, and freely saveth him for the Righteousness and Intercession of Christ; and useth him not as he deserved.

9. Cometh this blessedness then on the circumcision only, or on the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

9. And are none pardoned and saved but the Circumcised? Are not the Uncircumcised pardoned and blessed also? If Faith was imputed for Righteousness to *Abraham*, will it not be so to all that have it?

10. How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

10. And the time when this was said of *Abraham* will clear up all this; for it was not after he was Circumcised, but before; even Uncircumcised, as the *Gentile* Christians be.

11. And he received the sign of circumcision, a seal of the righteousness of the faith,

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faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.

11. And he after received the Sign of Circumcision, not as a Legally justifying Sign, but as a Seal of that Righteousness which God before imputed to him as a Believer; that so he might be by Promise and Example, the Father, not only of his Carnal and Circumcised Seed, but of all them that believe, thoughout the World, that so Righteousness might be imputed to them as Believers, as it was to him.

12. And the father of circumcision to them who are not of the circumcision only, but also (to them that) walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

12. And might be the Father of the Ends, and Spiritual benefits of Circumcision, conveyed to them who are not of the Circumcision only, but also to them that walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised, as they are.

13. For the promise that he should be the heir of the world, was not to Abraham and his seed through the Law, but through the righteousness of faith.

13. For the Promise to *Abraham* and his Seed, That he should be Heir of the World, was not made to him by the Law, which was long after, nor for the keeping of it; but upon his believing Gods merciful Promise, and trusting him, for which he was accounted and pronounced Righteous.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

14. For if this great Promise of Inheritance was made to Men for keeping *Mises's* Law, as such, (and so only to them) then it was null to *Abraham*, and it is of no effect to any.

15. Becsuse the law worketh wrath; for where no law is, there is no transgression.

15. Because, as the Law is made to forbid and condemn Sin, so it obligeth Sinners to undergo the Punishment; which were no obligation, were there no obliging Law: And *Abraham* was not under *Moses's* Law, and so transgressed it not.

16. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

16. Therefore this great Promise and Blessing is made to Believers, as such, that it may be free, and of meer Grace, that so it may be sure and firm to all the Seed or Children of Promise; not only to the *Jews* that had the Law, and were the Natural Seed, but to the *Gentiles* also, who have *Abraham's* Faith, and so are his Spiritual Seed, who is the Father of all Believers.

17. (As it is written [I have made thee a father of many nations]) before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were.

17. As it is written, I have made thee a Father of many Nations, and not of the *Israelitish* Nation only: So that though the *Gentiles* were not then called, as now they are, by the Gospel, yet that God who promised this to *Abraham*, when his Body and *Sarah's* were naturally past Generation, and to *Isaac* when he was unborn; and again, when God demanded him as an Offering, and thence, as it were, raised him from the dead; that God, I say, did decree the calling of the *Gentiles*, and spake of that in Promise which was long after to be done.

18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken [So shall thy seed be.]

18. This was the meaning of Gods Promise to *Abraham*, who against all natural probability, trusted Gods Promise, and believed and hoped that accordingly he should become the Father of many Nations: And that, as was promised, his Seed should be as the Stars in Heaven.

19. And being not weak in faith, he considered not his own body now dead, when he was an hundred years old, nor yet the deadness of Sarah's womb.

19. And his Faith was not weak and shaken with the consideration that his aged Body was almost dead, and unfit for procreation, or that *Sarah's* Womb was so also.

20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. 21. And being fully persuaded, that what he had promised he was able to perform.

20, 21. He was not staggered by unbelief unto a distrustful doubting; but was strong in Faith, whereby he gave God the Glory of his Power, Wisdom, Love and Truth, being fully persuaded, that though Nature, shewed no probability of it in second Causes, the Almighty God could perform all that he had promised.

22. And therefore it was imputed to him for righteousness.

22. And therefore this way of glorifying God by the trusting belief of his free Promise, was so suitable to Gods Ends and Honour, that he accepted it as Righteousness, or a sufficient qualification of him that

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that should partake of his free given Mercy, though *Abraham* had no sinless innocency, nor could say that he never deserved death.

23. Now it was not written for his sake alone, that it was imputed to him. 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

23. And certainly, God did not leave this on Record for *Abraham*'s sake only; as if there had been a Righteousness and right to Life, which he only must have, and belonged to no other, and he must be justified by some odd way proper to himself. 24. But this is written also for all us, to tell us what Righteousness God requireth and accepteth to our Salvation; and that if we believe with trust on his Power, Truth, and Mercy, who raised up our Lord from the dead, this Faith shall be imputed to us for Righteousness, and we shall be saved by the Sacrifice, Merits, and Mediation of Christ, though our Sins deserved death, and neither the Law of Innocency or of *Moses* justifie us.

25. Who was delivered for our offences, and was raised again for our justification.

25. Even our Faith in God by Christ and in him, who for our Sins was made a Propitiatory Sacrifice, to procure us free Forgiveness of them, and was raised again to cause our Justification, by uniting us to himself, and pardoning our Sin, and giving us his Spirit and right to Impunity and Salvation, and justifiifying this right and us as our Advocate, and by his Sentence as our Judge.

CHAP. V.

1. THerefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

1. Therefore I may conclude, that being *Constituted, Accounted of God*, and *judged Righteous* by *Faith*, we have Peace with and towards God, as Reconciled and Adopted through our Lord Jesus Christ, (notwithstanding we are not justifiable as fulfillers of the Law.)

2 By whom we have access by faith into this grace, wherein we stand, and rejoyce in hope of the glory of God.

2. By whose mediation it is that we came or had access by Faith, into this blessed state of Grace and Gods Favour wherein we now are; and greatly rejoyce in hope of the promised Glory of God.

3. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience, 4. And patience experience, and experience hope, 5. And hope maketh not ashamed; because the love of God is shed abroad on our hearts by the holy Ghost which is given unto us.

3, 4, 5. Yea, more than so, but also in all our tribulations which we undergo in the World for Christ and Righteousness, we exult with glorying and joy; knowing that this tribulation doth by exercise increase our Patience, and being tryed, our patient and constant suffering maketh us the more certain by experience that our Faith is sound, and giveth us experience of Gods supporting Grace. And this experience much confirmeth our hope of Gods acceptance, and our Salvation, which we should be apt to doubt of, if our Faith and Gods Grace had not been thus tryed; it being easie by self-flattery to think untryed Faith is better than it is. And this confirmed hope will never leave us to shame by disappointment, for it is accompanied and sealed by that special gift of the Holy Ghost, which sheddeth abroad on our Hearts the effects and sense of the Love of God through Christ, and so repleniſheth us with Reflecting-love to God, (even as the Summer Rains and Sunshine moisten and warm the Earth, and repleniſh it with pleasant Fruits.)

6. For when we were yet without strength, in due time Christ died for the ungodly.

6. For when we were worthless, helpless, lost and miserable, in the fitteſt season Christ died even for the ungodly guilty Sinners; to recover them to God, and save them.

7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

7. For among Men, few (or scarce any one) would die for an Innocent Man; though perhaps some few of rare Charity and self-denial, would venture on death for a Man of eminent worth and goodness.

8. But God commendeth his love toward us, in that while we were yet sinners Christ died for us.

8. But the love of God to us was so transcendently declared and magnified, that while we were yet Sinners against his Law and him, Christ died to reconcile and save us.

2. Much more then being now justified by his blood, we shall be saved from wrath through him.

9. And if he loved us so far, as to give his Son to die for us when we were meer guilty Sinners, we may be sure that now he hath *made* and *accepted* us as Righteous, pardoning all our Sin for the Sacrifice of the Blood of Christ, he will certainly save us from Damnation.

10. For if when we were enemies we were reconciled to God, by the death of his Son, much more being reconciled we shall be saved by his life.

10. For if God reconciled us to himself by his Sons death, when we were his Enemies, doubtless he will save

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save them that are now reconciled, and pardoned Believers, by the Intercession of him that liveth in Glory, and is now our Head, the Lord of Life, by giving us his Spirit, and justifying us at last, and receiving us to himself in Glory. He that loved his Enemies, will not damn his beloved Children.

11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have received the atonement.

11. And now moreover, through this reconciliation by Christ, which we have received upon our believing, God is so far from being our terrifying, avenging Judge, that he is become our greateft glorying and joy; he being our God and we his People, and he being our Father, and all sufficient Portion and Felicity.

12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.

12. In all this we have notice of this great Mystery, that as *Adam* was the Root, or first cause of Mans Sin and Death, and by that one Man sin entred into the World, and death by Sin, and so all being Sinners, death passed upon all, even Temporal death actually, and Eternal death by the Sentence of the Violated Law, as being our due.

13. For until the law sin was in the world; but sin is not imputed where there is no law. 14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come.

13, 14. For it is certain that Sin was in the World before *Moses*'s Law, even from *Adam*'s fall: And whereas that is no Sin, nor imputed to Guilt and Punishment, which is against no Law; yet death reigning from *Adam*'s fall till *Moses*; and therefore all were under some Law, Sin being so far imputed to them; though they sinned not themselves as *Adam* did, against an express particular command and penal threatning by supernatural Revelation from Heaven, nor all that died (*e. g.* Infants) did actually and personally transgress: Therefore it was from him, as his vitiated guilty Seed, that they derived Original Sin, and by this vitious nature they at age sinned actually, against that Law which they were under, and by both were the Children of death; so that we may compare *Adam* as the root of Sin and Death to all, with Christ who is to all true Christians the root of Holiness and Life.

15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

15. But the disparity must be noted: For if the sin of one Man had such malignant power and pernicious efficacy as to procure the guilt and death of many, we may be sure that the Grace and Mercy of God, and the gift of that saving Grace which is from the Merits, Intercession and Spirit of Christ, shall be more effectual to the Life of many.

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

16. And there is this further difference, that *Adam*, one Man by one sin, brought the Sentence of Death on all the World, which had not passed else upon us. But it is many Sins, of many Men, which Christ doth deliver us from in the free gift of our Justification.

17. For if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.

17. For if one offence of one Man made all Men Subjects to Death by that one; much more powerfully and effectually, they which receive from one Redeemer abundance of Grace, and the gift of Righteousness, in the healing and pardoning of all their Sins, shall certainly Reign in the purchased and promised life of Glory, by that one Saviour Jesus Christ.

18. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life.

18. Therefore, as by the offence of one the Sentance of Death was passed upon all his posterity; so also by the Righteousness of one, as the meritorious and procuring cause, the free gift came on all Men, for Justification and Life: That is, A free Gift is made and offered promiscuously to all, on condition of believing, suitable acceptance, and actually justifieth all to Life, who so believingly accept it, and unthankfully reject it not.

19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

19. For as by one, *Adam*'s disobedience, all Men, as receiving their Nature from him, are made guilty and corrupt, and punishable as Sinners, so by the procuring meritorious Obedience of one (in performing all that was required of him as our Redeemer, in perfect holiness of Soul and Life, fulfilling the Law of Innocency, and of *Moses*, and the peculiar Law of Mediation, being obedient to the Death on the Cross) shall the many that by Faith receive him, be *constituted Righteous*, and so *accounted* and *judged* of God, even reconciled, pardoned, adopted, and made the Heirs of Life.

20. Moreover the law entred, that the offence

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offence might abound: but where ſin abounded, grace did much more abound.

20. And *Moſes's* Law, which came in afterward, was made to increaſe Mens obligation againſt Sin, and more expreſly and terribly forbid it, that if the *Jews* would ſin, their Guilt and Puniſhment ſhould be the greater (as alas, they did even to abundance:) But when guilt was increaſed (and Sin by Mens abuſe of the Law) Grace did ſuperabound, being victorious againſt Sin and Guilt, and the curſe in all true Believers, and extending to many more than *Moſes's* Law did, even to all the called Nations of the World.

21. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs to eternal life, through Jeſus Chriſt our Lord.

21. That as Sin hath had its reign and ſad effects in the Death and Miſeries of the Sons of *Adam*, even ſo ſhall Grace have its more victorious Dominion, and Reign by the Meritorious Righteouſneſs of Chriſt, in making all his Members or Spiritual Offſpring Righteous, by his Pardoning, Adopting, Sanctifying Mercy, and bringing them to Eternal Life, by the Power and Efficacy of Jeſus their Redeemer.

CHAP. VI.

1. WHat ſhall we ſay then? ſhall we continue in ſin that grace may abound?

1. Perhaps ſome may gather from all this, that we preach a Doctrine of Licentiouſneſs; and ſeeing Grace abounded, where Sin abounded; we infer that Men may continue in Sin that Grace may abound.

2. God forbid. How ſhall we that are dead to ſin live any longer therein?

2. Far be it from us ſo to think: For though Chriſt came to ſave Sinners, it was not to favour Sin, but to deſtroy it, and ſave Men from it. And therefore as he died for Sin, he cauſeth us to die to Sin; and how then ſhall we live in it that are dead to it?

3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

3. Know ye not, that when Men are Baptized, they are by Vow, Covenant, and Profeſſion liſted into the belief of a Crucified Saviour, who died for Sin to ſave us from it, and do profeſs that Repentance by which we renounce it, as dead to it for the time to come?

4. Therefore we are buried with him by baptiſm into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

4. Therefore in our Baptiſm we are dipped under the Water, as ſignifying our Covenant-profeſſion, that as he was buried for Sin, we are dead and buried to Sin, that as the glorious power of God raiſed him from the dead, ſo we ſhould riſe up to live to him in newneſs and holineſs of Life.

5. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.

5. For as we have Covenanted and Profeſſed our belief in him and conformity to him as Dead, ſo we have Covenanted and Profeſſed, and muſt practiſe our Conformity to his Reſurrection, or elſe it is not true Baptiſm, and Chriſtianity, and Conformity to Chriſt.

6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

6. Knowing that as his Body was Crucified for Sin, ſo we have herein Covenanted and Profeſſed to be, as to our old Diſpoſitions and ſinful Converſations, as it were crucified with him, that the Body of Sin, that is, our fleſhly corrupt diſpoſition and converſation, might be deſtroyed, that henceforth we ſhould not ſerve Sin, but be as dead to it.

7. For he that is dead, is freed from ſin.

7. For as a Dead Man is abſolved from all ſervile Obligations to his Maſter, ſo he that is by the Death of Sin conformed to the death of Chriſt, is freed from the dominion of Sin.

8. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.

8. And if we be indeed what we are by Baptiſmal Profeſſion, conformed thus to Chriſts Death, we have cauſe to believe that we muſt and ſhall be conformed to his Reſurrection and Life.

9. Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him. 10. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. 11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.

9, 10, 11. For as we know that Chriſt being raiſed from the Dead, dieth no more. His Death for Sin was but once, but he being riſen liveth to God for ever; ſo muſt you reckon that you are by Converſion from Sin to God, once dead to Sin by Covenant, Conſent, and Profeſſion, that you may ever after live to God, by the Mediation, Spirit, and Grace of Chriſt.

12. Let not ſin reign therefore in your mortal body, that you ſhould obey it in the luſts thereof.

12. Therefore, unleſs you will renounce your Baptiſm and Chriſtianity, you muſt not let Sin reign in

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in those bodies which as they die for sin, so are professedly dead to sin: Its lusts may tempt and trouble you, but must not be obeyed.

13. Neither yield ye your members as instruments of unrighteousness unto sin; but yield your selves to God, as those that are alive from the dead, and your members as instruments of righteousness to God.

13. Nor must you yield the Members of your Bodies, as instruments of unrighteousness unto sin, tho you should pretend that you keep your Hearts clean to God; but give up your selves to the Government and Will of God, as those that are risen and alive from your dead state of sin, that you may live to him, and so give up the Members of your Bodies as the Souls Instruments of Righteousness in serving God.

14. For sin shall not have dominion over you: for you are not under the law, but under grace.

14. For sin must not, and shall not have dominion over you, to rule you or condemn you; for you are not under the Law which meerly forbade it, and condemned the sinner, but under Grace which mortifieth and forgiveth it.

15. What then? shall we sin because we are not under the law, but under grace? God forbid.

15. What then? shall we turn this Argument of our deliverance from sin to encourage us in sin, and be the bolder to sin, because we are not under the Law that condemneth sinners, but under Grace that pardoneth them. Far be it from us.

16. Know ye not, that to whom ye yield your selves servants to obey, his servants you are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

16. Know ye not, that as your engagement to be Servants of Christ bindeth you to obey him; so your obedience will shew whose Servants you are indeed; whether you obey sin, which is the way of death, or obey Christ unto Righteousness and life.

17. But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you.

17. But God be thanked for your change and deliverance; that though you were formerly the Servants of sin, you have obeyed, not only Bodily, but from the Heart, that form of Christian Doctrine which was delivered to you, and to which you did consent.

18. Being then made free from sin, you became the servants of righteousness.

18. In your Conversion and Baptism you being delivered from the servitude and guilt of sin, you then by consent and Covenant became Christs Servants for the way and works of Righteousness.

19. I speak after the manner of men, because of the infirmity of your flesh. For as you have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your membes servants to righteousness, unto holiness.

19. I use this familiar speech by similitude and allegory, as fitted to your Capacity: As you did formerly use your Bodies in uncleanness and iniquity, as Servants of iniquity; so now use your Bodies as Servants of Righteousness, devoted to God, and sanctified to obey him.

20. For when ye were the Servants of sin, ye were free from righteousness.

20. For when you lived in the servitude of sin, you were not the Servants of God and Righteousness, you lived not a life of Holiness and obedience to God.

21. What fruit had you then in those things whereof you are now ashamed? For the end of those things is death.

21. Review now those works, and think what you got by them, you are justly now ashamed of them and of their fruits: For whatever sin seem in the committing, misery and death is the end and fruit of it, where Grace doth not recover and forgive.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

22. But now having by conversion changed your Master and Life, and being delivered from the slavery of sin, and become the Servants of God, the fruit is a life of Holiness here, and hereafter at the end everlasting happiness.

23. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

23. For the service of sin is rewarded with death, and this the Law obligeth the sinner to: But the free gift of God through the Mediation of Christ is Eternal Life: And this is it which in the Gospel Covenant is proclaimed and bestowed: (And do you not now see both how necessary it is to have a Saviour, and a better Covenant and way of life than *Moses's* meer Law, or Mans own meritorious Works; and that our Gospel is so far from favouring sin, that it declareth the only way to be delivered, both from the guilt and power of it, and to be made holy here and happy for ever.

CHAP. VII.

1. KNow ye not, brethren, (for I speak to them that know the law) that the

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aw hath power over a man as long as he liveth?

1. I have used the similitudes of a dead Man, and one raised from death, and of a Servant, and one set free and under another Master; I will now add the similitude of a married Woman and a dead Husband. You know (who know the Law) that the Law of Superiority, which giveth one power over another, obligeth only untill death.

2. For the woman which hath an husband is bound by the law to her husband so long as he liveth: But if the husband be dead, she is loosed from the law of the husband.

2. The Law bindeth a Wife to be a Subject to her Husband till he die; but then she is thereby no longer bound to him.

3. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: But if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

3. So that though she be an Adulteress who marrieth another, while her Husband liveth, yet when her Husband is dead, she is free from that obligation, and is no Adulteress for marrying with another.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God.

4. So death hath separated the Law and the believing *Jews*. The Law being abrogated by the coming, and Death, and Grace of Christ, is dead to you, as you by Faith and Baptism are dead to it; that so you should be married to him that caused this by his death, and is raised from the dead, and hath raised you from the death of sin and guilt, and legal Condemnation to a new and holy life, that regeneration may cause you to generate the holy fruit of Love and good Works, and live hereafter unto God.

5. For when we were in the flesh, the motions of sin which were by the law did work in our members to bring forth fruit unto death.

5. For when we were in our meer corrupted Nature, and only under a forbidding and condemning Law, without the Gospel and its Grace, the Law did but irritate and shew our Carnal Lusts, and cause our Guilt and Condemnation, and did not either heal or pardon us.

6. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

6. But now we are delivered from that Law, and so from its manifold difficult impositions, all which we could not fulfil, and also from its curse of those that fulfil it not: For it is abolished, and bindeth us no more: That now we may serve God with New Hearts, and lives, by the Spirit of Christ, according to the Law of Grace, and not Carnally in the bondage and terror of the old Law.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. For I had not known lust, except the law had said, Thou shalt not covet.

7. But think not by this that we infer, that the Law is bad or culpable, or the cause of sin: Far be it from us; so far am I from such a thought, that I testifie that the Law is the forbidder, and discoverer and condemner of sin: For I had not known my Hearts inordinate desires or lusts to be so bad, if the Law had not said. Thou shalt not covet: For corrupt Nature hardly discerneth the evil of its own inclination, so be it, it break not out into Act, but is ready to think it is blameless because its Natural.

8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence: For without the law sin was dead.

8. But my own Soul hath sinful inclinations and imperfections, by original corruption and the evil habits increased by actual sin: And by these I am so backward to good and prone to evil, that a Law of such a multitude of difficult, positive, Precepts and Prohibitions, making me so much work, and so hard, is become morally impossible for me perfectly to fulfil: Had I been only under the Law made to Adam *Adam* and *Noah*, and all Mankind, a great number of Legal Positives and Ceremonials had never obliged me; but this Law being made, and all these things laid upon me which my corrupt Nature could not fulfil, presently my badness and disability appeared in a great number of Acts, which now became forbidden sin, and in the omission of things commanded; even as if you command ignorant, weak, and ill-disposed Men, a multitude of such particulars as none but the wise and well disposed will keep, it will occasion them to be guilty of a multitude of sins, which without those Canons or Laws would have been no sin, so my sinful Nature made this Law of Works, an occasion of my guilt of a multitude of actual sins; which without the Law would have been no sin, or not so culpable. Besides that the prohibition stirred up my ill inclination, and also that I sinned against more knowledge.

9. For I was alive without the law once; but when the commandment came, sin revived, and I died.

9. For if you suppose me only under the Common Law made to *Noah* and all Mankind, and the Promise made to him and to *Abraham*, before the Law of *Moses* was made, I had not then been under either

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either that Sentence of a Temporal or an Eternal death, which by *Moses*'s Law are the wages of many sins, not before forbidden: But when I am under all those Laws which curse or cut off all that do not the numerous Tasks and Ceremonies there imposed, I am then become a dead Man in Law, and the Law and sin rise up in power against me, and condemn me.

10. And the commandment which was ordained unto life, I found to be unto death.

10. And the Commandment which promised life to them that keep it, proved the occasion of death to me.

11. For sin taking occasion by the commandment, deceived me, and by it slew me.

11. For my sinful nature called out to so much duty, and forbidden so many things, being unable to do the duties, and prone to the things forbidden, by occasion of this Law, became the guilty cause of many actual sins of omission and commission, and as ill humours stirred by a purge oft rage the more, so did the pravity of my nature, and so I was made guilty of death.

12. Wherefore the law is holy, and the commandment holy, and just, and good.

12. Wherefore I testifie that the Law is pure and holy, and just, and good: God justly made it: His Wisdom and Holiness shine forth in it: If Men be bad and ill disposed, God may justly give them such Laws as their badness is averse to keep. And he had good and gracious ends in giving it: He made it indeed very operous, somewhat like the Law of Innocency to *Adam*, though not that same, but yet conjunct and subordinate to the Law and Promise of Grace; which the *Jews* should have noted, and used it accordingly.

13. Was that then which is good made death to me? God forbid: But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful.

13. What then? Is the Law guilty of my sin and death? By no means: But the inward pravity of my Soul, which else would have been more latent, unknown, and not have brought forth so much actual sin and death, did by the good Law of God appear in its proper evil nature, and shew how pregnant it was of actual sin, and how averse to full obedience, and so by producing these actual sins, appeared and became exceeding sinful.

14. For we know that the law is spiritual; but I am carnal, sold under sin.

14. For we all confess that the Law being Gods own Law, is Divine, Spiritual, and Pure: And the reason why I do not fulfil it, and so cannot be justified by it, is in my self; who in my Corrupt Nature am Carnal, and under a Moral necessity of sinning against it; predominantly before Grace, and in part after.

15. For that which I do, I allow not: For what I would, that do I not; but what I hate, that do I.

15. I may well call it a Captivity, or a kind of necessity, when my knowledge and unfeigned (though imperfect) willingness and desire, and my hatred of the sin, yet will not enable me to be so free from sin and fulfil the Law, as to be justified by it (much less will the uneffectual convictions and wishes of the unregenerate do this) For though I do not in judgment approve my sin; and I have a desire perfectly to fulfill the Law of God, and I would be freed from all sin; yet I attain not this perfection which I desire.

16. If then I do that which I would not, I consent to the law that it is good.

16. Now if I did not justifie the Law as good, I should not thus condemn my self for breaking it, nor desire thus perfectly to keep it.

17. Now then it is no more I that do it, but sin that dwelleth in me.

17. And because the Understanding and Will are the highest faculties, and a Man is in Gods account what he truly would be, therefore I may say, that (though it be my sin to have so inordinate a sensitive inclination, and so imperfect a Mind and Will which should better rule it,) yet it is not such a sin as sheweth the predominant dispositon of my Soul, and denominateth the Man, but is contrary to the resolved bent of my heart and life; and therefore the Lord of Grace will not judge me according to that which is but my imperfection, and which I more hate than love, and would unfeignedly be rid of, for it is no reigning sin that I confess.

18. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

18. For I know that so far as I have any corruption and carnality, I am prone to evil and not to good! For by the Grace of God I do truly desire perfection it self; but I am not able to attain my desire, and to be perfect in my obedience.

19. For the good which I would, I do not: but the evil which I would not, that I do.

19. For my Nature being corrupt, and my Will but imperfectly renewed, though sincere, I cannot be as good as I would be, nor do all the good which I would do, nor avoid all the evil which I would avoid, and so cannot be sinless and perfectly obedient.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

20. Now seeing the main bent of my Mind and Will is for perfect obedience, and against all sin, and it is by the instigation of the remnant of carnalitie, that I am not sinless and free from all culpable infir-

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mities, God will not impute that to me which I hate, and is contrary to the bent of my Heart and Life, so much as that which I love and live for.

21. I find then a law, that when I would do good, evil is present with me.

21. I find then in my Carnal part, an inclination, which is as a contradicting Law, which striveth so much against the Law of God, that I oft sin contrary to my predominant Will, and when I would be sinless and perfect, yet I cannot.

22, 23. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

22, 23. For I delight in the Law of God, after the inward man, which is the bent of my Mind and Will. But my corrupt sensual inclination is like a contrary Law, which warreth against my Judgment and Will, and like a Captive I am brought by it under a necessity of sinning, so far as that my obedience is imperfect, and so unjustifiable by the Law of Works, (as in the unregenerate sin doth reign.)

24. O wretched man that I am, who shall deliver me from the body of this death.

24. So far am I then from being justified by this Law, that while it calleth for more perfect obedience to its hard and numerous precepts than my sinful Soul can perform, and so condemneth me, it doth but shew me how bad and miserable I am, and make me cry out, O wretched Man, who shall deliver me from this sinning deadly flesh?

25. I thank God, through Jesus Christ our Lord. So then, with the mind I my self do serve the law of God, but with the flesh the law of sin.

25. But as I have told you of my misery by nature, under the Law, I will tell you of my remedy: I rejoice in thankfulness to God that hath abrogated the Law, and sanctified my nature by Jesus Christ: And so I conclude, that my renewed Mind and Will so desireth perfection, that I would be sinless, and keep all the Law which God shall impose and continue; but my fleshly inclination maketh this sinless perfection too hard for my attainment, and therefore I cannot be justified by so hard and rigorous a Law.

ANNOTATIONS.

THough Expositors are much disagreed whether St. *Paul* here describe a Man Unregenerate under the meer Law, or an Imperfect Man, how sincere soever; yet no such Doctrinal Controversie dependeth on this Difference, as the Ignorant and Contentious do imagine. For they that think that he describeth the Case of a carnal Legallist, or Jew, suppose that he speaketh of their committing against knowledge, and uneffectual wishes, the reigning Sins called Mortal, and live an ungodly Life; and that [*It is not I, but sin*] signifieth onely [My superiour Faculties have some uneffectual reluctancy, and are convinced that the Law is good]: And that by [*Captivity to the law of sin*] is meant a slavish Life of predominant Sensuality. And doubtless such there are, of whom all this is true.

And those that think that he speaketh of himself even in his Regenerate state, and so of all Men, do think that it is not a Life of Wickedness, or Mortal Sin, that he describeth, nor a Captivity to it, but unavoidable Imperfection, called Venial Sin; to the same sense as St. *John* saith, *If we say that we have no sin, there is no truth in us.* And that [*It is not I, but sin*] signifieth but that a Man shall be accounted and judged by God according to what is predominant in his Mind, Will, and Life.

And I most incline to this Exposition, 1. Because the other seemeth forced, which must not be received without necessity. 2. Because the Apostle is not onely proving that the Law will not justifie an unregenerate legal Jew, but that it will justifie no Man, how good soever. 3. And I do not believe that the unregenerate can truly say as he, [*I delight in the Law of God*], and [*to will is present with me*], and [*I my self in mind serve the law of God.*] 4. Many Passages are plainly applicable to *Paul* in his Christian state.

CHAP. VIII.

1. THere is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.

1. It is not then the Law that justifieth us, but Faith in Christ, and all that are in him are acquit from the curse and condemnation of the Law, (and also of the Law of Nature) for their sin is pardoned, and they are regenerate, and live not now after the fleshly inclination or Law, but under the Spiritual Law of Grace, by a spiritual inclination wrought in them by the Holy Ghost, which is given them by Christ.

2. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

2. For the Covenant of Grace which giveth the Spirit, and the Spirit so given me by Christ, being not a killing but a quickening Law, giving me internal and Spiritual Life, and Title to Eternal life, hath made me free from the Power and Rule of my Carnal

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Carnal Inclination, and from the Obligation and Condemnation of *Moses*'s Law.

3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

3. For when the meer Law could neither justifie nor Regenerate us, because our fleshly pravity was uncapable hereof, God sending his own Son in flesh like ours which is sinful, though without sin, as a Sacrifice for sin, and example of perfect holiness, thereby shewed his enmity to sin, and began the holy enterprise of its destruction.

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

4. That the true Righteousness which the Law was made to lead Men to, might be found in us, and the true ends of the Law obtained by us, who live now by the Spiritual Principle and Rule, and not by the Carnal Principle and Letter.

5. For they that are after the flesh, do mind the things of the flesh: but they that are after the spirit, the things of the spirit.

5. For the unregenerate who are under the Dominion of a Carnal Disposition, though they may be under the terror of a threatning Law, do still savour, love, and mind nothing so much as fleshly Interest and Pleasure: But they whose Souls are renewed by the Holy Spirit, and live by Faith on Spiritual Promises, do mind, love, and seek most Spiritual welfare and felicity.

6. For to be carnally minded, is death: but to be spiritually minded, is life and peace.

6. For the true state of misery called Death in the Soul, which is the way to everlasting misery, consisteth in its being turned from the love of God and Holiness, to the love of Carnal Interest and Pleasure, and the true state of Spiritual life and Felicity consisteth in the love of God and Holiness, and the Souls perfection.

7. Because the carnal mind is enmity to God; for it is not subject to the law of God, neither indeed can be.

7. Because the Carnal Unregenerate Mind, having a predominant inclination to inferiour sensual interests and delights, and a privation, yea and enmity to things Spiritual and Holy, hath thereby an enmity to the Holy Laws and Ways of God, and consequently to God as Holy: For it is not subject to the Law of God, which is quite against their sinful life and inclination, nor indeed can be, while it so continueth; there being a contrariety between their Inclinations and the Law of God.

8. So then, they that are in the flesh cannot please God.

8. So that they that are Unregenerate and Carnal, cannot please God while they are such; because they cannot, through the perverseness of their own Wills, do the things that please him, what legal restraint soever they be under.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

9. But you are not in this Carnal state, and under the dominion of the flesh, if the Spirit of God do not only provoke you towards goodness, but also dwell in you and possess you; For it is a powerful, Spirit and will overcome the Flesh: But if any Man have not this indwelling, illuminating, quickening, sanctifying Spirit, he is not a true Christian, and saved by Christ. He may be baptised, and deceive the Church, and pass for a visible Member of it, and so for a Christian among Men, but Christ will not own him as a living Member to Justification and Salvation.

10. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.

10. And if Christ by his Spirit and Government be and rule in you, the Body which hath still some inordinate sinful inclinations, and backwardness to good, shall die for sin; but your Spirits being quickened by the Spirit of God, unto Holiness and Justification, are in a state of life begun, and shall not die as the Body doth, but live with Christ, by whom they live.

11. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that by this same Spirit of life and power raised up Christ from the dead, as he hath begun to raise you from Spiritual death in sin, and sanctifie both Soul and Body to himself, will not only glorifie your Souls, but also raise and save your Mortal Bodies, by that same Almighty Spirit which raised Christ, and sanctified you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13. For if ye live after the flesh, ye shall die: But if ye through the Spirit do mortifie the deeds of the body, ye shall live.

12, 13. By all which you may see that it is not to the Flesh that we owe our chief respect, care and obedience, nor after the lusts of which we should live: For it is this sinful fleshly life that causeth death, and tendeth unto future misery: But if by the Spirit you mortifie those fleshly lusts and deeds, which Carnal Men obey and practise, this beginning of Spiritual Life will end in future life and happiness.

14. For as many as are led by the Spirit of God, they are the sons of God.

14. For

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14. For as many as are Principled and Ruled by Gods Spirit and Spiritual Law of Grace, are Gods Children: And God will not forsake, lose, or destroy his Spiritual Children.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15. For the Spirit which you have now received is not that of a Slave, which doth no good but for fear of Punishment; (and the meer Law without Grace could give no better) but you have received the Spirit of Adoption, which giveth you an inclination of dependance, love and trust in God, much like that which a Child hath by nature to his Father, to the collation of which Child-like love, trust and nature, the wondrous revelation of Gods love in Christ, and the free gifts of his Grace, were Spiritually fitted.

16. The Spirit it self beareth witness with our spirit, that we are the children of God.

16. And to have this Spirit of God dwelling in us, and sanctifying us, is a certain evidence or testimony in and with our own Spirits and Consciences, that God doth specially love us, and take us for his Children, having set his special mark upon us: For we could not love him as a Father, and he not love us as his Children. And this Spirit also helpeth our Consciences to discern and exercise this sealing Grace, and to rejoyce therein.

17. And if children, then heirs; heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may also be glorified together.

17. And if this Seal of the Spirit prove us Sons, it proveth us Heirs of the purchased Kingdom, or Heavenly Inheritance, for such are all the Sons of God; Heirs of God, and Co-heirs with Christ; but so that there is a further condition of our possession, even that we take up the cross and follow him, submitting to be conformed to him in his sufferings, if God call us to it, that so by the same way we may come to be glorified together with him.

18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

18. For though we must suffer in this life, with Christ, and for his sake, and by Gods Correction for our sins, having in my reckoning compared them with the promised effects and end, I fully resolve the case, that they are not worthy to be compared with the Glory which in the Saints shall be shortly manifested; nor should they stop any Man from entertaining the Doctrine of the Cross, and pursuing his Celestial hopes.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

19. For all the frame of Nature strongly tending to its own perfection, (and God annihillateth not the Natural or Sensitive Creatures, though he dissolve the Composition) they do as it were wait for their better state and deliverance from the Curse caused by Mans sins, till the manifestation of the Glory of the Sons of God; with whom, and for whom they shall have their restauration, as with Man they fell under the Curse.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

20. For so much of the world as was made for Man, and marr'd or cursed for mans sake, so was made subject to this Curse and Mutation, not for its own sin, nor by its own choice, but by the sin of Man, even by that God who subjected its condition to the free will and state of Man, and so to suffer with and for him, but with a purpose to restore it with him unto its integrity.

21. Because the creature it self also shall be delivered from the bondege of corruption, into the glorious liberty of the children of God.

21. Because the Natural and Sensitive parts of the World that were subjected to the use of Man, and fell under a Curse by Man, shall be delivered with Man from that Curse, and Bondage, and Corruptibility, into a state of liberty and useful perfection suitable to the Glory of the Children of God, for whom they were made.

22. For we know that the whole creation groaneth and travelleth in pain together until now.

22. For it is evident, that the whole Natural and Subjective World which was thus subjected to Man and cursed for him, is like a Woman in the pangs or expectation of Child-birth, and groaneth till it be delivered with us at that time of restoration.

23. And not only they, but our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

23. And if this be their case, much more do we who have the Spirit of God, which is the Pledge, Earnest, and First-fruit of Glory, feeling our selves burdened with sin, temptations and sufferings in the World, and yet short of our expected Glory, feel our selves as a Woman in Travel, groaning for deliverance, and longing for the blessed inheritance, yea even the Resurrection of the Body it self, to which we were Adopted.

24. For we are saved by hope: But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?

24. For our present state of Salvation is not in sight

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fight and full poſſeſſion, but in the hope of unſeen things that are promis'd, and this hope will bring us to poſſeſſion. But if we had ſight and poſſeſſion of it, we could not be ſaid to live by the hopes of it, for why ſhould we be ſaid to hope for that which we ſee and poſſeſs.

25. But if we hope for that we ſee not, then do we with patience wait for it.

25. But hoping for that which we never ſaw or poſſeſſed, we do with patience under all delays and ſufferings wait for the deſired attainment and poſſeſſion.

26. Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.

26. And the Spirit which God hath given us, helpeth us againſt our Infirmities of Hope and Prayer; and under our ſufferings and diſtreſſes; for we are unmeet judges of our own neceſſities and condition, and the fleſh is too prone to deſire its own eaſe and ſafety: But the Spirit of Chriſt in us, teacheth and inclineth us to go to God as to a merciful alſufficient Father, and to pour out our Souls complaints before him, at leaſt with groans, when we cannot utter them with Words, and to cry, Abba Father, and to refer our ſelves unto his Wiſdom, and caſt our caſe in truſt on him.

27. And he that ſearcheth the heart, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the Saints according to the will of God.

27. And God that ſearcheth the Heart, knoweth the meaning of thoſe very groans, excited by his Spirit, which we want words to expreſs: For he knoweth what his own Spirit moveth us to ask, and what deſires come from himſelf; for as Chriſt is in Heaven our Interceſſor with the Father, ſo the Holy Spirit ſent down into our Hearts, is our Interceſſor with the Father and the Son; for as he is Chriſts Agent and Witneſs in us, to communicate Spiritual Life, Light and Love to us, ſo he is a Spirit of Supplication and Adoption in us, and the ſpring of all our holy deſires and motions Godward, and that only which is of him is accepted of God; for he moveth us to ask what pleaſeth God, and to ſubmit to his Will, and returneth us the anſwer of our Prayers in inward ſtrength and conſolation.

28. And we know that all things work together for good to them that love God, to them who are called according to his purpoſe.

28. For we know that all the courſe of Gods providence, and particularly all our ſufferings for him, do by Gods over-ruling ordination work together for our good, even to carry on them that love him to Salvation; who are called hereto according to the gracious benevolent purpoſe of his own Will.

29. For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſtborn among many brethren.

29. For thoſe whom he fore-knew and purpoſed to glorifie, he alſo predeſtinated as the way to their Glory, to be conformed to the Image of his Son, in holineſs and patient ſuffering, that his Church as Brethren might be like their Head and eldeſt Brother.

30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

30. And thoſe whom God thus predeſtinateth to be conformed to Chriſt, them in time he effectually called to repent and believe in Chriſt; and thoſe whom he thus called, and made true Chriſtians, he juſtified, both *making them juſt by pardoning their ſin*, and giving them his *Indwelling Spirit* of love and Holineſs, and *accounting* them juſt, for the merits of Chriſt; and thoſe whom he thus juſtifieth, he will glorifie with Chriſt.

31. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us?

31. What then ſhall we ſay, when we conſider all this, but with joyful thankfulneſs conclude, that God is for his Saints, their Father and Protector, and therefore they have no cauſe to fear any that are againſt them, how great, or many, or ſtrong ſoever; that is, not fear their power, ſo be it we take heed that they draw us not to ſin.

32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

32. He that ſpared not his own Son, not thinking him too precious a gift, but delivered him up to ſuffer as a Sacrifice to procure the pardon of ſin and ſalvation, to be given to all by a Conditional Covenant, of faith and acceptance, and actually to pardon and ſave all true Believers, that accept him, how can it be that he ſhould think any thing elſe which we need too good for us, and not freely give all other things with Chriſt to us that believingly accept him. See, 1 *Joh.* 5. 11, 12. and *Joh.* 1. 11, 12.

33. Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth:

33. Of how little moment is it what erroneous and malignant Men lay to the charge of God's Elect (accuſing them as breakers of their Laws) whilſt God himſelf doth juſtifie them?

34. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

34. What, or who is he that condemneth thoſe whom Almighty God doth juſtifie? What is the Sentence of a Worm, a Sinner, and a blinded Enemy to be ſet againſt Gods Sentence? It is Chriſt that died for our ſins, to deliver us from the Law and Curſe, that

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that justifieth Believers here on Earth; yea, I say more to our consolation, It is Christ that is risen again, and advanced in Glory, Head over all things to his Church, who effectually intercedeth for us, and will finally justifie us as our judge.

35. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

35. And when God by such an incomprehensible Miracle of mercy, declared such unspeakable love to us in Christ, who or what can be supposed to have power, to dissolve this bond of mutual love; *viz.* to seperate us from Gods love to us, and our thankful return of love to him? Shall Tribulation, or Distress, or Famine, or Nakedness, or Peril, or Sword, or any thing that Men can do; which are little matters, and all work to our good, and none of them signifie or cause Gods forsaking us, nor shall cause us to forsake him.

36. (As it is written, For thy sake we are killed all the day long; we are accounted as sheep to the slaughter)

36. We may say as the Psalmist doth, 44. 22. *For thy sake we are killed all the day long*, &c.

37. Nay in all these things we are more than conquerours, through him that loved us.

37. Yea, all these are but the occasions of our triumph, when we overcome them all as they are temptations. It were not so much to us to conquer all our Enemies and Persecutors in fight, as it is by Faith and Patience to overcome their persecutions.

38, 39. For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

38, 39. For I am perswaded that the band of love between God and all true Confirmed Christians, made in and by our Mediator Christ, is so strong and sure that it will never be dissolved by the terrours of the Death, or the Love of this Life, nor by malignant Spirits, by Principalities or Powers, Satan or his instruments of strength and violence, by what now doth, or what hereafter shall befall us, or assault us; by any things above us, or beneath us, exaltation or dejection, nor by the power of any Creature: Nothing hath power to cause God to cease loving us, or us to cease loving God.

ANNOTATIONS.

I. The Controversies raised about the first fourteen Verses, of the fulfilling of the Righteousness of the Law; of the Carnal and Spiritual state of Mind, *&c.* are sufficiently decided in the Paraphrase.

II. So is that of the Spirit of Bondage and Adoption, and that of the Witness of the Spirit with our Spirits, *&c.* in the Paraphrase on the 15 and 16 Verses.

III. His Exposition of the 19, 20, 21, and 22 Verses, which feigneth them to speak of the Heathen World, hath so many and palpable Violences, that I think it not worth the labour to give a particular Confutation of them. But if many things about the Creatures Restoration be yet unknown and unrevealed to us, it followeth not, that therefore it is unknown whether a Restoration there shall be. The Heavens must contain Christ till the time of this Restoration. And his Violence is as gross about the Words of St. *Peter*, That we look for a new Heaven and a new Earth, in which dwelleth Righteousness. What God doth with the Souls of Brutes when they die hence, may be unknown to us, and yet their Restoration known. It is not hard, by the most probable Principles of Philosophy, to shame their Opinion who confidently say, that their Souls are no Spiritual Substances, but evanid Accidents, Qualities, or Motions. And as they may easily be proved Substances, that have an Essential Power of Vital Action, Perception, and Appetite; so it is most improbable that God annihilateth them, or changeth their essential Form or Nature. But whether they are continued Individuate, or onely in one or more universal Form; and if Individuate, whither or to what use God disposeth of them, and what alteration there will be in the State of Restoration, Mortals know not.

IV. Those that say, That by the *Spirit that helpeth our infirmities*, ver. 26. is meant Christ by his Spirit praying for us in Heaven, can neither make it agree with the Context, nor prove that the Spirit groaneth in Heaven, or is called our Intercessour there, but within us.

V. They that feign the 28 Verse to say, That all the Sins of Believers shall work for their good, dangerously pervert the Text: It's contrary to the Context, and to the tenor of all the Scripture, and the Wisdom and Holiness of God, and the Safety of Believers, to feign God to promise them, that how much soever they sin, they shall be Gainers by it; when he still useth the clean contrary means to save them from it, even by his Threatnings. And it's contrary to the very Terms of the Text, [*To them that love God, &c.*] which implieth, that the defects or decay of their Love to God is not for their good. And it's contrary to common Experience, which tells us, that many Christians by Sin lose some degrees of Love to God, and other Grace, and die worse than once they were, (and so have a less degree of Glory.) And is this for their good? Yea, all Men die in some Sin of Omission, as in a culpable defect of some due Act or Degree of Faith, Hope, Love, Joy, Patience, of which they have no more time to repent. And what good doth that do them?

Indeed

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Indeed ſome Sin to ſome Men God maketh an *Occaſion* of good, and an *Object* of Repentance, *&c.* But as an *Occaſion* is not a *Cauſe*, and to be an *Object* of Repentance is to be a *Duty*, and not a *Sin*; ſo even this much is none of the meaning of this Promiſe, which ſpeaketh but of Sufferings, or at moſt of God's Providential Works, of which Sin is none.

VI. The Controverſies about Predeſtination, raiſed from the 28 and 29 Verſes, might be ended by the Text it ſelf, if we could be content to know no more than God doth teach us, and to be no wiſer than St. *Paul* was.

1. He teacheth us, That there are ſome called according to God's purpoſe, and foreknown by him, that is, to be ſuch as he will uſe as is after mentioned: He knoweth them to be thoſe whom he purpoſeth to call and ſave. But *Paul* was not ſo preſumptuous and profane, as to diſpute, How God foreknoweth them, or why he purpoſeth to call them rather than others.

2. And whereas profane Men do fooliſhly ſay, If God decree and foreknow my Salvation, I ſhall be ſaved whatever I do; and if he do not, I ſhall not: St. *Paul* tells us, That thoſe whom God purpoſeth or decreeth to ſave, he predeſtinateth to be conformed to the Image of his Son, even to the Means, as well as to the End. So that, to ſay, That God doth predeſtinate Men to Salvation, and not to Holineſs of Heart and Life, is to contradict God's Doctrine of Predeſtination. As God doth decree how long we ſhall live, and withal that we ſhall live by Meat and Drink; ſo he decreeth that we ſhall be ſaved, and that by Faith and ſincere Obedience. And ſure they know not what they ſay, who call this Doctrine of Election, Licentious. Doth it encourage Men to Impenitency or Diſobedience, to tell them, that God doth predeſtinate Men to repent, and obey, and be ſaved? Will it tempt Men to live after the Fleſh, in Worldlineſs, or Senſuality, to believe that God hath decreed to make them to live after the Spirit, and to mortifie the Deeds of the Fleſh, and to avoid ſuch Sins?

3. And *Paul* tells us, That this Chain of Cauſes is all decreed of God, from the firſt to the laſt; and therefore that it is God's Purpoſe which ſecureth the Event of our Glorification. And it's ſtrange that any ſhould think, that God ſhould undertake ſo great a Work as Mans Redemption, and not effectually ſecure the Succeſs by his own Will and Wiſdom, but leave all to the lubricous Will of Man.

4. But the Apoſtle tells us of no ſuch Decrees of the Cauſes of Mens Damnation. God cauſeth and giveth Grace, and foreknoweth that which he will give: But he doth not cauſe or give Men Sin, nor neceſſitate any to commit it; and therefore decreeth not to cauſe it, nor foreknoweth it as his own Work, but as Mans. So that Election and Non-election, or Reprobation, are not of the ſame kind, degree, and order.

VII. The ſenſe of the Terms of the 30 Verſe, Expoſitors much differ about; but there is no great Doctrinal Controverſie depending on it. 1. It is doubted, whether by [*Calling*] here be meant only *Effectual Calling* and Converſion, or only *General Calling* antecedent to its Efficacy. But it's confeſſed, that both theſe are aſſerted in the Scripture. 2. It is doubted, why Sanctification is omitted, or where it is included: But it's agreed, that it is one Link of the Chain of the Cauſes of Salvation. 3. And ſo it's doubted, what the Word [*Juſtifie*] doth mean: But the thing is agreed on. 4. And the greateſt doubt is, whether every one of theſe Cauſes will infer the reſt, or only the connexion of all the foregoing will infer that which followeth.

1. There is ſmall reaſon to doubt, but that by [*Calling*] is meant [*Effectual Calling*]: Elſe it would neither prove Predeſtination, nor infer Juſtification.

2. *Sanctification* is a Word which ſignifieth many Acts. As it ſignifieth the Gift of our firſt Faith and Repentance, and our Covenant-devotedneſs to God in Baptiſm, it is the ſame with Effectual Vocation, Regeneration, and Converſion. But as it ſignifieth the after-gift of the In-dwelling Spirit, to habituate the Soul with fixed Holineſs and Love, and the Practice of theſe, it followeth Vocation, at leaſt in order of Nature.

3. *Juſtification* ſometime ſignifieth Making us righteous; ſometime, *accounting* us righteous; ſometime, by Apology, maintaining us to be righteous; ſometime, by Judicial Sentence, pronouncing us righteous; ſometime, executively, uſing us as righteous; uſually, many of theſe together, all the reſt being implied. It is certain, that God *maketh* Men righteous, before he account or judge them righteous. Now to make a Man righteous (and juſtifiable in Judgment) all theſe concur. 1. The Merit of Chriſt's Righteouſneſs, as the deſerving Matter and Cauſe. 2. The Act of the New Covenant, giving him a part in Chriſt, and with him Pardon of Sin, and Right to the Spirit of Grace, and unto Glory. 3. The Gift of Faith and Repentance, that Chriſt and his further Grace may be ours; and for continuance, the holy Habits and Acts of Sanctification. And ſeeing all ſound Expoſitors confeſs (with *Beza*) that at leaſt three Texts by Juſtification mean or include Sanctification, we have reaſon to judge, that part of Sanctification is here included in Vocation, and part in Juſtification, and, ſome think, the Triumphant part in Glorification. And certainly this inferreth no unſound Doctrine.

4. *Auguſtine* thought, that the Links of this are ſeparable, unleſs you include the firſt as the Qualification of all the reſt, by way of diſtinction; and that the meaning is, That [God will call all the Predeſtinate or Elect, and will juſtifie all the Predeſtinate that are called, and will gloriſie all the Juſtified that are predeſtinate and called]; but that there are ſome juſtified and ſanctified, that were not predeſtinate, nor ſhall be glorified, but fall away. What the ſenſe of the Ancient Fathers was about Perſeverance, *Ger. Voſſius* hath ſo truly opened in his *Theſes*, that I may thither refer the Inquiſitive. My own ſenſe of it I have open-

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ed in my *Catholick Theologie*; and it's too long a Case to be handled here. But I think no confirmed Christian doth totally and finally fall away; and that the rest of the Doubt should not be thought enough to break the Love and Peace of Christians.

VIII. As to the Doubt, Whether the 38 and 39 Verses speak [*of God's Love to us, or ours to him,*] as they are in themselves inseparable, so I think that the Context giveth us Reason to think that it is both, even the Bond of mutual Love which is here spoken of. All the doubt is, Whether it be spoken of every true Christian, or only of the Elect and Confirmed; of which before.

CHAP. IX.

1. I Say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost: 2. That I have great heaviness and continual sorrow in my heart. 3. For I could wish that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh,

1, 2, 3. I am so far from saying all that I have said in contempt of the *Jews*, or triumph over them in their misery, that I protest as a Christian, I lie not, my Conscience bearing me witness, which is illuminated, and actuated by the Holy Ghost, that in the midst of all my rejoycing in Christ, I have great heaviness and continual sorrow of Heart, for the sin and misery of the *Jews*, who are my Brethren and Kinsmen according to the Flesh; yea, so great, that were my own misery a means by which God would save their Nation, I could consent to be deprived of my part of blessedness with Christ, and used as a cursed Man, for their Conversion, that all the Grace foredescribed might be theirs. (I say not that I *do wish* it, for it is no means to any such end; but that I could wish it, if God had made it such a means: Because the happiness of a Nation, and the Glory of Gods Grace in so many, is much better than my single welfare, and if God had set them in competition, the best should have been preferred.

4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: 5. Whose are the fathers, and out of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.

4, 5. Who are the posterity of *Abraham*, *Isaac*, and *Jacob*, adopted of God to be to him a Holy Nation above all People of the Earth; who had the Ark and Temple, where God oft shewed his presence by a Glory, and with whom the Covenant of Peculiarity was made and oft renewed: To whom God gave the Law from Heaven, and appointed all the Services or Worship therein commanded, and gave them the Promise of the Messiah and his Grace and Kingdom (though now they understand them not:) The beloved Fathers were their Ancestors, for whose sakes they were first taken into this Covenant of Peculiarity; and (which is their greater Honour) Christ is of their Stock and Nation according to the Flesh, in whom all Nations of the Earth are blessed, being himself over all, God blessed for ever. These are their great and excellent Privileges.

6. Not as though the word of God hath taken none effect: for they are not all Israel that are of Israel; 7. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called.

6, 7. But what, doth it follow, that all Gods Promises to the *Jews* of a Saviour had taken no effect, because the most of them believe not? for many thousands of them are converted, besides the *Gentiles*: And it is not all that were the Off-spring of *Jacob*, that God ever promised to save: but as he made the Promises to *Abraham* and *Isaac*, and yet took not *Ismael* nor *Esau* into the state of Peculiarity, so he may distinguish of the Seed of their posterity, as well as he did of theirs; without breaking his Promise to them. They are not all the Children of the Promise of Life, that are *Abraham*'s natural Seed: *Isaac*'s Seed had the Pecularity; and so have now the believing part.

8. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.

8. That is, They which are the Children of the Flesh, are not as such the Children of God, but only those to whom he made the special promise of Grace and Glory; these are the seed of Promise indeed.

9. For this is the word of promise, At this time will I come, and Sarah shall have a son. 10. And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

9, 10. For the Promise plainly distinguisheth of the Natural Seed, and is made to *Sarah*'s Son, and not to *Hagar*'s; to *Jacob*, and not to *Esau*; and therefore, it is not to the Natural Seed as such, and to them all.

11. (For the children being not yet born, nor having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth) 12. It was said unto her, The elder shall serve the younger.

11, 12. For

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11, 13. For before the Children were born, or had done good or evil, (that God's purpose might stand, by which he chose or preferred one before the other, not because of the difference of their works, but by the absolute Will of him that is the Lord of all, and may freely distribute his bounty as he please,) it was said to her, *The elder shall serve the younger*, (as expressing Gods differencing power and purpose.)

13. As it is written, Jacob have I loved, but Esau have I hated.

13. As the Prophet *Malachi*, 1, 2, 3. saith of the *Edomites* and the *Israelites* long after, *Jacob* and his *Israelites* I have loved, and chosen into the Covenant of Peculiarity; but the *Idumean* Posterity of *Esau*; I have rejected out of that Privilege of Peculiarity, and have exposed their Country to waste and ruine; even as God preferred the Person of *Jacob* before *Esau*'s, who was the First-born, and was rejected from the Birthright and Peculiarity.

14. What shall we say then? Is there unrighteousness with God? God forbid.

14. But what, doth it hence follow, that God is unjust, for making such an unmerited difference? Not at all.

15. For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

15. For as he saith by *Moses*, I will have mercy and compassion on whom I will; so, no doubt, but he may and doth as he pleaseth, without giving us any reason but his Will, give his free gifts, with difference and disproportion, to some that deserve them not, passing by others: And if he call the undeserving *Gentiles*, our Eye must not be evil because he is good.

16. So then, it is not of him that willeth, or of him that runneth, but of God that sheweth mercy.

16. So that the reason why the sinful *Gentiles*, (or any unworthy sinner) is called, while the *Jews* and other sinners are left in their chosen unbelief and sin, it is not because that these sinful *Gentiles* (or such others) were first more willing, or more worthy by their previous seeking of Grace, but from Gods free differencing Grace and Mercy.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

17. And that he giveth not his free mercies equally to all, is proved in his words to *Pharaoh*. As if he had said, I well foreknew all thy sin and obstinacy, but I will serve the Honour of my Name by it all; for I have raised thee, and made thee King with this intent, to manifest my power in triumphing over all thy Rebellion, and to proclaim the fame of my work against thee, through all the Earth.

18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

18. So that, though as *Rector* he do equal *Justice* unto all, according to his Laws and their Works, yet he hath two other Relations, even as our *Lord* or *Owner*, and as *Benefactor*, and according to these he is a free distributer of his undeserved Mercies, and may do with his own as he list, and giveth them arbitrarily in great inequality. He giveth his Mercy to whom and in what degree he please; and whom he will he leaveth in their wilful sin, and even occasioneth (though he cause it not) their obduration, by such mercies and providential dispensations as he knows they will abuse to harden themselves in sin.

19. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

19. It's like you will say, If this be so, why doth he find fault with Men, that want but what he will not give them, and are not what he will not make them? Doth not all this proceed according to his Will? If he would give them all his Grace, they would be better.

20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formeth it, Why hast thou made me thus?

20. (Gods Laws and Governing Will which make Mans Duty, is resisted by sin) but as to the Disposing and Donative Will of God as our Owner and free Benefactor, can Man that is a dark and sinful Worm, think himself meet to call God to account, and demand a reason of his free Gifts, why he giveth them to this Man and not to another? Darest thou thus dispute with God, and ask a reason of his Will, which is absolute, and the spring and reason of all created good. Hath the unformed Matter an antecedent right to any subsequent shape or use? and may it say, Why hast thou made me thus, and not in a nobler form for higher use?

21. Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?

21. The power that a Potter hath over his Clay, is incomparably less than God hath over Man; and yet none accuseth him for making one Vessel to serve at the Table, and another for a baser use. As God had done thee no wrong if he had made thee a Dog or a Toad, and not a Man; so he doth thee none, if he give thee not that undeserved abused Grace which he freely giveth to others that as little deserve it.

22. What if God willing to shew his wrath, and to make his power known, endured

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red with much long-suffering the veſſels of wrath fitted to deſtruction?

22. Shall Man accuſe God, becauſe he reſolveth to ſhew his puniſhing Juſtice and Power on thoſe ſelf-hardening, wilful ſinners, who made themſelves Veſſels of wrath, and fitted to deſtruction, when he hath in long patience and forbearance endured them, while they abuſed Mercy?

23. And that he might make known the riches of his glory, on the veſſels of mercy, which he had afore prepared unto glory.

23. And becauſe he will make known the riches of his Glory in the felicity of thoſe whom he had freely made Veſſels of Mercy, and had by Grace prepared them for Glory.

24. Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

24. I mean, on all us that are true Chriſtians, both *Jews* and *Gentiles*, effectually called by his free Grace.

25. As he ſaith alſo in Oſee, I will call them my people which were not my people, and her beloved which was not beloved.

25. Which purpoſe of free Mercy to undeſerving ſinners he expreſſeth in *Hoſea* 2. 23. ſaying, *I will call them*, &c.

26. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God.

26. And as the words, *Hoſ.* 1. 10. ſhew, that God will call even unworthy outcaſts, and make them his People by free Grace.

27. Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

27. Which differencing Grace, God expreſſeth even of the *Iſraelites*, *Iſa.* 10. 32, 33. that of all their number, it is but a remnant that ſhall eſcape his Judgment, and return from captivity, ſignifying the like difference as to their Salvation by the Faith of Chriſt.

28. For he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe a ſhort work will the Lord make on the earth.

28. Or the Conſumption decreed ſhall overflow in Juſtice; for the Lord God of Hoſts ſhall make a Conſumption, even determined in the midſt of all the Land, *&c.*

29. And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodom, and made like to Gomorrah.

29. And that differencing mercy decreed to ſave a little remnant; the other words of *Iſay* prove, *Except the Lord*, &c.

30. What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained righteouſneſs, even the righteouſneſs which is of faith:

30. What ſhall we ſay then to this myſtery of Grace (the calling of the *Gentile* world, and the abſciſſion of the moſt of the preſent Nation of the *Jews*) which ſo much offendeth them? That the *Gentiles*, who lived in darkneſs and unrighteouſneſs, have attained Righteouſneſs (in reality and imputation) even that which is by Faith in Chriſt?

31. But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

31. But *Iſrael*, who had Gods own Righteous Law, and truſted to be juſtified by keeping it, have not underſtood the True Law, and terms of Juſtification, nor have attained that Juſtifying Righteouſneſs to which their Law did point them.

32. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone;

32. And wherefore have they not attained it? Becauſe they underſtood not that the Promiſe and Covenant of Grace was the very life and foundation, and end of the Law, by which they ſhould by faith have expected Juſtification, as Gods free gift to True Believers; but thought it muſt be had by the Righteouſneſs of their own Works, in keeping all the Ceremonies and Precepts of that Law: For Chriſt became to them a Stumbling-ſtone, in whom they ſhould have believed.

33. As it is written, Behold I lay in Sion a ſtumbling-ſtone, and a rock of offence; and whoſoever believeth on him, ſhall not be aſhamed.

33. As it is written, *Iſa.* 28. 16. Behold I lay in *Zion* a Stone which many will ſtumble and fall upon, though it be the pretious Foundation-ſtone, and a Rock that many ſhall be ſplit upon, though that on which my Church is built; and whoſoever believeth on him, ſhall not be diſappointed nor aſhamed of his hopes.

So that the cauſe why *Iſrael* is caſt off, is not becauſe God ſent not his Son and Goſpel to them, nor invited them to believe, nor gave them evidence of the Truth of Chriſt, which was ſufficient to convince a well-diſpoſed mind; much leſs, becauſe he hindred them from believing, or becauſe he ſhewed mercy to the *Gentiles*; but becauſe by error they hardned themſelves againſt Chriſt, as not anſwering their Carnal erroneous expectations. For though God would glorifie the riches of his Grace by Jeſus Chriſt, yet was it not his Will to reveal him in ſuch viſible Majeſty and Glory, as ſhould of it ſelf neceſſitate and force Men to believe in him: For then Faith would have been no Work of Tryal, nor fit for a Reward, but ſuch as the wicked and ſenſual might perform. But God would ſo reveal his Son, as that Faith might have ſufficient encouragement and help, and yet ſuch difficulties as might make it proper

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per to honeſt Souls, and fit for a reward; ſo that thoſe that will be biaſſed by prejudice and worldly Intereſt, will ſtumble and fall on the Rock which they ſhould be built on; but to them that ſincerely truſt and obey him, he might be the author of Eternal Salvation, and be the Power and Wiſdom of God.

ANNOTATIONS.

I. THis Chapter is ordinarily miſunderſtood, 1. Becauſe Men obſerve not what it is that *Paul* is proving. 2. And becauſe they diſtinguiſh not God's Acts which he doth as an *Owner* and Benefactor, from thoſe Acts of Juſtice which he doth as Rector to Subjects under his Laws and Covenants. 3. And becauſe they diſtinguiſh not the Common Law of Grace made to fallen Mankind, from the Covenant of Peculiarity proper to the Jews.

1. Many think that *Paul* here giveth the Reaſon from God's meer Will and Reprobating Decree, why ſome are Unbelievers and hardned in Sin, and are not pardoned and ſaved, when others are. 2. And ſo they think, that God pardoneth, and juſtifieth, and ſaveth Men, without any Reaſon or Cauſe fetch'd from their different Qualifications, but meerly from his Will. 3. And they think, that *Eſau* was not onely ſhut out from the Covenant of Peculiarity, but alſo from the Commoner Covenant or Law of Grace, and was hated to Damnation, meerly from the antecedent Will of God. But contrarily,

I. It is evident, that St. *Paul* is but proving and juſtifying God's free Mercy in calling the Gentiles, while he permitted the obſtinate part of the Jews to cut off themſelves by Unbelief, and wilfully rejecting Chriſt.

II. And that he ſpeaketh not at all of any arbitrary Inequality in his Rewards and Puniſhments, but only in his free Gifts; all Men ſhould underſtand, that God is to Man, 1. Our Owner. 2. Our Benefactor, 3. Our Rector. 1. As an Owner, he may do with his own as he will. 2. As our Benefactor, he giveth many things antecedently to his Laws, and many things beſides what he there promiſeth. And as a Lord and Benefactor, he diſtributeth his Gifts with incomprehenſible arbitrary variety; and none have cauſe to accuſe him for giving another more than them. He wrongs not the Stars, by not making them Suns; nor the Clouds, by not making them Stars; nor Men, by not making them Angels; nor Beaſts, in not making them Men; nor Worms, or Toads, by making them no better. And ſcarce two things in the World are like, without any diſſimilitude or inequality.

But when he hath made a Law, of Precepts, Prohibitions, Rewards, and Puniſhments, it is his Juſtice equally to perform them to all, according to their Qualifications and Titles. He pardoneth all Bellevers and none elſe: He glorifieth all that are juſtified and ſanctified, and none elſe: and giveth the Reaſon of the different Sentences, from their Qualifications and Works, *Mat.* 25. *&c.* which he doth not in his Gifts, as meer Benefactor. So that he doth not ſay, that the Reaſon why ſome are pardoned and ſaved, is not in him that willeth, and him that runneth; but the Reaſon why, of two ill-deſerving Perſons or Nations, one is overcome by decreed effectual Grace, and the other hath not that Grace that ſo overcometh his wilful Reſiſtance.

III. And when *Paul* ſpeaketh of *Eſau* being hated, the Text alledged meaneth no more but that the *Edomites* were expoſed to God's overflowing Puniſhments on Earth, and that *Eſau* was *leſs loved* than *Jacob*, and he and his Seed rejected from the Covenant of Peculiarity: But as it is certain that they were under that Law of Mercy made to Mankind in fallen *Adam* and *Noah*, ſo it is not ſaid in Scripture, that *Eſau* was damned, or void of Saving Grace.

II. As to the Hardning of *Pharaoh* and others, it being agreed by all ſober Chriſtians, that God cauſeth not Sin, we need to debate it nofurther, Whether the ſenſe be, That he denieth them ſoftning converting Grace when they have forfeited it by wilful Reſiſtance, and ſo permitteth them to be hardned; or, Whether it be, that he doth thoſe good and righteous Acts which he knows they will be wilfully hardned by, as Occaſions and Objects: or both theſe.

Here is not the leaſt hint, that God damneth any, or decreeth ſo to do, meerly becauſe he will do it, without any Reaſon taken from their own Deſerts: Or, that he maketh ſome Men Sinners, or damneth them, meerly as the Potter differenceth his Veſſels of Clay: But only, that when all have deſerved to be forſaken and condemned, and he giveth Common Grace for their Recovery to all, why he freely giveth more, which ſhall be infallibly effectual, to ſome, rather than to others, when thoſe ſome were no better than the reſt.

It's ſaid by ſome School-men, That Mens Damnation is cauſed by Sin, but God's Decree to damn them is not, nor hath any Cauſe. But this muſt be more diſtinctly anſwered. By *God's Decree to damn Men*, is meant, 1. Either the Effects of his Will; 2. Or his *Will it ſelf*; 3. Or his Will as extrinſecally denominated from the Object correlated to it.

1. No doubt but Puniſhment, which is the Effect of his Will, hath a Meritorious Cauſe, in Mans Sin.

2. The Will of God, or his Decree, conſidered as in God, is nothing but his Eſſence, which hath no Cauſe; and is not in it ſelf called a Decree to damn Men.

3. The Denomination of God's Will from its relation to the extrinſick Object, hath objective Cauſe, the Object qualified.

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Whoever truly repenteth and believeth, may be sure of his Justification; and it's sinful to doubt of it on pretence that God may condemn whom he will, when he hath told whom he will not condemn: And whoever is unregenerate and ungodly, may be sure he is unjustified, and unpardoned, and in a damnable state; for God hath assured us of this in his Word.

CHAP. X.

1. BRethren, my hearts desire and prayer to God for Israel is, that they might be saved. 2. For I bear them record, that they have a zeal of God, but not according to knowledge.

1, 2. My great desire and prayer to God for *Israel* is, that they may be converted and saved: And it is laudible in them that they have a Zeal of God, and his Law and Worship; but it is frustrate, because misguided by errour.

3. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.

3. For they being ignorant of God's way of Justification and Righteousness, intended as the end of the Law, and freely given by Grace, and fully now revealed in the Gospel by Jesus Christ, and trusting to their own Works of the Law as a sufficient Righteousness to justifie them, have by their errour rejected Gods free gift of Justification by Faith in Christ.

4. For Christ is the end of the law for righteousness to every one that believeth.

4. For they should have understood, that the sense and use of the Law is to lead them for Righteousness to Christ, who is its end, and prefigured in its Sacrifices and other Types.

5. For Moses describeth the righteousness which is of the law, That the man which doth those things shall live by them.

5. For though the Law do point Men to a better Righteousness, yet in it self as a Law, it owneth nothing as a Righteousness sufficient to Justification, but that which *Moses* thus describeth, *Lev.* 18. 5. The Man that doth these things, and breaketh not this Law, shall live by them.

6. But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above) 7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach,

6, 7, 8. But I may describe the Righteousness which is of Faith in the Words of *Moses*, *Deut.* 30. *Say not in thy Heart, Who shall ascend into Heaven,* (or how can we know Gods Will, that never were in Heaven? Or who shall bring us thence a certain Messenger of it) or, *Who shall descend into the deep,* (or it is hid from us like the depths of the Sea, and who shall fetch it to our Knowledge?) But as it saith, *The word is nigh thee*; God hath not concealed it, but sent it from Heaven: Christ is come down to make known God and his Word; and he is risen, and gone to intercede for us in Heaven: And he hath brought his Gospel both to our Eyes, Mouth, and Ears, and writeth it by his Spirit in our Hearts. And *Moses* there seemeth to intend such a way of Righteousness by free Grace to the Repenting *Israelites*. And this is it which our Preaching fullier revealeth to you.

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

9. That if thou confess Christ before Men, notwithstanding persecution, and own him as Christ before the world, and believe truly and heartily that God raised him from the dead, and thereby witnessed that he owned him, and justified the truth of his Gospel, thou shalt be saved (as well as justified. For to justifie a Man, is partly to justifie his Right to Salvation.)

10. For with the heart man believeth to righteousness, and with the mouth confession is made unto salvation.

10. For these two make up the Gospel terms of Life: To give up *Soul* and *Body* to Christ; if thou believe sincerely in him with thy Heart, thou wilt be accepted for his Merits by God as *Righteous*; and if thou constantly confess and own him, whatever thou suffer by it from Men, by *Word* and *Deed*, in obedience and patience, thou shalt possess the Salvation to which thy Justification initially gave thee right.

11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

11. For *Isa.* 8. 16. God hath promised us in his Word, that whoever believeth on him, and trusteth him on his Promise, and practically placeth his hope accordingly, shall never be disappointed and ashamed of that Hope.

12. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

12. For God is no respecter of persons, and saveth not Men, or rejecteth Men, because they are *Jews* or *Greeks*.

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Greeks. The Law of Grace doth equally pardon and justifie *Jew* and *Gentile* that truly repent and believe, and no other: He is the same Lord over all, and is Rich in Mercy to all that call on him in Faith, (for when he proclaimed his Name to *Moses*, *Exod.* 34. [as gracious and merciful, forgiving iniquity transgression and sin, *&c.*] it was his very Nature and Decree by which he would be known to all the World, and not only by the *Jews.*)

13. For whosoever shall call on the Name of the Lord, shall be saved.

13. For as it is said, *Joel* 2. 32. *Whosoever shall call on the name of the Lord shall be saved*; that is, of what Nation soever he be, if he truly seek God, he will be found of him; and if he fear God and work Righteousness by Faith, he shall be accepted of him; for he is the Rewarder of them that diligently seek him, *Heb.* 11. 6.

14. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

14. And this sheweth you the necessity of Preaching the Gospel; for how shall Men seek, and worship, and call on that God and Saviour in whom they have not believed? And how shall they believe in him of whom they have never heard? And how shall they hear, if no one tell them, or preach to them? (Even the Works of Nature, and Providence that reveal God darkly, must be told Men by Instructors, to make them capable of understanding them: Much more the Gospel of Christ.)

15. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?

15. And how shall Men Preach the Mysteries of Salvation, that are not called and sent of God, by his Qualifications and Commission? for who can be such a Light in the World, that is not taught and gifted by the Father of Lights? And who can in Gods name proclaim the Word of Reconciliation as his Messenger, who is not authorized by him so to do? We owe glad Tidings, and welcome the Messengers of them; and this should be the Entertainment of Christs Apostles and Ministers in the World, who bring the most joiful Tidings of Salvation. As it is written, *How beautiful are the Feet of them that*, &c. *Isa.* 52. 7.

16. But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath believed our report?

16. But you may say, Why then doth not this Preaching convert more of the *Jews*? This excellence of the Gospel, and the preaching of it, doth not suppose that all that have it will be converted by it: For of the *Jews*, *Isaiah* saith, *Lord who hath believed our Report?* Few did hearken to the Prophets, *Isa.* 53. 1.

17. So then, faith cometh by hearing, and hearing by the word of God.

17. It is evident, that they must hear, that they may believe; and Gods Word must be preach'd to them, or made known, that they may hear it.

18. But I say, Have they not heard? Yes verily: for their sound went out into all the earth, and their words to the ends of the world.

18. But is not the World excusable then in their sin, for want of preaching? I answer, As God tells us, *Psal.* 19. That the visible Works of God do Preach him, (even his Power, Wisdom and Goodness) to all the World, which will leave it without all just excuse; (See *Rom.* 1. 20, 21.) So Christ sent his Apostles with a Commission to preach to all Nations; and many Nations have already heard his Gospel.

19. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation will I anger you.

19. But have not the *Jews* had notice of the Gospel, when it was first preached to them, and rejected by them? The very conversion of the *Gentiles*, receiving that Christ whom they rejected, which is matter of envy to them, shall leave them without excuse; as *Moses* saith, *Deut.* 32. 21. *I will provoke you to jealousie by*, &c.

20. But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest to them that asked not after me. 21. But to Israel he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people.

20, 21. But *Isaiah* boldly and plainly foretells Gods calling the *Gentiles* by free Grace, and seeking them that first sought not him; and his rejecting the *Jews* as a People that after his long suffering did continue obstinately to reject his Word and Grace, saying, *I was found of them that sought me not*, &c. and, *All day long have I stretched forth*, &c.

ANNOTATIONS.

1. THe 12, 13, 14, and 15 Verses are controverted by Expositors, as to the Question, Whether they assert or deny the Salvation of any that hear not of Christ; because (on one side) it it is said, That who

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ever doth call on the Name of the Lord ſhall be ſaved; and the 19th. Pſalm is cited, which tells us how Gods Works do preach him to all the World, &c. And on the other ſide, *How ſhall they hear without a Preacher?* &c.

Firſt, We muſt not confound the doubt of the ſenſe of this Text, with the doubt of the Matter, which is the Salvation of Men that hear not the Goſpel: As to the former, I have ſaid what I thought neeſful in the Paraphraſe, and leave it to the judgment of the Reader.

As to the Matter, I think this much following may ſatisfie the ſober. 1. We muſt firſt know what Law of God ſuch Men are under, and then how far it juſtifieth them. It is certain, that the World (once guilty of ſin and death) is not under the Law of Innocency, which maketh Innocency the only Condition of Life (now it is loſt to all.) And it is certain, that they are neither Lawleſs, or ſhut up as Devils in deſpair; but that they have duties and means of Repentance, Recovery, Mercy, and Salvation impoſed on them, which they are bound to uſe for theſe ends in hope; and they have much forfeited Mercy given to them all, which proveth that God uſeth them not according to the Law of Innocency. And it is certain, that God made to all Mankind in fallen *Adam* and *Noah* a Law of Mercy and Grace; and that when he proclaimed his name to *Moſes*, *Exod.* 34. The Lord gracious and merciful, forgiving, &c. it was his Nature, and his way of Governing of Mankind which he proclaimed. And ſo that all the world is under a Law which offereth Pardon and Life on other terms than ſinleſs Innocency.

2. It is certain, that the ſuperadded Covenant of Peculiarity to the *Jews*, or the preaching of the Goſpel of Chriſt Incarnate to part of the world only, repealed not any of the merciful Law, or Terms before given to all the World: Chriſt added more Mercy, but took away none; much leſs ſo much from moſt of the World: He came not to condemn the World, but to ſave.

3. It is certain, that all Men ſhall be judged according to the Law that they were under, and obliged by, and no other.

4. It's certain, that the Apoſtles themſelves, though in a ſtate of Grace, believed not till Chriſt was riſen, that he muſt die a Sacrifice for ſin, riſe from the dead, aſcend and intercede in Heaven, ſend down the eminent gift of the Holy Ghoſt, call the *Gentiles*, gather a Catholick Church, &c. Therefore it was not all our Articles of Faith that were neceſſary before Chriſts coming; but the belief of ſo much as was then revealed.

But, 2. What others do that hear not of Chriſt, in fact, who repenteth, believeth, and is ſaved, God is only fit to judge; it belongeth not to us. But we may ſay, that the caſe of *Melchizedeck*, *Job* and his Friends, and many others, prove, that Grace and Salvation were not confined to the *Jews*. And that *Abraham* thought that even *Sodom* had fifty Righteous Perſons, when it was worſe than other places of the World. And he that will well read *Pſal.* 19. *Prov.* 1. *Acts* 14. and 17. *Rom.* 1, and 2. may yet receive fuller ſatisfaction from God.

II. About Miniſters Miſſion, *verſe* 15. It's doubted whether we may hear any, till we know that God ſent them: And it is the device of the *Roman* Clergy, to puzzle the ignorant, by objecting againſt the Miſſion and Ordination of Proteſtant Miniſters, to draw Men from hearing them as Miniſters of Chriſt, claiming to themſelves the Peculiarity of Divine Commiſſion and Authority, as the only Church that have uninterrupted Succeſſion of Canonical Ordination. But as the Interruption of theirs is eaſily proved, ſo it's moſt certain, that God hath not made it an antecedent neceſſary thing to the belief of his Goſpel, for all Men and Women to be firſt ſo well acquainted with Hiſtory, as to know what continuance or interruption there hath been in all Countreys of Canonical Ordination.

In ſhort, 1. A Lay-man is not to be heard that brings the Goſpel. 2. He that wanteth ſome Circumſtances of Order, neceſſary ordinarily to the right ordering of the Church, may yet have all that is eſſential to the Miniſtry.

3. He that hath juſt abilities, and mutual conſent of him and a Chriſtian Flock that need him, hath all that is eſſentially neceſſary.

4. He that is ordained by Concordant Senior Paſtors of that Church, hath all that is neceſſary eſſentially to Ordination.

5. He that ſeemeth to have ſuch Qualifications or Ordination, but hath not, but is in poſſeſſion upon deceiving probability, is a Paſtor to that Church, ſo far that his Miniſtrations ſhall be valed to the People, though not to juſtifie himſelf from the guilt of profane uſurpation.

6. The People that love their Souls muſt be more careful what Doctrine a Miniſter preacheth, than what Ordination he hath.

7. In divers caſes the Magiſtrates Authority may ſerve without Ordination, and in ſome the Peoples choice alone, though, where it may lawfully be had, juſt and regular Ordination ſhould not be neglected, ſeeing none may be himſelf the ſole Judge of his own call and fitneſs.

CHAP.

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CHAP. XI.

1. I Say then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

1, But what? do I by all this conclude, that God hath broken his Covenant with *Abraham*, and utterly cast off the People of *Israel*? Not at all. For I, and all Believing *Jews* are the Seed of *Abraham*, not cast off.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3. Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.

2, 3. God hath among the *Israelites* his foreknown and chosen People: And these he doth not cast off, though he leave the rest in their Rebellion. Know ye not what *Elias* thought and said of the *Israelites* in his time, That he was left alone, as if they had been all Revolters.

4. But what saith the answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to the image of Baal.

4. But God knew of more than *Elias* did: He had seven thousand that were no Idolaters.

5. Even so then at this present time also, there is a remnant according to the election of grace.

5. So now also God hath his chosen Remnant, whom his Grace hath brought to Faith in Christ.

6. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

6. And if they are chosen and made his justified People by Grace and Free Gift for the Merits of Christ, then it cannot be by the Merit of our own Performance of the Law. And if it be by the Merit of such Performance, deserving not Death but Life, then it is not of meer Grace or free Gift. For what need a man Pardon, who deserveth not Punishment? or, to have life freely given him, which is his due for the Merit of his Work? (For I here give you notice, that it is no Works that I speak of and exclude, but that which excludeth Free Gift and Grace, and not that which subordinately obeyeth Grace, and doth suppose it.)

7. What then? Israel hath not obtained that which he seeketh for: But the election hath obtained it, and the rest were blinded.

7. The whole Nation of the *Jews* have not obtained deliverance by the *Messiah*, though they sought, and hoped, and waited for him: But God's Elect ones have obtained it, and the rest miss of it, because their Sin and Prejudice blindeth them.

8. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear until this day.

8. As it is written, *Isa.* 29. 10. Because they would not obey the Spirit of God, that would have awakened and enlightned them, God hath justly given them up to the seduction of the Spirit of Slumber, Stupidity, and Blindness; from whence it is no wonder that they see not and hear not to this day, being deprived of his Spirits Illumination.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them. 10. Let their eyes be darkned, that they may not see, and bow down their back alway.

9, 10. And *David* Prophetically prayed for such Judgments on the obstinate Enemies of the Just, that for a Recompence of their Malice God would turn their Comforts into Punishments, and forsake them, saying, *&c.*

11. I say then, Have they stumbled that they should fall? God forbid: But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousie.

11. But what? Are they utterly forsaken and cast off? And had God no better End herein than their Destruction? No such thing. But the greater part were permitted justly to drive away the Gospel from them to the *Gentiles*, that these being converted, might after occasion their Conversion in the Universal Church.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

12. And if the *Gentiles* have been so great Gainers by occasion of the Sin and Fall of the *Jews*, how much more when they shall become *Christians*, will they add to the Glory and Greatness of the Catholick Christian Church.

13. For I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnifie my office.

13. I speak this to my own and the *Gentiles* comfort, as their Apostle, as well as for the *Jews*, as improving and glorying in that my Office, that the Case of the *Jews* is not wholly desperate.

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

14. And that by glorying in your Faith, and

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hoping yet for their Conversion, I might provoke them to emulation, and win and save more of them.

15. For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead?

15. For if the *Gentiles* have received the Gospel, and so are reconciled to God, by occasion of the *Jews* expelling it, what a blessed State will the Church be in, and what a Mercy like a Resurrection will it be to the *Jews*, when they shall come into the Catholick Church?

16. For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

16. For if God hath accepted those *Jews* that are Believers, who are to the whole Nation but as the First-fruits to the Lump, he will accordingly accept the Nation when they come into Christ as we have done: And as he accepted *Abraham* and their believing Ancestors, he will also accept them: And if those Apostles be honoured of God as Holy, who from them are sent with the Gospel into the World, so shall the broken Branches be when they are restored.

17. And if some of the branches be broken off, and thou being a wild olive-tree wert graffed in amongst them, and with them partakest of the root and fatness of the olive-tree, 18. Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

17, 18. The Catholick Church I compare to an Olive-tree: The Covenant of Peculiarity is their Constituting Charter: It was made first with *Abraham* the Father of the *Jews*, and next, of all the Faithful: It was sent to all the World by *Apostles* from *Judea*: These two are the Root: The *Jews* and *Gentiles* are Branches: The *Jews* are the first Branches, and the *Gentiles* the Branches of a wild Olive here graffed in. If the *Jews* be cut off, boast not against them; for the Covenant and Gospel was not first given to you (that now receive its Benefits) but to them, and from them to you.

19. Thou wilt say then, The branches were broken off, that I might be graffed in. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

19, 20. If thou say, That God more esteemed me than them, because he broke them off, that I might be graffed in. Be not deceived. It was for their own Unbelief, and by it, and not undeservedly, that they were broken off: And it is by Faith, and not for any Worldly Preeminence, that thou art graffed in: Therefore be not puffed up, but fear that Sin that cut off them.

21. For if God spared not the natural branches, take heed lest he also spare not thee.

21. For if God cast off them with whom he first made the Covenant of Peculiarity, take heed of sinning as they did by Pride and Unbelief against his Gospel, lest he also cut off thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

22. Rather here reverently admire Gods Goodness and Severity. On the sinful rejected *Jews*, Severity of Justice: but Mercy to thee; which shall continue, if thou continue in the Faith, and Obedience and Gratitude to him: Otherwise thou also shalt be cut off (As, alas! most of the Eastern Churches are.)

23. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

23. And God hath not excluded them from the Grace of the Gospel, so, as to make their Recovery impossible. If they be converted from Unbelief, which God can effect, they shall be graffed into the Catholick Church.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be graffed into their own olive-tree?

24. For if thou wert cut off from the Wild Olive-tree, which was natural to thee; and besides or above Nature, and contrary to thy Desert, wast taken into Gods Covenant and Church; how much more will God take them in when they believe, who were *Abraham*'s natural Seed, and first in his Covenant?

25. For I would not, brethren, that you should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is hapned to Israel, untill the fulness of the Gentiles be come in. 26. And so all Israel shall be saved:

25, 26. For I would not have you ignorant of this Mystery of God's Providence, lest Ignorance puff you up with false Self-conceits; That part of the *Jews* are now left in this Blindness, till the *Gentile* Churches be advanced to an Honourable State and Fulness: And then all the *Israel* of God, the true faithful Seed of *Abraham*, and therein the main Body of the *Jews*, shall make up the Catholick Church, and be saved from their State of Unbelief.

26. As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. 26. As

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26. As *Isa.* 59. 20. it was prophesied, That out of *Sion* a Saviour should arise for *Israel*, to turn them from iniquity.

27. For this is my covenant unto them, when I shall take away their sins.

27. As he saith, That his Covenant made with them is to take away their Sin.

28. As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

28. For your Conversion they were permitted as Enemies to Christ to drive away the Gospel from them to you: But yet God hath not quite nulled his Covenant with their Fathers, but will perform it in the Conversion of all of them that are Elect.

29. For the gifts and calling of God are without repentance.

29. For God is not mutable, and will not for the Sin of these Men, forget his Covenant with their Fathers, but will yet perform it in the full sense of it, and not repent of it and null it.

30. For as you in times past have not believed God, yet have now obtained mercy through their unbelief: 31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

30, 31. For as you were formerly in unbelief, and disobedient, and yet now are converted by occasion of their Unbelief; so the unbelieving *Jews* shall be brought by Mercy into the Church, by the Preaching that shall be sent from the *Gentile*-Churches, and by the Power and Glory of the Church under Christian Emperours and Governours, and by your good Example.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

32. For God in Justice and Wisdom hath for a time left the main Body of the *Jews* in Unbelief, as formerly he did the *Gentiles*, that in his time he might in mercy call in the main Body of them into the Catholick Church, as he hath done you.

33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out?

33. When we think of these mysterious Providences of God (freely shewing Mercy to the Unworthy, and permitting presuming Men to miscarry, and yet making use of their Sin for good) we should be so far from questioning God's Mercy or Justice herein, that we should admire the depth of the Riches of his Wisdom, whose Judgments are unsearchable, and his Counsels and Ways not to be traced, and fitly judged of by the Wit of Man.

34. For who hath known the mind of the Lord, or who hath been his counsellor? 35. Or who hath first given to him, and it shall be recompensed unto him again.

34, 35. How little know Men of the Mind of God? Nothing but what he freely tells them. He is not guided by the Counsel of Man, nor is Man acquainted with his secret Counsels. Who can oblige him to recompense by his Gifts, or hath any thing but what God giveth him?

36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

36. For as all Creatures have three sorts of extrinsick Causes, *viz.* the *Efficient*, *Dirigent*, and *Final*, God is all these; the Chief Efficient, Chief Dirigent, and Chief Final Cause of all things: All is Of him, By him, and To him, and he of None: He is All in All things: And as he made and doth all things for his Glory, his Glory shall for ever shine forth in all, which Angels and Saints shall intelligently see, and praise for ever, Amen.

ANNOTATIONS.

THe great Doubt about this Chapter is, what it propheſies of the full Converſion of the *Jews*. Concerning which, I ſhall onely ſpeak ſo much as is certain, and leave the reſt to the Judgment of others.

1. It is certain, that God never meant to reſtore the Jewiſh Politie under *Moſes*'s Law; for that Law is abrogated by Chriſt, and ſo that Politie. It's Jewiſh Contradiction of Chriſtianity to expect ſuch a Reſtoration.

2. Much leſs will God ever confine the Church and Covenant of Peculiarity to the Jewiſh Nation, and take it from the *Gentiles*, and ceaſe Catholicism.

3. Nor will God reſtore and confine the *Jews* to their ancient Country in *Paleſtine*; which being ſuch a Country as *Wales*, now barren, and about half as big as *England*, would be far from making them a People of eminent Glory in the World, but rather contemptible in that reſpect.

4. Nor hath God promiſed to make the *Jews* Lords and Rulers over the reſt of the Nations of the Earth, as the Carnal ſort of them did expect.

5. Therefore no other Calling of the *Jews* can be expected, but that they become Parts of the Catholick Church.

6. It ſeems to me by Hiſtory, that this is performed long ago, the main Body of their Nation being turned to Chriſtianity. To which purpoſe, conſider theſe things.

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1. Myriads were converted in *Judea* by the Apoſtles.

2. In all other Countries of the *Roman* Empire, the ſcattered *Jews* had Synagogues, to which the Apoſtles firſt Preached, and where they firſt gathered the Rudiments of the Chriſtian Churches.

3. A vaſt Number of the unbelieving *Jews* were deſtroyed by *Veſpaſian* and *Titus*, when *Jeruſalem* was beſieged and deſtroyed.

4. Many more *Jews* were then converted, when they ſaw God's Judgments executed on them, and the Chriſtians ſpared.

5. Vaſt Numbers of the remainder of the Unbelievers were deſtroyed by *Adrian*, and the Chriſtians ſpared, and many turned Chriſtians then.

6. Since then many have been converted by Solemn Diſputes, and many *Jews* become eminent Doctors in the Church.

7. They were ever fond of their own Country, and therefore we may ſuppoſe, that as many as could, lived there. And it's known, that all Conquerours uſe to tranſplant only the Rich and Ruling Men, and leave the Multitude of the poor Labourers to manure the Ground, that it may yield them Tribute. So did *Nebuchadnezzar*: And ſo in *England* did the *Romans*, *Saxons*, *Danes*, and *Normans*: They left the Vulgar to poſſeſs the Land under them, or elſe the Land would have been unprofitable to them. It was the Rich and the Soldiers that they drove into *Wales*; ſo that we are moſtly of a *Britiſh* Off-ſpring. Now it is known, that in the Days of *Conſtantine*, and the following Chriſtian Emperours, (though no Country wholly turned Chriſtian of a long time) *Judea* turned as other Provinces did; and had their Biſhops, and their Patriarch in Councils: and proportionably rather more than in other Countries, were Chriſtians there. So that *Judea* was Chriſtian, as other Provinces were.

CHAP. XII.

1. I Beſeech you therefore brethren by the mercies of God, that ye preſent your bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable ſervice.

1. Now to make Application of all this Doctrine fore-written, I beſeech you, as you have a due ſenſe of Chriſt's offering himſelf a Sacrifice for our Sins, and of the great Mercy of the *Gentiles* Salvation by Grace, and of our deliverance from the Burdens of the Jewiſh Law, thoſe coſtly Sacrifices of Beaſts being abrogated by Chriſt, that you will reſign and dedicate your ſelves to God, and as a living holy Sacrifice, give up your own Bodies wholly to him, even to the Obedience of his Commands, and to ſuffer what he calls you to, even to death, which will be better than a Sacrifice of Beaſts, even a reaſonable, holy, acceptable Service of God.

2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable and perfect will of God.

2. And now you are called out of the World, and made a Peculiar People to God, conform not your ſelves to the ſinful Practices of the World; but be transform'd from your former Errours and Sins, by the renewing of your Minds by Truth and Holineſs; that you may know by experience the Goodneſs of God's Ways, to which you are called, and the Greatneſs of his Love.

3. For I ſay, through the grace given unto me to every Man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

3. And ſpecially becauſe that the proud over-valuing of Mens own Underſtandings, and thinking that they know more than they do, is the common Cauſe of Errours and Sins, of Cenſures, Diviſions, and Hereſies in the Churches, I do, as an Apoſtle ſent and taught of God, admoniſh and charge you all, every one to think humbly of himſelf, and not to think your ſelves wiſer or better than you are; but with wiſe ſelf-ſuſpicion, and conſciouſneſs of your Ignorance and great Imperfection, to think ſoberly of your ſelves, according to truth, and to the degree of Faith and Wiſdom given you of God.

4, 5. For as we have many members in one body, and all members have not the ſame Office; ſo we being many are one body in Chriſt, and every one members one of another.

4, 5. For as the Members of the ſame Body have great diverſity in Number and Office; ſo we, though many individual Perſons, make up one Body or Church, in Chriſt the Head, in whom we are united, and are related to each other as Members of the ſame Body.

6. Having then gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith. 7. Or miniſtry, let us wait on our miniſtring, or he that teacheth on teaching.

6, 7. Seeing it pleaſeth God to give various degrees of Gifts, according to the diſpenſation of his Free Grace, and not to make all equal in Gifts or Office,

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Office, let all confine themſelves to their Meaſure and Office, and that let them faithfully execute: Let thoſe that are inſpired to ſpeak as from God, by Prediction or Inſtruction, ſpeak what God hath revealed to them, according to the proportion of their Revelation and Knowledge, and no more; and not pretend Special Revelation againſt the ſealed Word of Faith. Let thoſe that are called to any Special Service for the Church, perform their own Office faithfully therein: And let thoſe that are called to teach, be faithful Teachers. Neglect not your own part, and invade not others.

8. Or he that exhorteth on exhortation: He that giveth, let him do it with ſimplicity: He that ruleth, with diligence: He that ſheweth mercy, with chearfulneſs.

8. He that is to exhort Men to practiſe what is taught, let him do it diligently, (for Mens corrupt Wills and Affections have need of excitation and Perſuaſion, as well as their Underſtandings of Information.) He that giveth, (his own, or the Churches) let him do it ſincerely and impartially. He that is intruſted to govern Church or Family, let him do it carefully, and diligently. He that ſheweth Mercy to any in diſtreſs, let him do it chearfully.

9. Let love be without diſſimulation: Abhor that which is evil, cleave to that which is good.

9. Let Chriſtian-Love, which is the Great Duty of the Goſpel, be hearty and ſincere, appearing in its Fruits, and not in barren Words alone. Be not indifferent and cold towards Evil or Good: but avoid Evil with abhorrence, and reſolutely ſtick to that which is good.

10. Be kindly affectioned one to another with brotherly love: in honour, preferring one another.

10. Love each other as Brethren, and live in the kind affectionate expreſſion of it, (and not as ſelfiſh, uncharitable, peeviſh, quarrelſom, cenſorious, or perſecuting Men): Be forwarder to prefer others in eſteem, praiſe, or practice, (according to their Worth and Rank) than to ſet up your ſelves, or ſeek eſteem, applauſe, or preferment. Strive not to be thought wiſeſt or beſt, or to be higheſt; nor envy others.

11. Not ſlothful in buſineſs: Fervent in ſpirit, ſerving the Lord.

11. Do not your Duties ſlothfully, unwillingly, and heavily; but diligently: and ſerve God in all the Duties of your Places and Times, with a fervent zealous Mind.

12. Rejoycing in hope; patient in tribulation, continuing inſtant in prayer.

12. In all your preſent Tribulation, rejoyce in hope of promiſed Deliverance and Felicity hereafter; and patiently endure it: And continue inſtantly to pray.

13. Diſtributing to the neceſſity of ſaints: Given to hoſpitality.

13. Freely diſtributing to the neceſſity, eſpecially of Holy Perſons; and not living in ſuperfluity, and ſhutting up your Compaſſion from thoſe that are in want: Delight to give the Needy Entertainment in your Houſes, and ſeek them to that end.

14. Bleſs them which perſecute you: Bleſs and curſe not.

14. And though the Sin of Perſecution be heynous, it is God that is the Avenger of it: Avenge not your ſelves in word or deed: Pray for them, and curſe them not.

15. Rejoice with them that do rejoice, and weep with them that weep.

15. Be not like thoſe ſelfiſh Perſons, that are little affected with the Caſe of any but themſelves: Not like the Dividers, that affect to go croſs to others by proud Singularity: But rejoice with Rejoicers, and weep with Weepers, as being of the ſame Body, and as regarding their Caſe as if it were your own.

16. Be of the ſame mind one towards another: Mind not high things, but condeſcend to men of low eſtate.

16. Affect not to be odd and ſingular from other Chriſtians; but to be of one Mind and Way with them, (ſo it be not in Sin) and mind their Caſe as if it were your own: Mind not Preferment, nor Riches and Vain-glory, nor put your ſelves for theſe into the Company and Favour of thoſe above you: But be content with a low Condition in the World, and go along in Society with the Lower ſort.

16. Be not wiſe in your own conceits.

16. Have humble thoughts of your own Knowledge, and think it not greater than it is; but be conſcious of your Ignorance, and Uncertainties, and Weakneſs, and rather as Doubters ſtay and learn, than too haſtily judge and conclude.

17. Recompenſe to no man evil for evil.

17. If others do ill to you, do not you do ill to them, nor requite them with Revenge.

17. Provide things honeſt in the ſight of all men.

17. Be diligent in your outward Labours, that you may avoid baſe Dependence as much as may be, and may provide for a decent Living for your ſelves, and help to others.

18. If it be poſſible as much as lieth in you, live peaceably with all men.

18. Though it is not in your power to make the Malignant, Perſecutors, Contentious, and Proud, to be peaceable towards you, nor muſt you purchaſe Peace by ſinning againſt God; yet ſee that you be peaceable towards all Men, to the utmoſt of your power; that the Diſtance may not be your fault, but theirs, who make Peace impoſſible.

19. Dearly beloved, avenge not your ſelves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, ſaith the Lord.

19. Paſſion

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19. Passion is so unruly, and so blindeth the Judgment of selfish Men, that I again beseech you, to avoid Self-righting by Revenge; but when Men are wrathful, and wrong you, give place, by departing, submission, or patience; and leave God's Work of Revenge to himself, which he will execute soon enough, and severely enough, partly by himself, and partly by his Officers entrusted with the Sword.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

20. As Christ hath won us by Love, so hath he taught us to win our Enemies. Love is our Nature and Duty, and that to which we would win all: And therefore Love is the Means or Weapon by which we must overcome them; and particularly, by such Bodily Kindness which they can value: Therefore if they hunger, feed them; supply their Want; let not ther Enmity stop your Kindness. By this means, as Fire melts Metals, the hardest Heart may be melted: For Love kindleth Love, which Strangeness and Revenge destroyeth. At least, this will aggravate his Sin, and shame him, and justifie you against his Calumnies.

21. Be not overcome of evil, but overcome evil with good.

21. Satan by your Enemies tempteth you to sin: They overcome you, if you yield, by Passion, or Revenge, or any Sin; but not, if they do but hurt your Bodies. Therefore keep your Charity and Innocency, and you are the Conquerours: And by your Love and Good Works overcome their Evil, as it would draw you to sin, and as it is the Malady of their Souls, which you would overcome for them, that they may be saved.

CHAP. XIII.

1. LEt every soul be subject unto the higher powers: For there is no power but of God: the powers that be are ordained of God.

1. And one of the Duties that are necessary to your Peace, and required of God, is your due Subjection to Governours: Take heed therefore of their Opinion who think, that Christ hath set us free from Humane Government: For God is the God of Order; and as in Natural Effects he useth Natural Means, so in Politick Government he useth Officers. I speak not of meer Strength, but of Authority, or Right to Govern: And as subordinate Magistrates have no such Power, but what is given them by the Supreme; so it is impossible that Supreme Rulers on Earth can have true Authority, but what is given them by God, the Universal Sovereign; even as impossible, as for any Creature to be what it is without a Creator: For of him, and through him, and to him are all things. Even where you must not obey a sinful Command, yet you must be subject still. None are exempted from this Duty; for Government is the Ordinance of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.

2. Whoever therefore will not be subject to Humane Government, but resisteth True Authority, resisteth a needful Ordinance of God, and deserveth Punishment from God and Man.

3. For rulers are not a terror to good works but to the evil: wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

3. For as God is the Ordainer of Government in general, so he hath specified their Office, as to the universally necessary part, and bound them as his Officers to see to the Execution of his Universal Laws, as the King binds Justices to execute his Laws: And therefore their Office and Authority received from God, is not to be Persecutors, or a Terror to Good Works, but to punish the Evil: For God giveth no Authority against himself, or his Laws. If therefore thou fear this Power given of God, do that which is good, and it will further thy Encouragement and Praise. Even Heathens, by seeing to the Execution of the Law of Nature, will promote Natural Virtue, and suppress and punish Vice.

4. For he is the minister of God to thee for good: But if thou do that which is evil, be afraid; for he beareth not the sword in vain: For he is the minister of God, a revenger to execute wrath upon him that doth evil.

4. And let not bad Mens abuse of Government make thee think evil of the Office: For they are but God's Servants or Officers, not authorised to destroy and to do mischief, but to do good, even to see to the Execution of God's Laws by their own, and to take care of the Common Welfare. But if thou do evil, fear them, for God hath not entrusted them with the Sword in vain, (much less for mischief.) For they are God's Officers, Revengers of Sin, to execute God's Wrath and Man's on Sinners: And so to resist them, is to resist the Officers of God; and to honour and obey them, is to honour and obey God that hath authorised them.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

5. Wherefore you ought to be subject (even when you may not obey) not onely for fear of Punishment from Man, but in Conscience of your Duty to God who ordaineth them.

6. For,

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6. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

6. Therefore honourable Maintenance and Tribute is their due: For they are God's Servants, whose very Office and daily Care and Labour is to do his Service for the Common Good.

7. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

7. I am not perswading you to own Usurpation, or to give Men that which is not their due; nor yet do I determine among several Claimers, which is the Supreme: But that you give all their proper due; Tribute, Custom, Fear, and Honour, to every one to whom they are due. And let not Covetousness or Disobedience hinder you.

8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

8. Discharge your Debts, and give all Men the due which you owe them, (else you are unjust, and rob them): Only Love we shall still owe to one another, and shall thus owe it even while we pay it. And to pay this Debt of sincere Love, is to fulfil all the Law to Man.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

9. For all our Duty to Man is virtually comprehended in Loving them as our selves: For a Man will not wrong the Life, the Estate, the Marriage-right, the Honour of himself, nor falsely accuse or prosecute himself, or covet from himself, or those that he loveth as himself. Bring Men once to this unfeigned Love, and Hurtfulness, Covetousness, Fraud, False Accusation, Persecution, and all Injustice, will cease.

10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

10. As we are not apt to hurt our selves, so true Love would not hurt others, in their Lives, Liberties, Estates, or Good Names, (much less study to destroy them.) Therefore Love is the virtual fulfilling of all our Duty to them.

11. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

11. And we should increase in this careful discharge of our Duty of Love and Justice, though in the State of Infidelity we lived in such Sins: For by this time we should be better acquainted with our Duties, and awaked to all conscionable performance of them, we being neerer our Reward and Salvation than when we were first converted to the Faith; and God expecteth now more from us.

12. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, & let us put on the armour of light.

12. We are now got further from our former State of Darkness: We are now come to the Day-light of Illuminating Grace, and under the Increase thereof. The Church is growing to a more Honourable State by its Increase. Let us therefore more resolvedly cast off all the Works of Heathenish Darkness, and, as Christ's Soldiers, put on our Sacred Armour, and use it as in the Day-light of Grace.

13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13. Seeing we are in the Light, let us walk modestly and decently, as becometh our Condition; not as the Heathens, in rioting and drunkenness; not in lasciviousness, and uncleanness, and fleshly lusts; not in proud, selfish, or covetous strife and envy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil lusts thereof.

14. But let Christ, his Spirit and Love, his Doctrine and Example, his Interest and Kingdom, take you up, and be to you as the Cloathing which you daily wear: And do not as Carnal Men, (whose fleshly Pleasure and Prosperity is their choice and best) that live to the said fleshly Pleasure, and make provision to satisfie the Carnal Will and Lust, in stead of preferring the Heavenly Treasure.

ANNOTATIONS.

Qu. I. *What is meant here by* Powers? *Ans.* Not meer Strength, but Authority or Right to Govern. It is not δύναμις, but ἐξουσία: A Usurpers *Strength* may be resisted; but *Rightful Power* or Authority may not.

Qu. II. *Doth St.* Paul *determine here either of the* Species *or* Individually, *who it is that hath the Highest Power? Ans.* Not at all. In those Ages, and long after, sometime the Senate claimed the Supremacy wholly, and sometime a part of it; sometime they pretended to make Emperours, and some Emperours yielded them more than others: But whether the Senate or the Emperour were the Highest Power, or the Supremacy in both conjunct, or which *de specie* was most just, *Paul* medleth not.

Qu. *How*

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Qu. *How then would he have the Christians know whom to obey?* *Anſ.* He leaveth that to be known by its proper Evidence, and not by Divine Revelation by him.

Qu. III. *Is no Power to do wrong ordained of God? Or is all ſuch ordained by him?* *Anſ.* *Power* here being Right to Govern, no Man hath Right to do Wrong, that's a Contradiction: But God hath ordained that Right, which may be abuſed to do Wrong, and yet not reſiſted.

Qu. IV. *What's meant by* Subjection? *Anſ.* A State of Conſent and Obligation to obey. Obedience is the Practice of Subjection.

Qu. V. *Hath the* Univerſal [every Soul] *no Exception?* *Anſ.* The Higher Powers themſelves are excepted: And neither Foreigners, nor thoſe that have no Governours, are bound to be ſubject to other Princes: It is only their own Subjects that are meant. And the Pope could have no pretence to except his Clergy, if he did not feign himſelf to be the Higheſt Power over them, and above their Kings and States?

Qu. VI. *Is* Obedience *to go as far as Subjection?* *Anſ.* No: We muſt not obey any by diſobeying God: But yet we muſt continue Subjection and due Honour to them, and not deny them their due, becauſe we muſt not give them more by Sin.

Qu. *What then are the Limits of our Obedience to Men?* *Anſ.* 1. *Materially*, we muſt not obey any by Sin, nor yet againſt the Common Good, to do more hurt than good, when they command without due Power or Right. 2. As to formal Obedience, (which is to act by the Obligation of their Authority) the Limits of their Power are the Limits of that Obligation and Obedience.

Qu. *What are the Limits of their Power?* *Anſ.* In general, they have no more from God than he giveth them. 1. They have no Power againſt any of his Laws, of Nature or Scripture, nor againſt his Kingdom, or himſelf. 2. They have no Right or Power to overthrow Perſonal, or Family, or Church-Government; nor to deprive any of any thing which God hath given them, without forfeiture or Conſent, explicit or implicit; nor to deſtroy the Common Good.

2. Therefore that *Propriety* which God hath given Man as Man, (in Life, and Limbs, and the uſe of his Faculties for his Welfare and his Duty to God, and his Wife and Children) are ſuch objective Limitations of this Power, that no Man hath Right to take them from any, but on Forfeiture, or valid Conſent.

Qu. VII. *How far is all Power of God, and how far of Men?* *Anſ.* 1. It is of God's Ordination in Nature, That there be Government and Subjection in general. 2. And the Specification is ſo far of God, that he hath made them his Officers: 1. To promote Obedience to his own Law: 2. For his Glory, and the Common Good. So that no People can make a Power that ſhall not have Right to promote God's Law; 2. or that ſhall deſtroy the Common Good. 3. God's Providence doth ſo manage the Affairs of the World, as ſhall point out the Man or Families that the People ſhould accept of firſt while free, as qualified by Strength, Wiſdom, and Goodneſs, for Authority. 4. Monarchy and Ariſtocracy *in ſpecie* are both of Divine Allowance.

2. But it is of Men, 1. Which of theſe ſorts (Monarchy, or Ariſtocracy, or Mixt) ſhall by a Free People be choſen. 2. And who (by ſuch a Free People) ſhall be choſen for the Perſons or Families. 3. And what degree of Power they ſhall have over their *Proprieties* (which are antecedent to Regiment) in undetermined Caſes. So that Government is partly from God, and partly from Man.

Qu. VIII. *By what Right doth one Perſon or Family claim it before all others.* *Anſ.* The foregoing Words decide this. 1. Not by meer Worth, Wit, or Vertue: For theſe may be without ſuch Authority. 2. Not by meer Strength or Conqueſt: For then every Rebel, or Foreign Prince, that can conquer Kings, will have the Right; which would tempt them to attempt ſuch Conqueſt. 3. Not every Conqueſt made juſt by ſome Injury; For that giveth Right but to Repriſal or Damages, and over the Injurers: And all Wars uſually are on Pretence of Right. 4. Not a Succeſſion of Primogeniture from *Noah*, nor from the firſt founding of the Commonwealth: This is not neceſſary: Nor may any rebell againſt all the Kings on Earth, if they can but diſprove ſuch an uninterrupted Succeſſion of Primogeniture: Elſe Kings were dangerouſly expoſed. 5. Nor is Revelation from Heaven neceſſary to notifie the Perſon: For who but Fanaticks now pretend to that? I know therefore no remaining Title, but *Mutual Conſent (free or forced) of Perſons made capable by the Providence of God, at the forming of the Government.*

Qu. IX. *Are not* [the Powers that be] *all that have preſent Poſſeſſion?* *Anſ.* Yes, all that poſſeſs the Right of Government; but not all that uſurp it, or poſſeſs meer Strength.

Qu. *How then? Shall all the Vulgar be made Judges of the Princes Right?* *Anſ.* They are bound to judge as far as they can know; elſe they could not tell whom to obey or defend: But miſ judging will not excuſe them from Guilt. And in difficult Caſes, Appearance and Probability muſt ſerve them that can have no more. And Submiſſion and Patience under Uſurpers, is not Subjection and Conſent.

Qu. X. *What is meant by* Reſiſtance? *Anſ.* Not only Fighting againſt them, but all that is contrary to Subjection and due Obedience: But moſt eminently Libertiniſm, which pretendeth, that God hath freed Chriſtians from Subjection.

Qu. XI. *How doth the Deſcription* verſe 3. *agree with Heathens and Perſecutors? Are they none of God's Miniſter who are a Terror to Good Works?* *Anſ.* If they are not in the general Courſe of their Government for Vertue and againſt Vice, and for the Common Good, they want the Eſſence of the Office. But they that are

Terr

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Terror to some particular Good Works, not essential to the End of the Office, and that through Errour, may yet be against Vice, and for Goodness, in the main. And a Heathen may execute the Law of Nature, and, so far be for the Common Good. But Persecuting the Just is no exercise of the Divine Ministry or Power.

Qu. XI. Verse 5. *How is Conscience bound by Mans Laws? Ans.* All Men must be conscious of God's Obligations on them, to obey the Just Laws of Men.

Qu. XII. Verse 6, 7. *May we give none more Tribute, Custom, Fear, or Honour, than their due? And are all Judges of the Princes due? Ans.* All is not due that may be claimed: Materially Men may, for their own Safety and just Ends, give Rulers or others more than their due, or which they have right to: But as *formal Obedience* or *Justice* we are not bound to give any one more than his due. And of this we are *Discerners*, though not deciding Publick Judges: But mis-judging will excuse no Injury.

Q. XIII. *What sort of Debt is sinful?* Verse 8. *Ans.* It is Injustice not to give every Man his due, if we are able. And to promise or borrow what we know we cannot pay, or when we acquaint not the Lender with the weakness and doubtfulness of our Estate, that the hazard may be by his own consent, is to defraud him, and is a Stealing of one of the worst sorts.

Qu. XIV. Verse 13. *When is Provision for the Flesh unlawful? Ans.* When it is sought more to satisfie its Appetite, or Luft, or inordinate Desires, than to strengthen and fit us (and others) for our Duty to God and Man.

CHAP. XIV.

1. **Him that is weak in the faith receive you: but not to doubtful disputations.**

1. And as your subjection to Government is necessary to a life of Christian Love and Concord, so also is the mutual forbearance and reception of such brethren, as are weak in the Faith, and differ in disputable tolerable points. Therefore see that you receive such to your Love and Communion, without searching their Opinons, and racking them by doubtful disputations, about the points wherein they differ.

2. **For one believeth that he may eat all things: another who is weak eateth herbs.**

2. For instance, one truly believeth that all meats are now lawful; another either thinks that he should not live on the Life and Flesh of his fellow Creatures, or that he should at least abstain from that which by the Law of *Moses* was forbidden: This is his weakness.

3. **Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth: for God hath received him.**

3. Let not him that understandeth, that eating all things is lawful, set at nought or vilifie him (as a humorous, scrupulous fool) who is of another opinion, and thinks it unlawful to eat flesh, (as many are too apt to do) and let not him that dare not eat such Flesh or Meat forbidden by *Moses*'s Law, take him for an ungodly sinner that doth otherwise, nor separate from him as prophane: For God that is most holy, and hateth all sin, yet receiveth both these sorts; and therefore so must you, if you will Please God.

4. **Who art thou that judgest another mans servant? To his own master he standeth or falleth: Yea, he shall be holden up, for God is able to make him stand.**

4. Dost thou know thy self while thou so judgest others? Who art thou, a sinful man, that thou presumest to judge and condemn Gods Servants? It is his Sentence and not thine to which they shall stand or fall, as justified or condemned: and these differences shall not hinder God's acceptance of him and his Salvation: for God that is just and merciful can justifie, confirm, and save him.

5. **One man esteemeth one day above another: another esteemeth every day alike: Let every man be fully perswaded in his own mind.**

5. So one Man makes Conscience to keep the Jewish Feasts and Fasts: Another knoweth that Christ hath abrogated them. Let every one labour as well as he can to know God's Will, and then be true to his upright Conscience; as knowing that he may not in these things follow the judgment of others against his own, which he thinks is according to the mind of God, whom he intendeth herein to obey.

6. **He that regardeth a day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it: He that eateth eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks.**

6. He that maketh Conscience to keep such Days, and not so to eat, he intendeth it as an Act of Obedience to God; and so doth he that is contrarily minded; and both of them pray for Gods acceptance, and give him thanks: And dare you for such things discourage or reject Men, that as they are able study to please God: Is pleasing God so light in your esteem.

7. **For none of us liveth to himself, and no man dieth to himself.**

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7. For we are all convinced that we are not our own, and therefore may not do what we list our selves, and fit our practice to carnal self-interests, but to the pleasing of the Will of God; as all Men die at his Will and into his Hands, and not their own.

8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lords.

8. For our lives are of God, and must be for him to do his Will, and when we die, his Will therein is done, in which we must contentedly acquiesce: For living and dying we are his.

9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

9. For this being the very end of Christs dying, rising and reviving, that he might be Lord of all both dead and living, who shall presume to take the governing or judging power out of his Hands, and take Mens Souls and Consciences from subjection to him, and expect to be obeyed or pleased before him?

10. But why dost thou judge thy brother? Or, why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

10. Why then doth one Party call their Brethren sinners, or prophane, for not being against such lawful things as they call unlawful: And why do the other part vilifie their Brethren for Conscionable scrupling and avoiding such a lawful thing. Do you not all know our common imperfection of Knowledge, and that we have no authority for such Judgment or Contempt? And are you not afraid thus to usurp the Judgment which belongs to Christ, and fear lest he will judge you for your uncharitableness to his Servants.

11, 12. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

11, 12. God hath told us in his Word that he will be first obeyed and pleased before all Men: It is he that is our supreme absolute Lord; and to him we must all give our great account, and from him receive our final doom: And would you wish any then to obey or humour you, when he is perswaded that it displeaseth God, and would condemn him? Or will you anticipate God's Judgment, and tempt Men out of the fear of sinning by your fallible censures or contempt?

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.

13. Let not us therefore (Pastors or Neighbours) thus uncharitably judge or use each other, for such tolerable differences in things that are done Conscientiously as for God: But instead of this discouraging Conscience, and the fear of sin, let this be your true Judgment, that no Man (Clergy or Lay) do either by Command or his own practice, put a Stumbling-block, Scandal, or occasion of sinning or hurt in his Brothers way, pretending the lawfulness of the thing, or his own authority to impose it: Souls must not be so driven upon sin.

14. I know, and am perswaded by the Lord Jesus, that there is nothing unclean of it self; but to him that esteemeth any thing to be unclean, to him it is unclean.

14. I (that am an Apostle, and therefore want not Knowledge, nor Authority to command what should be commanded in such cases,) do know and am perswaded in and by the Lord Jesus, that none of the Meats counted unclean and avoided by the Jewish Christians, are unlawful in themselves, and that they mistake that think otherwise. But it is unclean, and unlawful to him that thinks it so, (or else Men must do that which they think God forbideth, which were formal disobedience to him.)

15. But if thy brother be grieved with thy meat, now walkest thou not charitably: Destroy not him with thy meat for whom Christ died. 16. Let not then your good be evil spoken of.

15, 16. But if by thy unnecessary practice of an indifferent lawful thing (and much more if by thy compulsion) thy mistaken Brother be hurt and galled, and discouraged in Religion, now thou art guilty of the great sin of uncharitableness, when he was guilty but of a pardonable unwilling mistake: And see to it, that thou do not thus by (the practice or urging of) thy things indifferent destroy him for whom Christ died, by drawing or driving him to that which to him is sin: Christ purchased Souls by a dearer price than things indifferent. It's good in you to know more than he, and lawful to use such Meats as he scrupleth: But turn not your Knowledge into a scandal, and offence, and mischief.

17. For the Kingdom of God is not meat and drink; but righteousness and peace, and joy in the holy Ghost.

17. For it is not every lawful indifferent thing, (no nor every truth or smaller duty) which Christianity and Salvation, and right to our Love and Communion lieth on: These are not essential to the acceptable Subjects of Christs Kingdom: Think not so unworthily of him that came to free us from the Mosaical Ceremonies, that he hath made such things as these the necessary terms of Love and Communion in his Church. But it is in Righteousness before God and Man, and in the Love and Practice of Peace with all, and in the joyful sense of the love of God and hope of Glory shed abroad on our Hearts by the Holy Ghost, taking pleasure to help and comfort our Brethren in the way to Heaven. This is Christianity.

18. For

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18. For he that in these things serveth Christ is acceptable to God and approved of men.

18. For notwithstanding such difference in lesser things, he that is such a one, and in these things sincerely serveth Christ, is acceptable to God, whoever censure him, despise him, or excommunicate him; and he is approved of Wise and Charitable Men, and is one whose Life, even the Natural Conscience of Men will secretly be forced to approve, and condemn them that condemn and vilifie him.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

19. Instead therefore of Excommunicating, Abusing or Despising one another for such Ceremonies, or small differences as these, if we are Christians, let us lay by these matters of contention, and earnestly pursue the things that make for the Common Peace of all Christians, though thus differing, and the things by which we may further each others Edification and Salvation, and not obtrude our own Opinions, or things unnecessary, to the hurt of others, and division of the Church.

20. For meat destroy not the work of God: All things indeed are pure; but it is evil for that man who eateth with offence.

20. Obtrude not your scrupled Meat, or Ceremonies, or small things, to the destroying of Men's Souls by driving or drawing them to sin. All such indifferent things are pure to the pure; but it is your sin if you use them (much more if you impose them) to the scandal, offence, or hurt of others.

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

21. It is thy duty to forbear even Flesh and Wine when they are not necessary, if the use of them will occasion sin or more hurt to thy Brother than good to thee; much more to avoid obtruding thy indifferent things on him who takes them to be sins.

22. Hast thou faith? Have it to thy self before God. Happy is he that condemneth not himself in that thing which he alloweth.

22. Hast thou more Knowledge than he, to believe those things to be lawful, which he judgeth sin. Keep thy knowledge and belief to thy self, to justifie thy Judgment to God; but use it not to the hurt of others. Happy is he that useth not his Knowledge of good and evil to his own condemnation. It's a sad kind of Knowledge which is used to destroy others, and condemn thy self.

23. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

23. I may well call it destroying thy Brother: For if he do the indifferent thing, who rather thinketh it to be unlawful, it tendeth to his damnation, because it is sin in his Opinion and Interpretation, while he believeth it to be so, or not to be lawful. For what ever a Man doth believing it to be sin, and not believing that God alloweth it, is certainly a sin in him.

CHAP. XV.

WE then that are strong ought to bear the Infirmities of the weak, and not to please our selves.

1. We then (even Church Governours as well as others) that are more knowing, (instead of driving Men of weaker understanding to go against their Consciences in unnecessary things) ought to bear their weakness with compassion, and in Love and Patience, and not to practice what we think lawful on pretence that we are in the right, when it tendeth to their hurt (much less to force them to our way.)

2, 3. Let every one of us please his Neighbour for his good to edification: For even Christ pleased not himself: but as it is written, The reproaches of them that reproached thee fell on me.

2, 3. Let every one of us (not excepting my self that am an Apostle) lay by his own humour and self-will, and chuse the way by which he may edifie his Brother, by bearing with his weakness. For even Christ so condescended and accommodated himself to the good of others; As it is written, The reproaches, *&c.* He suffered for Men's sin against God.

4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

4. Which saying was primarily *David*'s indeed; but all such are written in Scripture to teach us also Patience, and imitation of such examples of Charity, and so to confirm our hope.

5. Now the God of patience and consolation grant you to be like minded one towards another according to Christ Jesus.

5. I know the danger of this selfish uncharitable humour of imposing Mens own Opinions on all others as terms of their Communion with them, and therefore as I have used this long and plain exhortation against it, I shall also pray for you, that the God who is patient with the weak, and is their Comforter and yours, will grant you so much Grace and Charity, as to make you imitators of him, and of the Love and Condescension of Christ, and to bear with others, and do by them, as you would be born with and used your selves.

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6. That ye may with one mind and one mouth glorifie God, even the father of our Lord Jesus Christ.

6. That you may with Unity and Concord hold your holy Communion for worshipping God, without uncharitable Excommunications or Separations, vilifying or censuring each other; which can never be expected by driving each one to agree in small unnecessary things, or without bearing with the mistakes and differences of one another; when all are guilty of many mistakes, and such differences must still be expected.

7. Wherefore receive ye one another, as Christ also received us to the glory of God.

7. I conclude therefore by beseeching you, to receive one another with Love to your Communion, and Kindness, as you would be Christian imitators of Christ, and as you are sensible of his needful Mercy to your selves, in receiving us that once were Enemies, and still have manifold sins and errours, to the glorifying of God's Love aud Mercy: And pretend not your Knowledge, or Authority, or Piety against so commanding a Motive and Example.

ANNOTATIONS *on the former Chapter, and this.*

THe Subject of the former Chapter is handled on thus far, and here that Chapter should have ended. He that understandeth the former and present State of the Christian Churches, and the Pride and Ignorance to which Man is liable, will easily perceive, that it was not in vain that the Spirit of God did by the Apostle handle and decide this Case, of receiving Dissenters in tollerable Cases into Love and Communion. The *Jews* were so tied up from Legislation in God's Matters, by the knowledge of God's Prerogative in their Theocracy, that they had less room for the Canons and Engines of Mans making to exercise their Pride and Uncharitableness by, than the *Romanists* have since done. And yet the *Pharisees* plaid their part, and by their Traditions made void the Law of God, and preferr'd their Ceremonies before the weighty Matters of the Law, and would not understand what that meaneth, *I will have mercy, and not sacrifice*; and thereby did condemn the guiltless. And Christ found the *Samaritans* and *Jews* at the Debate, *Whether in this Mountain, or at Jerusalem, men ought to worship?* overlooking that *Worship* which is *in Spirit and in Truth.* And, alas! what work have Domination, unnecessary Canons and Censures made in the Christian Churches these 1300 years? And it is an Instance what power Blindness, and Prejudice, and Worldly Interest have, to frustrate the plainest Decisions of God's Word, that so full and express a Decision as these two Chapters make, (with 1 *Cor.* 12. and *Eph.* 4. and *James* 3.) hath signified as little with the Dividers and Proud, almost as if there had been no such written. And yet such Men call for a Judge of Controversies, because of the pretended Obscurity of the Scriptures, when nothing can be plainer than this, which they despise. They mean, that such as they must be Judges, and God shall make the Words, if they may make the Sense.

How great is the number that go on the two sides of Uncharitableness here reproved; especially on that which is largelieſt insisted on? One side saith, All God's Truths are precious, and none must be sold for Peace; and we must not partake of other Mens Sins: As if our great Duty of Love, Forbearance, and Communion, were our Sin, or a partaking of the Faults of all that we joyn with. The other Side pretend, 1. That *Paul* only requireth Forbearance in things Indifferent, undetermined by Governours, and not after such a Command or Determination. 2. Or, that he giveth only a Temporary Rule for the present Concord of *Jews* and *Gentiles*, till the setled Church should take a contrary Course.

I will not here answer these at large, having done it in my Book called *The only Way of the Churches Concord*: But I say, That I despair of reducing that Man to the Truth herein, who shall continue of either of these Opinions, after he hath seriously perused the Text, and hath considered, 1. That St. *Paul* here useth, I think, above twenty Arguments, from Morality and common Christian Duty, which he would not do for a mutable Case, which Bishops may change when they will. 2. That *Rome* was then a famous Church, and therefore had Pastors, or one at least; and that he writeth to the whole Church, and therefore to the Pastors: And sure he never meant, [*The Clergy shall receive such Dissenters to Communion, and neither by Canon or Practice cast them out, till they think meet to do otherwise, and till they have made such Canons.*] *Paul* doth not so play with Contradictions, in so long and grave a Reprehension. 3. That St. *Paul* oft puts himself in, as under the same Obligation with the rest: And if an Apostle called from Heaven may not do what's here forbidden, what Bishops can pretend a Right to do it by greater Authority or Wisdom? But they that have not known the Way of Peace, may say something against the fullest and plainest Description of it, and the sharpest Reproofs of God himself. But he will expound these Chapters to their Consciences, if ever he make them Healers of his Church.

As to those that say, It is not Church-Communion that *Paul* here speaks of; I refer them to the plain Text, and Dr. *Hammond*'s Annotations, which they value. The God of Love and Peace hath given Laws for Love and Peace, so strict, and full, and clear, that all the World may see, that it is not he that alloweth the Canons or Censures which have so long torn the Churches.

8. Now

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8. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God to confirm the promises made unto the fathers. 9. And that the Gentiles might glorifie God for his mercy.

8, 9. And that you may understand my Argument from the Example of Christ, I say, that it was his Office to reconcile both *Jews* and *Gentiles* to God, who will receive them both: And therefore they should live as reconciled to each other. Christ was a Minister of God, circumcised being a *Jew*, and personally exercised his Ministry among them, to perform Gods true Promises to the Fathers: And yet his Gospel extendeth to the *Gentiles* also, that they may glorifie God with the *Jews*.

9. As it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name. 10. And again he saith, Rejoyce ye Gentiles with his people. 11. And again, Praise the Lord all ye Gentiles, and laud him all ye people. 12. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

9, 10, 11, 12. This is also propheſied, That Christ shall call and save the *Gentiles*: It is written, &c.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

13. Now that God who is our common Hope, fill you with that holy inward Joy, and that Peace with God and one another, which are the Blessings which your Faith doth tend to, that your Hope in God may more abound, by the Seal and Working of his Spirit.

14. And I my self also am perswaded of you my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

14. And though I am perſuaded that you your selves are repleniſhed with Grace, Goodneſs, and Knowledge, and able to admoniſh one another, (and so my Letter may seem less necessary)

15. Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God. 16. That I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

15, 16. Yet I have written the more boldly to you, of what I found most suitable, to put you in mind of that which I hope you know already; because God hath vouchsafed me freely the Favour and Honour, to be Christs Minister to the Gentiles, to minister to them the Gospel of God: And therefore I do but perform my Office, that I may present to him the Converted and Edified *Gentiles*, as an acceptable Offering, sanctified (not ceremoniously only) but by the Holy Ghost, by whom I preach, and which is poured out on them that believe.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

17. And in the Honour and Success of this my Office, I have just matter of glorying and joy; not as it is a Worldly Dignity, but Spiritual in the great things that belong to God.

18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

18. For I will not feign that God hath done more by me than he hath, but speak the Truth of the Words and Deeds which were wrought by me, to bring the *Gentiles* to believe in Christ, and obey him, and my Success herein.

19. Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem round about unto Illyricum, I have fully preached the gospel of Christ.

19. Not by meer Words, but by such Signs and Wonders by the Power of the Spirit, as bear the proof of Gods Approbation, and were convincing Evidences to the Hearers. So that from *Jerusalem* round to *Illyricum* I have fully preached the Gospel of Christ.

20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation.

20. And I specially chose to preach the Gospel, where Christ was not known, that I might not only come after others, to finish the Work which they had begun.

21. But as it is writen, to whom he was not spoken of, they shall see: and they that have not heard shall understand.

21. Which God foretold, saying, &c.

22. For which cause also I have been much hindred from coming to you; 23. But now having no more place in these parts, and having a great desire these many years to come unto you; 24. Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if

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if firſt I be ſomewhat filled with your company.

22, 23, 24. And by ſuch Work I have been hindred from coming to *Rome*; but now being more vacant from it here, I hope to ſee you as I go to *Spain*, and to be brought on my way, when I have had firſt the comfort of your Company there.

(*Note*, That *Paul* knew not how God would ſend him to *Rome*, and ſtop him from going to *Spain*.)

25. But now I go unto Jeruſalem, to miniſter unto the Saints.

25. Now I am going to *Jeruſalem*, to ſerve Chriſt, in bringing his poor Saints, which were under a Famine, ſuch Relief as I have collected for them.

26. For it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints which are at Jeruſalem.

27. It hath pleaſed them verily, and their debters they are.

26, 27. For the Chriſtians of *Macedonia* and *Achaia* have chearfully made a Contribution for them, *&c.*

27. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

27. And though they have obliged them hereby, it was but what they owed them: For if from *Jeruſalem* the Goſpel of Salvation have been ſent abroad to the *Gentiles*, it is meet that they ſhould communicate to their Wants, in the ſmall Matters of Bodily Relief.

28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

28. When I have done this, and have delivered this Fruit of the *Gentiles* Love and Communion, I purpoſe to take you in my way to *Spain*.

(*Note*, Which God diſappointed.)

29. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

29. And I am ſure that when I come to you, I ſhall come with ſuch great aſſiſtance and evidence of God's Spirit as will have great and comfortable ſucceſs among you.

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the ſpirit, that you ſtrive together with me in your prayers to God for me; 31. That I may be delivered from them that do not believe in Judea; and that my ſervice which I have for Jeruſalem may be acccepted of the ſaints.

30, 31. I beſeech you for his ſake whom we all ſerve and truſt, and as the Spirit of Love hath taught you to love all Saints, that you will be very earneſt as well as I, in Prayer to God for me, that I may be preſerved from the unbelievers in *Judea*, and my work of relief may be ſo accepted as may help to reconcile the *Jews*, and *Gentile* Chriſtians.

(*Note* 1. That earneſt conjunct Prayer is God's appointed means for his Servants ſafety and ſucceſs. 2. And that the ſtrongeſt believers muſt ſo much ſee and regard their dangers, as to move them earneſtly to pray for deliverance.)

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.

32. That I may not be hindred from my deſired coming to you, and comfort among you.

Note, That when we would fain ſerve God in Peace, God oft chooſeth otherwiſe, that we ſhall ſerve him (as *Paul* there did) in Priſon: And his Will is beſt.)

33. Now the God of peace be with you all, Amen.

33. And it is my Prayer for you, that God who is the lover and giver of Peace, may dwell among you with the great bleſſing of Love, Peace and Concord. *Amen.*

CHAP. XVI.

1. I Commend unto you Phebe our Siſter which is a ſervant of the church which is at Cenchrea. 2. That ye receive her in the Lord as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

1, 2. I pray you kindly receive and aſſiſt *Phebe*, *&c.* For ſhe hath been a great help and reliever of many Saints, and me.

3. Greet Priſcilla and Aquila my helpers in Chriſt Jeſus: 4. Who have for my life laid down their own necks, unto whom not only I give thanks, but alſo all the Churches of the Gentiles.

3, 4. Salute in my name *Priſcilla* and her Husband *Aquila*, eminent in helpfulneſs, and willing hazards, by which all the *Gentiles* take themſelves beholden to them, as means of my deliverance.

Note, The preſerving and helping an eminent Miniſter, may oblige many Churches.

5. Likewiſe greet the Church which is in their houſe.

5. Salute all their Chriſtian Family, and the Saints that uſe there to aſſemble in Communion.

5, 6. Salute my well beloved Epenetus, who is the firſt fruits of Achaia unto Chriſt. Greet Mary, who beſtowed much labour on us.

5, 6. *Note*,

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5, 6. *Note*, that God would have the good works and ſervice of his Saints to be valued and praiſed.

7. Salute Andronicus and Junia, my kinſmen, and my fellow priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

7. Noted for their ſufferings and ſervice among the Apoſtles.

8. Greet Amplias my beloved in the Lord. 9. Salute Urbane our helper in Chriſt, and Stachys my beloved. 10. Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus houſhold. 11. Salute Herodion my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lord. 12. Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis which laboured much in the Lord. 13. Salute Rufus choſen in the Lord, and his mother and mine. 14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15. Salute Philologus, and Julia, Nereus, and his Siſter, and Olympias, and all the ſaints which are with them.

8, 9, 10, 11, 12, 13, 14, 15: That you may ſee that I mind them in particular, ſalute ſpecially theſe whom I have notice of.

16. Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

16. And exerciſe ſuch love one to another, expreſſed by (not an immodeſt and laſcivious, but) an Holy Kiſs (the uſual expreſſion of friendſhip in thoſe times) The Churches which have notice of my writing ſalute you.

17. Now I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the Doctrine which you have learned; and avoid them.

17. And though I ſeem to have ended, I will reaſſume my exhortation for Love and Concord, for which I have ſaid ſo much in this Epiſtle, Beſeeching you to mark thoſe Men, that bring falſe and new Doctrines which the Apoſtles never taught you, and to promote them, and for other ſinful ends, draw parties, and make Diviſions and Scandals among you, avoid theſe, and turn from them.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

18. For tho this ſort of Men pretend to be the chiefeſt ſervants of Chriſt, and promoters of Truth and Holineſs and Happineſs; yet it will be found, that it is not Chriſt, and his Goſpel, Kingdom, and Intereſt, which indeed they ſerve: (For theſe are much diſ-ſerved by Diviſions and Scandals.) But it is their own Belly, and Fleſhly Intereſt in ſome Carnal Deſign, for to eſcape ſuffering, or proſper, or be followed and cried up as excellent Perſons: And though it is uſual with them to have good Words and fair Pretences of Wiſdom and Excellency, and to uſe ſubtile Arguments, which the Simple are much taken with, as if they were clear Truth, and holy Zeal; yet indeed they do not edifie them, but deceive the Hearts of ſuch ignorant undiſcerning Perſons.

19. For your obedience is come abroad unto all men; I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

19. Think not that I accuſe you, but warn you: I rejoice that you are famous for your Obedience to the Apoſtolical Doctrine of Faith, Love, Peace, and Concord: But yet I know ſo much of the way of Dividing Seducers, and of the Weakneſs and Injudiciouſneſs of many zealous Chriſtians, that I ſee cauſe to warn you and all others, and to tell you, that there is need of much Wiſdom to eſcape this Snare, and to diſcern Good from Evil; and to wiſh that you may be wiſe, as well as zealous, to all that is good; and ſimple or unacquainted with Sinning and Hereſies.

20. And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you, Amen.

20. And to encourage you, I foretell you, That God, who would be known to us as the God of Peace, and hath promiſed that the Holy Seed ſhall break the Serpents Head, will e're long bruiſe Satan under your Feet, overcoming his Temptations, and ſubduing the Tyrannical and Perſecuting Inſtruments that ſerve him againſt the Church. That the great Riches of all Chriſts Grace may be with you, is the beſt Benediction and Wiſh that I can have for you. *Amen.*

21, 22. Timotheus my workfellow, and Lucius, and Jaſon, and Soſipater, my kinſmen ſalute you. I Tertius, who wrote this epiſtle, ſalute you in the Lord. 23. Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

21, 22, 23. The Brethren here with me ſalute you, *&c.*

24. The grace of our Lord Jeſus Chriſt be with you all, Amen.

24. From the abundance of my Affection to you, I again repeat my great Benediction and Deſire, The Grace of our Lord Jeſus Chriſt be with you all. Amen.

25, 26. Now

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25, 26. Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret ſince the world began; but now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations, for the obedience of faith; 27. To God only wiſe be glory through Jeſus Chriſt for ever, Amen.

25, 26, 27. I conclude (as Chriſt taught us in his Prayer) with that which is the End of all Religion, and of our Lives, and Salvation it ſelf, the Glorifying of God. To him that can make all our Exhortations effectual, and is of Power to eſtabliſh you according to that Goſpel which we preach, as it is now a Myſtery openly revealed, which was more darkly delivered from the beginning, and not clearly underſtood by *Jews* or *Gentiles*; but now is openly made manifeſt by Chriſt the Light of the World, and his Spirit in his Servants, and by the Scriptures of the Prophets now opened, and agreeing with our Goſpel, which by Gods Command we make known to all Nations, to bring them to this Faith, which now is the eminent and neceſſary Obedience to the Command and Covenant of Grace: I ſay, To God only be Glory, (as the End of all our Grace and Glory) through Jeſus Chriſt, (whom he hath ordained to be the Chief Means and Glaſs in whom his Glory ſhall ſhine forth to Man) for ever. *Amen.*

ANNOTATIONS.

WHy do we read ſo much in the Scriptures [*of the Obedience of Faith*]? Some would not have Faith called [*Obedience*] leſt that ſignifie [*Works*]. *Anſ.* God hath not made Believers or Unbelievers Lawleſs, or under no Command. No Act of Man pleaſeth God, which is not Obedience to his Will. When God ſendeth abroad the Goſpel or Word of Faith, he commandeth Men to hear it, believe it, and obey it: But bare Commanding is not all; but with it he giveth convincing Evidence of its Truth, and perſuading Reaſons and Motives to obey it. Therefore we tranſlate the ſame Word ſometime [*believing*], and ſometime [*being perſuaded*]; and the ſame ſometime [*unbelieving*], and ſometime [*unperſuaded*] and [*diſobedient*]. And Chriſt is called, *The Author of eternal Salvation to all them that obey him.* To ſay, that [*Faith as it is Obedience*], is the Condition or Qualification for *Salvation*, but [*not for Pardon or Juſtification*], is a perverſe Invention of Mans Brain. But cannot Men diſtinguiſh between obeying the Law of Innocency or of *Moſes*, and obeying the Law of Faith and Grace? yea, and between obeying this Goſpel initially by believing, repenting, and entring into the Baptiſmal Covenant, (which entreth into a State of Juſtification and Right to Life) and the progreſſive Obedience of performing that Covenant to the End, (which is neceſſary to Survivors for actual Glory)? Chriſt knew what he ſaid to the *Jews*, *This is the work of God, that ye believe on him whom the Father hath ſent*: and *Paul* was ſent to the *Gentile* World to preach the *Obedience of Faith*; that is, that Obedience which conſiſteth in actual Faith performed to the Doctrine and Command of Faith; and which hath the Promiſe of Pardon, Grace, and Glory, freely given for the Merits of Chriſt.

The Firſt Epiſtle of PAUL the Apoſtle to the CORINTHIANS.

The INTRODUCTION.

WHen it was that *Paul* wrote this Epiſtle, and when theſe *Corinthians* were converted to Chriſtianity, and what Wealth and Reputation *Corinth* (a Chief City of *Achaia*) was then of, I paſs by, as things preſuppoſed. The Occaſion of writing this, is of nearer concern to be known, for the underſtanding of it. It was not unuſual with him (as to viſit the Churches which he had planted, ſo) to write to them for their Eſtabliſhment, when he could not be preſent with them. But as to the *Matter* and *Manner* of his Writing, the Caſe of the *Corinthians* was the Occaſion. 1. There were ſeveral Caſes which it ſeems they propoſed to him, which he reſolveth; (as about Church-Order, and Propheſie, and Prayer; about Eating things offered to Idols; about Marriage and Separation, *&c.*)

2. There were many Scandals among them, which he endeavoureth to heal by convincing Reproof; as, 1. Factions and Schiſms, by ſetting up Teachers in envious Competition. 2. Conceitedneſs of more Wiſdom

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dom than they had. 3. Hearkning to envious Teachers, that villified him, and defamed his Person and Ministry. 4. The favouring of Incest and Scandal, and neglect of Discipline. 5. Going to Law against one another, and that before Heathen Judges, when they should have decided their Differences by amicable Arbitration. 6. Defrauding and wronging one another. 7. Too easie Thoughts of Fornication. 8. Scandalous eating things offered to Idols. 9. Too much backwardness to maintain the Ministers, and the Charges of their Work. 10. Prophane Disorder at their Love-Feasts and Sacrament, even to partiality, and Excess of Drink, and scandalous Unreverence, for which God punished some in the Flesh. 11. Overvaluing Gifts, and undervaluing lower Christians that wanted them; as not enough sensible of the Necessity and Extent of Christian Unity. 12. Disorder in their Sacred Assemblies in the Exercise of their Gifts. 13. Some erring about and against the Resurrection, and others too much hearkning to them.

These things *Paul* reproveth, and blameth them for not reforming; but persuadeth none to separate from that Church for all these Corruptions. But by this we may know what must be expected from young unskilful Christians; and what Faults will be in such Churches as ours, though the Pastors were the best, when the Churches were so faulty in the Apostles Time and Presence; and how far they are from the Apostolick Spirit, Skill, Love, and Lenity, who would Excommunicate all as intollerable Schismaticks, who Conform not to all their devised unnecessary Additions, and dare not subscribe their Justification or Approbation of all their Forms. And they also that quarrel with their Teachers, and forsake them, when Men of New Opinions and Zealous Confidence tempt them. And they that in stead of doing their own part to reform the Corruptions of such Church, and in Love and Tenderness to draw Sinners to Repentance, do take the dividing lazie Course, to separate from such Churches with a few counted the best, who will put them to least Labour and Trouble in Discipline. *Paul* himself held Communion with this and other such Churches, notwithstanding all these Faults: And we find not that he Excommunicated any one, though he require them to do it; and decreed to do it but on one, 1 *Cor.* 5. and reverst that Purpose. I find not in all the New Testament that there was ever two Christian Churches in any one Town or City, upon any Difference among them, unless you will call the condemned Nests of Hereticks such.

CHAP. I.

1. PAul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our Brother, 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

1, 2. *Paul* a called Apostle by the special Electing Will and Favour of God, and Brother *Sosthenes*; To the Church of God at *Corinth*, being sanctified to God in Christ, and so are called Saints; with all such as faithfully call on the Name of Christ, our common Lord.

3. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3. I wish the great Blessings of Grace and Peace, inward and outward Welfare, from God the Fountain of all Good, and Jesus Christ the Mediator and Donor of all to us.

4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 5. That in every thing ye are enriched by him in all utterance and in all knowledge, 6. Even as the testimony of Christ was confirmed in you. 7. So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

4, 5, 6, 7. I am thankful for what you have received, that you abound in the Gifts of Utterance and Knowledge, as among you the Gospel of Christ was confirmed to you by the Miraculous Gifts of the Spirit, which you saw and received, so that you have attained to such an Eminency, as fitteth you for the Perfection of all at the coming of Christ, which you hope and wait for.

8. Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

8. Who will not deny you his Confirming Grace, that you may be found holy and justifiable at that day.

9. God is faithful by whom ye were called into the fellowship of his son Jesus Christ our Lord.

9. For God is faithful, who freely called you to the State of Communion with and in Christ, when you were Aliens to it, and therefore will not fail you when you are called and reconciled.

10. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joyned together in the same mind, and in the same judgment. 11. For it hath been declared unto me of you, my brethren,

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by them which are of the house of Cloe, that there are contentions among you.

10, 11. But notwithstanding all your Gifts, I find cause to beseech you, even by the Authority and precious Name of Christ, that you will take heed of Divisions, Sidings, and Contentions, and be as one in Mind and Judgment. For I have been credibly told of your Contentions, &c.

Note, 1. That Churches and Persons of eminent Gifts may be liable to sinful Divisions and Strife. 2. That Unity and Concord must improve all our Gifts, if we would have them profit our selves and others. 3. Therefore it must be in the Necessary things that we must unite, and be of the same Mind and Judgment, and not in things Doubtful and Unnecessary: else it would be as vain, as to beseech them to be all Men of Learning or highest Understanding.

12. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

12. I hear that you name your selves as the Followers or Party of this or that Man, as if you set your Teachers and their Doctrine against one another, and even Christ against his Ministers.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

13. Will ye make Christ, who is our common Head and Saviour, to be the Head of a Faction? Or will you set *Paul* against Christ? As if *Paul* had been crucified for you, or you baptised into his Name? Know ye not that we have no Head of the Church but Christ?

14. I thank God that I baptized none of you but Crispus and Gaius: 15. Lest any should say that I had baptized in mine own name. 16. And I baptized also the household of Stephanus: besides I know not whether I baptized any other.

14, 15, 16. Though Baptizing be Christ's Ordinance, I thank God that he so over-ruled my Actions, that I baptised none of you, but *Crispus* and *Gaius*, and the Household of *Stephanus*, but that it was done by others, because thereby I have escaped this Scandal, which might have done more harm, than my Baptising would have done good.

Note, That as *Abraham* and others were to bring all their Households with them into the Covenant, who were their own, and not free Servants; so were those that had Households bound to bring all their own into Gods Covenant, as far as they were able.

17. For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

17. For though Baptizing be within my Commission, it was not that, but Preaching the Gospel to convert Souls to Christ, that I was most expressly and principally commissioned to: And that not by such Humane Arts of Philosophy and Oratory as now pass for Wisdom, lest these should carry the Praise from the Doctrine, Cross, and Miracles which Christ doth work by, to convert the World.

Note, how grosly they err, that say, That God converteth and giveth Grace by Sacraments only, or rather than by Preaching.

18. For the Preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

18. For to them that thus pass for Wise Men in the World, but are unsaved and perish in their Wisdom, it seemeth great Folly to trust in a Crucified Christ for Salvation, and suffer for him: But the Power and Wisdom of God are this way eminently manifested to us, who have felt its saving Efficacy on our selves, and shall be saved by it.

19. For it is written, I will destroy the wisdom of the wise; and will bring to nothing the understanding of the prudent.

19. For God, who is against the Pride of Man, did prophesie, That he would frustrate the Carnal Wisdom of ungodly Men, saying, *I will destroy*, &c.

20. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

20. Doth not the Gospel of a Crucified Christ now vanquish and shame the Learned Philosophy and Oratory, Heathen and Jewish artificial Learning, counted the chief Wisdom? And doth it not silence and shame the wrangling Logicians, and shew the Folly and utter Impotency and Vanity of their Learning?

21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21. For when as the World, by Gods wise Permission, lived in such Ignorance, that they had not the Practical Knowledge of the True God, but disobeyed him, and worshipped Idols, it pleased God by that Preaching of Christ which they count Foolishness, to convert and save Believers, and do that which all their Learning could not do.

22. The Jews require a sign, and the Greeks seek after wisdom: 23. But we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; 24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

22, 23, 24. For besides all the Miracles and Resurrection

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rection of Christ, the *Jews* require some Sign from Heaven, to prove to them that Christ was sent from God: And the *Greeks* look for eminent Learning to prove it, (some eminent Learning in Philosophy, Logick, or Oratory.) But we, that convert and save the World, do it by preaching Salvation by a Crucified Christ, though it be to the *Jews* a Scandal which they cannot receive, and to *Gentiles* seeming Folly: But to them that are converted and saved by it, Christ is the Power and the Wisdom of God.

25. Because the foolishness of God is wiser then men, and the weakness of God is stronger then men.

25. For that of God which Men count Foolishness and Weakness, and deride, doth overcome their pretended Wisdom and Strength, and do that which they cannot do, and proveth them to be but Folly and Weakness.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

26. As Christianity is the true Wisdom, you see by experience, that not many Learned Men, or Great Men that rule in the World, or Noble Men that abound in Wealth, Pleasures, and Honour, become Christians.

27. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, 28. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; 29. That no flesh should glory in his presence.

27, 28, 29. But it pleaseth God to chuse that which the World counts Foolish, and Weak, and Base, to confound, shame, and overcome that which is accounted by them Wise, and Mighty, and Honourable; and the things which they despise, God will use and honour; yea, by that which seemeth nothing to them, or which yet is not in being, to vanquish those which seem great and real to them; that so the Pride of Man may be shamed, and the Impotency of Man manifested, and all Flesh may be humbled, and driven from their Self-confidence, and none may glory of any thing of his own against his Glory.

30, 31. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. That according as it is written, He that glorieth, let him glory in the Lord.

30, 31. But it is by his Power and Work that you are made Christians, united to Christ, who of God is made to us the Object and Teacher of the truest Wisdom; (To know him, and to be taught by him the Great things of Salvation, excelleth all the Heathen Philosophy.) He is made of God our Righteousness, the Merits of his perfect Righteousness procuring our free Pardon and Adoption, which our Works could not do. He is made our Sanctification, we being purified by vertue of his Sacrifice, and by his Spirit, and by him separated as a Peculiar People to God. And by him it is that we have Redemption and Deliverance from Sin, and Satan, and the Law, and Death, and Hell: That as it is written, God and not Man may be all our Glorying and Trust.

ANNOTATIONS.

THis Chapter doth so plainly describe the same sort of Wise Men that are described *Rom.* 1. and several other such Places, and yet is confessedly meant of the Heathen Philosophers, and Learned and Great Men, including the Jewish Scribes; and therefore confuteth the misapplication of many such Texts to the *Gnosticks* only.

CHAP. II.

1. AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

1. Accordingly I my self being sent by Christ to preach to the World, did not come to you with the admired Philosophy and Oratory of the World, in declaring the Gospel-Mystery, and Gods Attestation of it.

2. For I determined not to know any thing among you, save Jesus Christ and him crucified.

2. For I resolved to make no Ostentation of any other Learning, and to teach you no other, than the Knowledge of a Crucified Christ, in an humble manner preached.

3. And I was with you in weakness, and in fear, and in much trembling.

3. And accordingly I was humbled among you, by Persecutions, and Abuse, and continual Dangers and Sufferings, in conformity to the Cross of Christ, which I preached.

4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the spirit and of power.

4. And my manner of preaching was not by the

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witty Insinuations of Artificial Learning, (Oratory or Logick;) but so as did demonstrate the supernatural Gift of the Spirit of God, and in the Power thereof, manifested by Miracles and Success.

5. That your faith should not stand in the wisdom of men, but in the power of God.

5. That your Faith, the Effect, which will be like its Cause and Motives, might not be meerly Humane, founded on and resolved into the Art of the Speaker; but Divine, grounded on and resolved into the Evidence of Divine Revelation and Authority.

6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

6. Yet we are not without useful Learning, and sublimity and accurateness of Speech; but use such with those that are knowing and capable of it: But not the vain and frothy Learning which is now most applauded in the World by Men of Name and Power, which perisheth as a Bubble, and saveth not them that have it.

7. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.

7. But we speak the Mystery of Redemption, the Product and Discovery of the Wisdom of God, which hath been kept in much darkness, and little known, but ordained before the World was to be opened in the fulness of time to our Glory.

8. Which none of the princes of this world knew: For had they known it they would not have crucified the Lord of glory.

8. Which none of the Rulers of this Age of the World knew; else they had not crucified Christ, &c.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

9. For the great Gifts of Gods Grace, decreed and prepared for all that love him, are such as Man seeth not, and hardly believeth, and cannot comprehend: As it is written, *Eye hath not seen, &c.*

10. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea the deep things of God.

10. But God by his Spirit hath revealed them to us his Apostles (and to others that have his Spirit in the measure that they have it): For the Spirit of God is given us (in our several measures) to teach us all things fit for us to know, even the Depths of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.

11. As a Mans Spirit is conscious of its own secret Actings and Thoughts, which no Man else can know; so the Spirit of God knoweth the Secret things of God, and maketh us know them in our measures, which they that have not the Spirit cannot by all their Learning know.

12. Now we have received, not the spirit of the world: but the spirit which is of God, that we might know the things that are freely given to us of God.

12. And this Spirit God hath given to us; not the Spirit of the World, to make us carnally and worldly wise; but the Spirit of God, to make us savour and know God's great mysterious Gifts of Grace.

13. Which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

13. And these are the things which we preach to you, not in the Words and Manner now counted by the Heathens to be Learned and Wise, nor after their vain Arts; but in the very Words and Manner which God's Spirit teacheth us, who teacheth us the Matter, fitting Spiritual Words to Spiritual Things, that all may be of God.

14. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

14. But they that have not the Spirit themselves, but meer Nature, cannot with all their Learning receive these spiritual Mysteries revealed to us by God; for they will seem but Fanatick Dreams and Foolishness to them, not to be believed. Nor can they understand them; for only a Mind illuminated by God's Spirit doth discern them.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

15. But he that is Spiritual discerneth these revealed things of the Spirit in his Measure; when yet he himself, and his own Spiritual Apprehensions and Affections, are unknown to Carnal Men that hear him.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

16. For who hath pried into God's secret Counsels, or known his Mind, further than he hath opened it to him? But Christ our Teacher hath told us his own and his Fathers Mind, which we are to preach to the World for Mens Salvation.

ANNO-

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ANNOTATIONS.

1. IT is none of *Paul's* meaning here, to vilifie true Philoſophy, Logick, or Oratory, or any uſeful Knowledge or Art: And all Knowledge is uſeful to one that referreth it to right Ends, which is Knowledge indeed: For God hath made nothing knowable in vain. True Phyſicks is the Knowledge of the knowable Works of God, and God in them, that we may admire, love, ſerve, and truſt him. True Logick is but the Skill of uſing our Reaſon truly and orderly. True Grammar and Oratory are but fitting *Words* to *Things*, and to the Hearers Minds, as moſt tendeth to their Edification. God is againſt none of theſe, which are his precious Gifts. But carnal Men have carnal Ends, and fit all theſe abuſively to their Ends, to wrangle againſt Truth, and divert their Minds from Things to Words, and from great and everlaſting Things to Trifles, and to feed their Pride, and Ambition, and Covetouſneſs, and to make their Malignity more keen and hurtful. And ſuch was the Learning of theſe Heathens, which then paſt for Wiſdom in the World.

2. Nor doth *Paul* here favour falſe Pretenſes of the Spirit, or true Fanaticiſm; when Men take the Deluſions of Satan, or every ſtrong Imagination, or the boiling of their Pride and erroneous Paſſions, fed by Prejudice, for the Work of God's Spirit. Theſe ſin more dangerouſly than many others, by charging their Sin and Errour upon God, and tempting Men to deride the Spirit. Even as falſe Prophets are ſharplieſt reproved, and the counterfeit uſe of Chriſt's Name by the Sons of *Sceva* did but ſtrengthen the Devil againſt them. Therefore we are bid to try the Spirits.

CHAP. III.

1. AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal; even as unto babes in Chriſt.

1. But this Spiritual Wiſdom, of which I have ſaid ſuch great things, is not in all Chriſtians alike. Though the Apoſtles had the Spirit to lead them to all needful Truth, and record it for the Church, yet ſome weak Chriſtians are ſtill ſo much carnal, that their Spiritual Wiſdom is but ſuch as Babes in Chriſt have, who have ſtill need to be fed and taught by others: And as to ſuch, I am conſtrained to ſpeak to you.

2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

2. I fed you with the Food of Babes, and not of ſtrong underſtanding Men; or elſe I had loſt my labour by your incapacity: For harder things you could not, nor yet can bear.

3. For ye are yet carnal: for whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men.

3. For ye are yet in a great meaſure Carnal: Do not your Envy, and Striſe, and Diviſions, prove that you are ſo far Carnal, and live according to the corrupt Nature of Man, and not by the Spirit of God?

4. For while one ſaith, I am of Paul, and another, I am of Apollos, are ye not carnal?

4. For while you divide into Factions for your ſeveral Teachers, are ye not ſo far Carnal?

5. Who then is Paul? and who is Apollos? but miniſters *by* whom ye believed, even as the Lord gave to every man.

5. What are any of us but Chriſts Miniſters, by whoſe Miniſtry you were brought to believe in Chriſt, even as God gave us various Degrees and of Succeſs.

6. I have planted, Apollos watered, but God gave the increaſe.

6. I firſt preached to your Converſion, and *Apollos* to your further Edification: but the Succeſs and Fruit of all was not from our Power, but from the free Grace of God.

7. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe.

7. If then you would know to whom to aſcribe your Converſion and Salvation, we poor Miniſters that plant and water are but as Gods Tools, and to be accounted as nothing in compariſon of him, who (as he ſent us, and enabled us, ſo) cauſed freely all the Succeſs, which is our Joy, and your Welfare.

8. Now he that planteth, and he that watereth, are one: and every man ſhall receive his own reward, according to his own labour.

8. Now it is by the ſame Miniſterial Grace and Office that one of us planteth, and another watereth; and it is the ſame Spirit that moveth us, and the ſame Goſpel which we preach: But we alſo have our different Meaſure of Gifts, Grace, and Labour; and ſo ſhall we have of our Reward.

9. For we are labourers together with God: ye are Gods husbandry, ye are Gods building.

9. For we are all but Gods Miniſters, Fellow-labourers each with other, having our ſeveral Parts to do: ye are not our Husbandry, and Building, and Church, but Gods.

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10. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10. As God gave me an extraordinary Call and Grace, my Work hath been that of an Architect or Chief Builder; and accordingly I have laid the Foundation of many Churches, preaching Christ where none before believed; and another hath come after me to build them up: But let every Man take heed that he teach nothing but what is true and sound.

11. For other foundation can no man lay, than that is laid, which is Jesus Christ.

11. Let him not alter the Foundation which I have laid: For there is no other but Christ, or the Essentials of Christianity.

12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: 13. Every mans work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every mans work of what sort it is.

12, 13. And what following Teachers build on this Foundation, God will bring to trial and manifest. If it be sound and holy, Gold, Silver, Precious Stones, God will approve and bless it: If it be Errour, or Carnal Policy, or corrupt Mixtures, or things unprofitable, God will try and disown it, by his Spirit, and by the Fire of Persecution.

14. If any mans work abide which he hath built thereupon, he shall receive a reward.

14. If his Labour and Doctrine prove sound, and endure Gods Furnace in trial, he shall be rewarded.

15. If any mans work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so, as by fire.

15. If it prove that such Teachers have erred, and misled the People, Gods Trial will turn such Labour to their grief, as worse than lost: But if he practically hold the Foundation, he shall be pardoned and saved; yet not without the trying Furnace, which shall detect his Errour, and teach him better to his cost.

16. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

16. Know ye not that your Souls severally, and your Church collectively, are the Temple of God, and that the Spirit of God dwelleth in you and among you; and therefore you must be holy.

17. If any man defile the Temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

17. God will destroy them that profane his holy Temple, and defile it with the things which he abhorreth: And you and your Churches are this holy Temple, if you are holy, and his indeed.

18. Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

18. Let none of you deceive himself by pretended Wisdom, which is not Spiritual, and doth not purifie Heart and Life: like those that boast of Wisdom, and live in the filth of Sin. If any Man among you be pufft up with the Conceit of this Philosophical worldly Wisdom, let him know, that it is but Folly, and be convinced of his Ignorance, that he may humbly learn of Christ, and be made truly wise.

19. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. 20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

19, 20. For all that Men call Learning and Wisdom, which doth but serve a worldly Interest, and saveth not the Soul from Sin and Hell, is meer Foolishness in Gods account: For it profiteth but a Snare to themselves, and vapoureth away as Idleness and Vanity; As it is written, *&c.*

21. Therefore let no man glory in men: for all things are yours: 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: 23. And ye are Christs; and Christ is Gods.

21. Therefore think not over-highly of any Man; especially for his worldly Wisdom and Learning, or boasting that he knoweth more than others: For all Teachers and their Wisdom are but Gods Gifts for your good; Apostles, Providence, Life, or Death, all are for your Salvation; and that is best to you, that maketh you best: The End must direct you to judge of the Means, and so of Teachers: They are for you, and your Salvation; and you are Christs, and for his Glory; and Christ, as Man and Mediator, is God's, and for his Glory.

ANNOTATIONS.

WE see here, that Sects, Factions, and Divisions are the Works of the Flesh, and signifie a Mind that is so far carnal; and that this cometh usually by preferring and setting Teacher against Teacher; Not but that the great difference of Worth and Grace must be acknowledged and valued, but not made an occasion of Division, but of Concord, all being Gods Ministers for the Churches Common Good, in the various

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various Measure of their Gifts. The Carnal are Headed by Man, and the Spiritual by Christ only, though Men be their Helpers. And *Cephas* is here named, as if it were on foresight that the *Roman* Bishop would make himself such an Head, on pretence of being his Successour.

CHAP. IV.

1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1. I speak not all this to draw you from the due honour of faithful Ministers: Account us neither more nor less, but as the Ministers of Christ for your Salvation, and Stewards called and trusted with the just ministration of the mysteries of God; that is, the found preaching of his word, and due application of it, and administration of his Sacraments, and power of the Keyes to judge who shall be baptized, and live as fit in holy Communion with his visible Churches.

2. Moreover it is required in stewards, that a man be found faithful.

2. And it is required of Stewards, especially that have so great a trust, that they be faithful and answer that trust, in matter, and manner, and application; and that they falsifie not God's word, nor corrupt his Worship, or Church, nor betray or neglect Souls, nor turn over their proper trust and work to others.

3. But with me it is a very small thing that I should be judged of you, or of mans judgment: Yea, I judge not mine own self.

3. And if any among you censure me, I account it a very small matter; tho I despise no mans just admonition, Man's Judgment signifieth little as to my self, further than it may be hurtful to others: For my case will not be finally determined by any Mans Judgment, nor by my own.

4. For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord.

4. For my Conscience is witness of my sincerity, and I know no unfaithfulness in my Stewardship, though I am yet imperfect; but this is not my deciding Justification, nor is my Conscience any publick or final Judge, but only the discerner of my Case. It is Christ only whose Judgment must publickly and finally pass my doom.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

5. Therefore usurp not God's part in uncalled, bold, and peremptory judging: Stay till God's day come; he will bring works of darkness into light, and open the secrets of Mens Hearts; and then those that indeed are excellent persons shall have God's approbation and praise, which is better than the applause of factions and partial followers.

6. And these things, brethren, I have in a figure transferred to my self, and to Apollos for your sakes: that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up for one against another.

6. All this I have spoken as if the case had been my own and *Apollos*, to warn you of the sin and danger of making men the heads of Factions and Divisions, by thinking over highly of your selves, or them; and that you think of all Ministers but as God's Stewards for your good, as I wrote here-before, and use them for Concord and not for Sects.

7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

7. And if really any of you are wiser than others, who gave thee that wisdom which maketh the difference? and what hast thou which was not freely given thee without desert? And if it was so given thee, why art thou puft up and boasteft, as if it had been deserved, or was from thy self?

8. Now ye are full, now ye are rich, ye have reigned as Kings without us: and I would to God ye did reign, that we also might reign with you.

8. You take your selves to be grown much wiser and better under your exalted envious teachers, than you were under us, and so set light by those that converted you: You are as Kings in your fulness and prosperity in your own conceits, since I was with you: And I would you were so indeed, that we might rejoyce and partake with you, and be refreshed with you under all the persecution which we yet endure.

9. For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

9. For God seemeth to have called us Apostles to be exposed on the Theatre of the world, as last, and appointed to greater sufferings than the Prophets were, who suffered before us, in our Martyrdom to be made publick spectacles to the world, both Angels and Men.

10. We are fools for Christs sake, but ye are

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are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

10. While you are conceited of your selves as wise in the things of Christ, and as strong and honourable, we are despised by the boasters of the world, as fools and weak.

11, 21. Even unto this present hour we both hunger, and thirst, and are naked, and are buffetted, and have no certain dwelling place; and labour working with our own hands:

11, 12. Your prosperous state, and our suffering state much differ: Formerly, and to this day, we are taken for contemptible vagabonds, and live in hunger and thirst, and poor cloathing, abused and buffetted without Justice or Relief, having no fixed habitation of our own, and put to get our Bread by our handy labour, while we preach to others.

12, 13. Being reviled, we bless, being persecuted, we suffer it: 13. Being defamed, we intreat: we are made as the filth of the world, and as the off-scouring of all things unto this day.

12, 13. Being reviled by opprobrious words, we wish them well that do it: being unjustly persecuted, we put all up, and patiently bear it: Being defamed by vilifying false accusers, we intreat and speak them fair; we are esteemed and used as the filth of the world, and the off-scouring, refuse and scum of the Earth, as unworthy of Humane Society or Peace to this day.

14. I write not these things to shame you, but as my beloved sons I warn you.

14. And though we suffer all this for you, and such others, and some of you have added to my Afflictions, which you should have eased, I write it to warn you, and not to reproach you with it; even as to my Sons, and not mine Enemies.

15. For though you have ten thousand instructors in Christ, yet have you not many fathers: for in Christ Jesus I have begotten you through the gospel.

15. For though you have never so many Teachers, you owe some special Respect to me, who am your Father, or first Converter by my Ministry.

16. Wherefore I beseech you, be ye followers of me.

16. Wherefore I beseech you, let no teachers draw you from the Doctrine which I delivered to you from Christ, but constantly adhere to it.

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach every where in every church.

17. And till I can come my self, I have sent *Timothy*, who is my Son and faithful, who knoweth my Doctrine and Practice, in the things of Christ, and will faithfully remember you of them.

18. Now some are puffed up as though I would not come to you.

18, Some envious teachers vaunt as if I durst not come to you, and stand before them.

19. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

19. But I will come shortly if the Lord will, and will trie your boasting envious teachers, not who hath the smootheſt Tongue, but who hath the greateſt power of the Spirit.

20. For the Kingdom of God is not in word, but in power.

20. For the Kingdom of Christ is not raised, nor distinguished from the World, or carried on by smooth Words, but by Works of Divine Efficacy and Power.

21. What will ye? shall I come unto with a rod, or in love, and in the spirit of meekness?

21. And had you not rather that I come in love and meekness, than with punishing Power, to delivet any offenders to Satan as Gods Executioner on their bodies?

CHAP. V.

1. IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his fathers wife.

1. It is not a doubtful Fame, but a credible Report, that there is such Fornication among you, as Civil Heathens do abhor; that one should have his Fathers Wife.

2. And ye are puffed up, and have not rather mourned, that he that hath done this deed, may be taken away from among you.

2. And you have made light of it, and not as sensible of the Sin and Shame, bewailed it, that he that is impenitent in this Sin may be cut off from your Society.

3. For I verily as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; 4. In the name of our Lord Jesus

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Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

3, 4, 5. For though I be absent in Body, yet present in Spirit, I have, by the Power given me by Christ, determined already, when you are assembled, and my Spirit with you, to deliver this Man to Satan, by casting him out of the Church, and leaving him to Gods Executioner, to inflict destructive Punishment on his Body, to bring him to Repentance for the saving of his Soul.

Note, 1. That *Paul* himself was the Judge. 2. Yet he would do it when they were assembled, for Order, to shew them what they should have done. 3. That it was in a Church-assembly of Men present for holy Communion, and not in a Lay-Court, or a Consistory of the Pastors of other Assemblies, who knew not the Man, nor had any special Over-sight of him. 4. That Satan is Gods Executioner on the Bodies even of Christians, specially of Sins to Death. The Church having then no Christian Magistrates, was put to appeal to God, to punish Capital Crimes miraculously. 5. That yet this is to save the Sinner by Repentance, as well as to be a Warning to others.

6. Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump?

6. You do not well to bear up such a Man in his Sin, and to make light of it: The whole Church, so far as it's guilty of such a Conniving or Consent, is thus defiled with Guilt, and may be tempted to the like Sin.

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

7. As the *Jews* when they kept the Passover were to cast all Leavened Bread out of their Houses, so we assemble to commemorate the Sacrifice of Christ our Paschal Lamb. Purge out of your Assemblies the old Leaven of scandalous Sins, that you may approve your selves a Society acceptable to God through Christ.

Note, 1. That, as Dr. *Hammond* observes out of *Chrysostom* and *Theodoret*, there was a Tradition, that this Offender was a Bishop. 2. And the Assembly was to purge the Church of such a one, whoever he was, by forsaking him.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

8. Therefore let our Christian Assemblies be kept as holy Feasts before God, not with the Vices of our old Natural or Heathen State, nor with the odious Leaven of Naughtiness and Wickedness; but with the Unleavened Bread of, Purity, Sincerity, and Truth.

9. I wrote to you in an epistle, not to company with fornicators. 10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with Idolaters; for then must ye needs go out of the world.

9, 10. I did indeed write to you before (in this or some other Epistle) to avoid Familiarity with Fornicators, Covetous, Extortioners, Idolaters, *&c.* I meant, that you shew your abhorrence of this Sin, and shame the Sinner, by shunning his Company, when it is unnecessary, and it is in your power so to do: But I meant not that you should have no Company or Converse at all with any that are such; for you live among Unbelievers, and cannot go out of the World.

11. But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

11. But my Meaning and your Duty is, That you shun all Company which may signifie owning or Brotherly Familiarity with any called Christians, who are such scandalous Sinners, that the Church and Religion may not be thought to favour them, and that Shame may humble them. And though it belong not to every Christian, but to the Church, to cast such out of Publick Societies, nor to separate from the Church because such are there; yet as the Church ought to purge out such, so every private Man should avoid that Familiarity which is in their power, even that which lieth in Friendly Eating, or the like.

12. For what have I to do to judge them also that are without? Do not ye judge them that are within?

12. For we are not authorised to call those without the Church before us, to try and judge their Cases, who never submitted to our Authority, and are not a Scandal to the Christian Profession. It is them that have consented to our Power and Discipline, that you judge.

13. But them that are without, God judgeth. Therefore put away from among your selves that wicked person.

13. Those that are without the Church we must leave to the Judgment of God: they are not under our Government: But that wicked Person who is as one of you, disown, and put away from your Communion.

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CHAP. VI.

1. DAre any of you having a matter against another, go to law before the unjuſt, and not before the ſaints?

1. Another Scandal I hear of among you, is, That you go to Law againſt one another before Heathen Judges, when you might decide your Differences among your ſelves. How dare you do this, when Heathens are unjuſt, and will deride you?

2. Do ye not know that the ſaints ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

2. Know ye not that Chriſt will commit that Honour to his Saints, with him to judge the World of the Ungodly? And you ſhould be all Saints your ſelves? And if the World ſhall be judged by you, are you not meet to decide your own little Differences?

3. Know ye not that we ſhall judge angels? How much more things that pertain to this life?

3. And as Chriſt is the Judge of the Evil Angels, we ſhall be honoured to join with him in that Judgment alſo, when all his Enemies ſhall be put under his Feet and ours. How much more are we meet to decide theſe Worldly Strifes?

4. If then you have judgment of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

4. If then it be a thing belonging to you, though you are no Magiſtrates, to arbitrate your own Differences, if you have no Wiſe Men and Elders among you whom you will truſt, chuſe the weakeſt; for the loweſt of you ſhould be fitter than unjuſt Heathens.

5. I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man among you? no not one that ſhall be able to judge between his brethren?

5. I ſpeak Ironically, to your ſhame. Are you the Men that boaſt of Wiſdom? and is there not one Man among you wiſe enough to judge of the Differences of Chriſtians?

6. But brother goeth to law with brother, and that before the unbelievers.

6. But you muſt take the contentious and chargeable way of Publick Judicatures, and that before Infidels, that are unjuſt, and will deride you?

7. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? Why do ye not rather ſuffer your ſelves to be defrauded?

7. Why have you not learnt of Chriſt to put up Injuries, and let go your Right, rather than violate the Laws of Love and Peace? It is your Sin to be uncharitable, and contentious Seekers of your own Right. Is patience, and Forbearing, and Forgiving a ſtrange thing to you? Is it not your certain Duty?

8. Nay, you do wrong and defraud, and that your brethren.

8. Nay, you that are bound to forgive Wrongs, do wrong others, even your Chriſtian Brethren.

9. Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

9, 10. Think not you can be ſaved either by the Righteouſneſs of Chriſt, or by a dead Belief, or Profeſſion of Chriſtianity, without a Perſonal Righteouſneſs, conſiſting in ſincere Obedience to God: and you are not ſuch, if you live in ſuch Sins as theſe here named. Let no Deceivers perſuade you otherwiſe: You may, by neglect of Diſcipline, be in the Church Viſible; but you are, while ſuch, uncapable of Salvation.

11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.

11. Though ſome of you were ſuch in your Heathen State, you have ſince been baptiſed unto Chriſt and the Holy Spirit, and renouncing theſe Sins, have been Sacramentally waſhed from them, and dedicated as holy to God, and numbred with the Juſt; and if you are ſincere Beſievers, you are ſuch indeed, as well as Sacramentally, by the Merits of Chriſt, and the Spirits Sanctification.

12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

12. As to them that ſay, That there is no Law againſt the pleaſing of our Appetites, or ſimple Fornication, they take notice only of Political Laws, with Humane Executions. I confeſs, that *Moſes's* Law, as ſuch, being Political, left ſome Exceſſes and Fornications, as Polygamy, *&c.* unpuniſhed, or but lightly puniſhed; and the *Roman* Laws neglect them; and *Moſes's* Law, as ſuch, is abrogated, and ſo I am under no Political Law which puniſheth theſe: But I am a Servant of Chriſt, whoſe Law of Grace forbiddeth all things that are inexpedient, and contrary to the Purity and Hopes of Chriſtianity, or to the Law of Love. And if you plead Chriſtian Liberty, I anſwer, 1. As to Meats, and other things indifferent, though they are in themſelves lawful, yet it is not

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not indifferent how we use them, whether we do hurt or not, when they are inexpedient and hurtful. 2. And I will not be so enslaved to my fleshly appetite, as to obey it to my own or others hurt.

13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

13. 2. And I further answer, That you do ill to joyn Fornication with things Indifferent: Meats indeed are to feed Flesh and Appetite, and the Belly and Appetite are for them; but both must be used as perishing things; but our Bodies are not made for Fornication, but to serve the Lord, who also will take care of them as his Redeemed.

14. And God hath both raised up the Lord, and will also raise up us by his own power.

14. And accordingly, God that raised up the Body of Christ, will also raise us by his Power.

15. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

15. It is so far from being lawful, that it hath this odious aggravation, to make those Bodies the united Members of an Harlot, which are united and related to Christ as his Members, that is, of the holy Society of which he is the Head.

16. What, know ye not that he which is joyned to an harlot, is one body? for two (saith he) shall be one flesh.

16. Fornication is a sort of Union with a Harlot; for to Generation they are as one flesh.

17. But he that is joyned unto the Lord, is one spirit.

17. But those that by a true Faith are joyned to Christ, are quickned and acted in holiness by the very Spirit of Christ, and so are one Spirit with him, by a Union which destroyeth not their personal individuation, nor maketh them Christ, but maketh them more blessedly one with him than we can now comprehend: (Even Plants live by the Sun-beams, and yet are not the Sun.)

18. Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

18. Hate and avoid Fornication also on this account: Most other sins in their outward acts, are but the abuse of things without you (as your Money, Lands, Houses, Friends, Enemies, Power, &c.) But Fornication is the abusive polluting and debasing your own Bodies.

19. What, know ye not that your body is the temple of the holy Ghost, which is in you, which ye have of God?

19. When God giveth his Spirit to Believers to sanctifie them to himself, he thereby maketh them as Temples, Holy, for his holy Spirit to dwell in and actuate.

19, 20. And ye are not your own; for ye are bought with a Price: therefore glorifie God in your body, and in your spirit, which are Gods.

19, 20. And seeing you are not at all your own, you may not do with your bodies what you list: God is your absolute Owner, (not only by the right of Creation and Preservation, but) by that of Redemption, by the price of the Blood and Merits of Christ: Therefore you rob and wrong him (though you cannot hurt him) if you alienate his own, and glorifie not that God whose you wholly are, by the faithful Love and Service of Soul and Body which are his. (And to be thus his, is your Honour, Safety, and Felicity.)

CHAP. VII.

1. NOw concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

1. As to the Question about Marriage, of which you wrote, I say, That if a Man have no kind of intrinsick or extrinsick Reason to make it best for him, it is for a Mans own ease and quietness in the World to live single, and safest to avoid Temptations, to keep at sufficient distance from Women, especially to avoid all tempting and immodest Touches, or Familiarity.

2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

2. But the State of Man on Earth is such, that Men cannot always do that which is most for their own quietness and ease. Some have so strong Lust, that Marriage is necessary to them, to avoid Fornication: And to those that need it, it is Gods Ordinance for the Propagation of Mankind on Earth.

3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

3. And let Husband and Wife perform to each other all the Duties of Marriage which they promised.

4. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

4. By the Marriage-Covenant you have given each

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other power of your Bodies, for regular Congress:

5. Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

5. To deny this to each other, is Injury and Fraud: except when you are called to Humbling, Fasting, and Prayer; and then you should consent to that sort of Abstinence: but after use due Matrimonial Conversation, lest your forbearance give Satan advantage to tempt you.

6. But I speak this by permission, and not of commandment.

6. But mistake me not, as if I hereby imposed Marriage on all Men as their Duty, though allowed when necessary, or gave this my Counsel as a Law.

7. For I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.

7. For I could wish that all Men, for their own advantage, had the Gift of Continence as well as I have: But God, who will have the World yet continued, hath not given it to all; but some have one measure and sort of Gift, and some another.

8. I say therefore to the unmarried, and widows, It is good for them if they abide even as I.

8. It is most for their own ease, and liberty, and quiet, if they can, to abide single as I do.

9. But if they cannot contain, let them marry: for it is better to marry than to burn.

9. But if they cannot, let them use Marriage, as Gods appointed Remedy for such; which is better than sinful Lust.

10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

10. But though it be no Sin to marry, it is a Sin to depart when married: Herein I lay Gods Command upon you, and offer it not to your Choice, as a thing indifferent.

11. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

11. But to marry upon departure, is a double Sin. If any intollerable Abuse, or Passion provoke her to depart, let her remain unmarried, and be reconciled to her Husband: And so let not the Husband put away his Wife.

12. But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13. And the woman which hath an husband that believeth not, and if he please to dwell with her, let her not leave him.

12, 13. But as to the Case of Separation from an Infidel (which some may think necessary by the *Israelites* Case in *Ezra*, *&c.*) I bring you not this as a flat Command of Christ, but as my best Advice: Though you may let an Infidel go, and may live without him that will not stay with you, but is the Deserter, in enmity to your Religion; yet I think it best for you to do your best first to make such willing to continue, and, though it be to your great trouble, to live with such: yet if they be willing to stay, be not you the Deserters, no not for a time, nor omit due means to make them willing; though some such will be tyrannical and malicious Adversaries.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy.

14. For though the Case in *Ezra* may make you doubt how it was with the *Israelites*; yet to Christians, under the Law of Grace, your abode with an Infidel doth not make your Conjugal State, or Converse, or Family to be unholy. The State and Interest of a Believer maketh your Relation and Cohabitation holy, as separated to God for holy use, which the Believer can improve, as all things else are sanctified to him, for the Service of God. Else your Children would be like those of the Infidels, unclean, as not in the Covenant and Church of God: but now they are holy, and numbred with his Peculiar People. For the Christian devoteth to God himself, and all that is in his power and dispose, which is accepted according to the Capacity and Use of that which is devoted; and this he doth by Gods Command, and therefore with his Acceptance; as the Seed of the Faithful always were.

15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

15. But (to resolve your Doubt) I say, If the Unbeliever depart, and will not be persuaded to stay, you are not bound to follow them whither ever they go. Marriage was made for mutual help, and you are not bound in such Cases to be enslaved by a Sinners Implacability and Desertion. But yet omit nothing that tendeth to a peaceable Cohabitation: for God hath called us all to Peace.

16. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

16. And as the Relation and Marriage-Converse is sanctified to the Believer, so you know not but by loving and peaceable Behaviour the Unbeliever may be converted and saved. 17. But

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17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

17. But let none on pretense of Christianity desert the Relation that God hath set him in, but do his Duty in the Place that God hath distributed and called him to: And this Order I appoint to all the Churches.

18. Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

18. Think not that Christianity requireth any needless Changes, to Circumcision or Uncircumcision, as to the external Ceremony: It is a Change from Sin to God which it requireth.

19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

19. To be one that was or that was not circumcised, is no part of the Christian Religion; but to keep those Commandments which God hath given us, either in the Law of Nature, or by Jesus Christ. Do Gods Work, and make it not more than it is.

20. Let every man abide in the same calling wherein he was called.

20. Pretend not Religion for breaking away from the State of Relation that the Gospel found you in, without a just Discharge, or cause of Change.

21. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather.

21. If thou wast a Servant when thou wast converted, be contented with thy Condition; for it's not contrary to thy Deliverance by Christ. But if thou maist be set free from a Servile Life, on lawful Terms, it's rather to be chosen: (For it is not all change of Relation, or outward State, that I forbid.)

22. For he that is called in the Lord, being a servant, is the Lords free-man: likewise also he that is called being free, is Christs servant.

22. A Christian Servant hath that sort of Freedom which Christ hath purchased: He is freed from Guilt, and the Curse, and the Slavery of Sin and Satan: And the Freest and Greatest that is a Christian, is devoted absolutely to the Service of Christ.

23. Ye are bought with a price, be not ye the servants of men.

23. And if you are free, make not your selves needlesly the Servants of Men, especially of Infidels; nor serve any Man before Christ, or against him: For he hath bought you to be his Servants.

24. Brethren, let every man wherein he is called, therein abide with God.

24. To conclude, Serve God in the Calling that Grace found you in, till he remove you.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

25. As to your Question about Virginity, God hath made no Universal Law for it, or against it; and I pretend not to give you any such. But it being a Case to be variously resolved, according to Persons various Conditions, I shall give you faithfully my Judgment how to decide it severally for your selves.

26. I suppose therefore, that this is good for the present distress, *I say*, that it is good for a man so to be.

26. Christians being now under Persecution and Distress, no doubt but it is much more for their ease and quiet to be single, than to have a Wife or Husband, and Children to care for, in Poverty or in Flight.

27. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

27. If thou be bound, to seek to be loosed is a Sin: But if thou art loosed, that thou seek not to be bound without necessity, is my Advice.

28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

28. But to marry, as such, is no Sin: (Though it be a Sin to do it when there is clear Reason against it.) But such must reckon upon Trouble in the Flesh. But though I forewarn you to prevent your Trouble, I would not by urgency be your Snare.

29. But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; 30. And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; 31. And they that use this world, as not abusing it: for the fashion of this world passeth away.

29, 30, 31. But this none should forget, that this Life is so short, and the End of all so near and sure, that there is little difference between having a Wife or no Wife, weeping or not weeping, rejoicing or not rejoicing, possessing and not possessing: And therefore you should have Wives, and weep, and rejoice, and possess, and use this World as if you did it not, with such an Indifferency through the sense of greater things, as that you may not be overmuch affected with the getting, or enjoying, or loss of any transitory thing: For all these things are in continual change,

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change, and the Fashion of them passeth away.

32. But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

32. Carefulness about the World is so bad a thing, that I would have you escape it if you can. The unmarried hath less Worldly Care to divert him from caring how to please God, and to do good to others, and secure his Soul.

33. But he that is married, careth for the things that are of the world, how he may please his wife.

33. But he that is married hath made himself so much more Duty, Temptation, and Trouble, as must needs increase those Cares which will much divert his Thoughts and Cares from the pleasing of God: Particularly, the Care of pleasing his Wife will take him up; because there is in all Persons much unsuitableness, and difference of Judgment, Temper, and Inclinations; and in the weaker Sex usually much Passion and Impatience, and difficulty in bearing that which crosseth their Wills; so that the wisest Man can hardly please some, with all his Skill, and Kindness, and Diligence, without violating his Duty to God.

34. There is difference also between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit: but she that is married, careth for the things of the world, how she may please her Husband.

34. And the difference is great also on the Womens part, (whose Weakness usually can less bear Difficulties, Troubles, and Temptations.) The unmarried is free from abundance of Troubles and Temptations which would turn away her Care from the things of God, and so she is more free to keep close to God, and to keep both spiritual and corporal Sanctity: But she that is married must needs care for worldly things, for Children, and Family, and specially to please her Husband, (who possibly may be unsuitable, and tyrannical, and hardly pleased without displeasing God.) And to live in mutual displeasure, how sad and tempting a Condition will that be? (Christ told *Martha* how bad a choice it was to be cumbred about many things, though lawful, in comparison of chusing a free Attendance on the Better part.)

35. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

35. If any of you think that I wrong you, by debarring you from the Comforts of Marriage, let such know, that I speak but comparatively, and for your profit tell you, that many ignorantly rush upon it, without consideration, and so miscarry by unexpected Troubles. I forbid not Marriage, nor make a Law for you, to ensnare you; but I would have you prudently to prefer the Condition which is best for your selves, in which you may serve God without distracting Cares.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

36. But in these things, about which there is no Common Law, Men should themselves best judge what is suitable, convenient, and best for themselves. If therefore you find that your Daughters have need, and that it will be inconvenient to them to pass the Flower of their Age, let them marry; it is no sin in it self, nor to such as so need it.

37. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well. 38. So then, he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

37, 38. But yet he that being urged by no necessity of his own or of his Daughter, hath fixed his Resolution to preserve the Freedom of a Single Life, (not by Vows, which bind those whose Condition God may alter, and so make Laws and Snares to themselves, but) by well-grounded Reason submitting to God, that can change their State; this Man taketh the way to his Daughters greatest Peace and Advantage. So then, he that giveth her in Marriage, doth that which is in it self good, and no sin: But he that giveth her not in Marriage, doth that which is better for her, if she have no necessity.

39. The wife is bound by the law as long as her husband liveth: but if her Husband be dead, she is at liberty to be married to whom she will; onely in the Lord.

39. God's Law and Mans bind the Wife to her Husband during his Life: But if her Husband be dead, she may marry another, if nothing in her Condition forbid it; but it must be to a Believer, that is fit for her.

40. But she is happier if she so abide, after my judgment: and I think also that I have the spirit of God.

40. But as I am giving you no Common Law against Marriage, or for it, but directing you how every one may discern what is best for themselves, my Judgment is, That ordinarily, where there is no necessity, a Single Life is more for the Persons peace and quietness, and freedom from Hindrances in serving God, and therefore better for them.

ANNO

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ANNOTATIONS.

Divers Errours have risen from the misunderstanding of some Passages in this Chapter. I. Of them that make *Paul* to speak at uncertainty, without the Spirit of God, when they read, [*by permission, and not by commandment*], and [*I, and not the Lord*]: When as he only disclaimeth the giving them a Law in stead of particular Direction.

II. The Errour of them that hence gather, That God hath given us in Scripture his Counsels, which are no Commands, and make not Duty, nor is it Sin to violate them, but a Work of Supererrogation to do them. Whereas the Apostle only distinguisheth of a proper Universal Law, and a consequential Obligation from other General Laws. A Common Law is the Rule of Societies: If such a Law had commanded or forbidden Marriage, it would be a Duty or a Sin to all: But yet God's Law bindeth all to chuse that which most tendeth to their own Good, and the escape of Evil; and to break this Law is Sin to him that doth it, though the same thing be lawful to another. *e. g.* To marry against Parents Consent, to an unmeet Person, without Necessity, and oblige ones self to instruct and maintain a Family, when one is unable for it, and many such Cases, may make it a great Sin to marry. A Common Law, and a Personal Obligation resulting from another General Law, much differ.

III. The Errour of them that say, By Holiness of Children, *ver.* 14. is meant either Legitimation only, or meer Baptism, and not an Interest according to their Capacity in the Covenant of Peculiarity, I have so far confuted in my *Treatise of Infant Baptism*, that here I pass it by.

IV. One excellent Divine hath hence taken occasion to speak so much against changing any Trade or Calling, as affrighteth some from Lawful Changes, which do more good than hurt.

V. From *ver.* 37. many unjustly commend absolute Vows of Celibate; which is to make a Law to God, that he shall not bring them into Necessity by any Change, and to make Snares and self-binding Laws for themselves, as if they were their own Rulers, when God hath made them Work enough, and, for ought they know, may bring them under a necessity to marry.

VI. On the other side, by a blind opposition to this Extreme, thousands rashly run into Marriage, without considering the Difficulties, Cares, Sufferings, Troubles, and Temptations that attend it: And being surprised unprepared, live accordingly in worldly Cares, Impatience, and Discontent.

CHAP. VIII.

1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1. As to your Case about things offered to Idols, they that, to defend their licentious Practice herein, pretend to know more of their Liberty than we do, must understand, that we have Knowledge as well as they; and Knowledge without Charity is not an Excellency to be boasted of; it doth but puff Men up with Pride and Self-conceitedness: but Charity is necessary to true Edification.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

2. And this Conceitedness of their great Knowledge and Wisdom, proveth that they know nothing at all as they ought. If they knew themselves, or Man, they would know the weakness of Mans Understanding, and how little they know. If they knew God, or any of his Works, they would know their Incomprehensibleness. Indeed though we know *somewhat of God*, and his Works, and Word, we have no adequate knowledge of any thing in the World; we know not the whole of any thing, but some part of it. And to be ignorant of our Ignorance, is a double Ignorance. It is this false Conceit, That Men know more than indeed they know, which is the grand Cause of all the pernicious Errours of the World; And confident Errour is far more dangerous and hurtful than meer Nescience.

3. But if any man love God, the same is known of him.

3. But he that hath such Knowledge as habituateth his Soul to the true Love of God and Holiness, is one that God owneth and knoweth as his own, and attaineth the true End of Knowledge: For our Happiness is better secured by Gods loving beneficent Knowledge of us, and all our Concerns, than by our own Wisdom.

4. As concerning therfore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

4. And as to the Case of eating things offered to Idols, we know, as well as these Pretenders to great Wisdom, that Idols are nothing but Fictions of deceived Men, and that there is no God but one.

5. For though there be that are called gods, whether in heaven or in earth (as there

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there be gods many, and lords many) 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

5, 6. For though the World hath feigned many Deities, Supreme and Subordinate ones, as Mediators; yet we know that there is but One God the Father, of whom all Creatures have all their Beings, and for and to whom we and all things are; and One Lord Jesus Christ, by whom all things were at first created, and are ordered, and by whom we are redeemed, and who only is our Mediator with this One God.

(*Note*, That this Text, which the *Arians* greatly boast of, and mistake, as if it expresly confined the Deity to the Father, as distinct from Christ, is variously expounded against them by two sorts of Expositors. I. The ordinary Exposition is, 1. That though there be but One God the Father, the same God is also the Son. 2. But (more probably) that in Scripture *God the Father* (as *Fundamentum Trinitatis*, as the Schoolmen speak) is oft put for the Deity, as such, comprehending the Three Persons. II. Theirs that hold three Natures in Christ, *viz.* 1. The Second Person in the Divine Nature. 2. Unitively producing the first of Creatures, a Superangelical Being, by whom he made all other Creatures, and who appeared to the Fathers of old. And, 3. The Humane Nature assumed into Personal Union by the Superangelical and Divine. These say, that Christ is called [*One Lord, by whom are all things*] as in this first created Superangelical Nature, distinct from One God the Father, but not divided from him. But besides *Peter Sterry*, and some such of late, few have entertained this.)

7. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

7. But when every Man knoweth not this, that an Idol is nothing, but Custom hath fixed in Men the conceit of many Subordinate Demi-gods, to whom they think they owe some Worship, some Novices and corrupted Professors of Christianity are not yet cured of these dangerous Opinions, and really intend some Honour to the Idol; and their Diseased Souls will be more defiled, when they are herein encouraged by your Example, and see you do the same outward Act, though you do it not with the same Opinion and Intention.

(*Note*, Some Expositors rather think that this is the Sense; [Some know not that an Idol is nothing, but think them real Demons that are worshipped, and that eating things offered to them is real Worship; and are tempted to it by fear to save themselves, and will be hardned and defiled by the encouragement of your Example.] But this seemeth not so agreeable to the Phrase.)

8. But meat commendeth us not to God: for neither if we eat are we the better, neither if we eat not are we the worse.

8. It is not the meer eating or not eating the Meat, that is any great matter, nor maketh one better and more acceptable to God, and another worse.

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

9. But take heed, though the eating of that Meat as such be lawful, lest by outward Symbolizing with Idolaters you seem to worship the Idol, and so tempt others both to the mutual Errour and corporal Sin, (against Charity and Piety, *viz.* the Second Commandment:) For weak unsetled Persons are too easily seduced.

10. For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

10. For though thou say, that thou dost not offer it to an Idol, but eat it in that Temple, to avoid danger, as a common Meal; yet thy Action will persuade the weak, that it is lawful, which so knowing a Man doth seem by his own Practice to approve.

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

11. And whereas Christ died, rose, and revived, that he might be Lord of the Dead and Living, and hath a Right of Propriety unto all, having purchased for them a Conditional Gift of Salvation, thou wilt now rob Christ of his Right, and them of their Salvation, by the abuse of thy pretended Knowledge.

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

12. Know therefore, that thus ensnaring the Consciences of the weak by Temptation, is not only uncharitable wrong to them, but Sin and Injury against the very Blood and Right of Christ.

13. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13. I conclude then, That I do not make so light of anothers Sin, nor set so light by the Soul of a weak Brother, or by the Blood and Right of Christ, as for Flesh, or any unnecessary thing, to abuse my Liberty, when it will prove to them a dangerous Temptation to Sin. Though it be their culpable weakness that maketh them in such danger, I will forbear Flesh as long as I live, if that conduce to save them from Sin, (unless God lay on me a necessity to do otherwise, and leave it no longer to my liberty as indifferent.) To prefer my Liberty or Commodity in the use of things otherwise lawful, before the saving of the Soul, even of the Enemy, from Sin, is to despise both Christ and them. A N-

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Note, O Then what have those Papal Church-Tyrants to answer for, that by their numerous, vain, yea, noxious Canons, to shew their usurped Dominion over Souls, will rather tempt Men, and excommunicate Christians, and burn them, and keep the Christian World in scandalous pernicious Strife, than they will give Men leave to deny Obedience to their Usurpation in such things? And how unlike *Paul* are they that say, They will not deny their own Liberty or Convenience in an unnecessary Humour or Pleasure, for any Man, whose Errour or Weakness is the cause of his Offence or Stumbling?

And many good Christians mistake this and such Texts, thinking that by *offending the weak* is meant *displeasing* them, and doing that which others take for Sin: When as by *offending*, is meant laying a Stumbling-block, or causeless occasioning or tempting Men to Sin and Ruine.

CHAP. IX.

1. AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

1. It seems some among you object against me, 1. That I am no Apostle. 2. That I get my Living by Tent-making. 3. That I am none of those that knew Christ. 4. That my Knowledge is lower than theirs. To all which I say, 1. That Christ made me an Apostle by his Mission. 2. That I may use my own Liberty, either to live on the Church, or on my Labour, as is most for the furtherance of the Gospel. 3. That I have seen Christ from Heaven, though not on Earth. 4. That you are the Fruit and Seal of my Ministry, which therefore is not to be questioned by you.

2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

2. You of all Men should not question my Apostleship, who were converted by it.

3. Mine answer to them that do examine me, is this, 4. Have we not power to eat and to drink? 5. Have we not power to lead about a sister, a wife as well as other apostles, and as the brethren of the Lord, and Cephas? 6. Or I only and Barnabas, have not we power to forbear working?

3, 4, 5, 6. And as to my Labour, I answer, That I own my Power to live on the Church: And I that persuade you to forbear the use of your Liberty when it would do hurt, do go before you by my own Example. I have right to be maintained by my Hearers, and to put the Church to the charge of a Wife and Family with me, as other Apostles do. I and *Barnabas* have power to forbear working for our Living.

7. Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

7. Soldiers are paid by those that use them; and the Husbandman and Shepherd live on the Fruit of their Labour: and so may I.

8. Say I these things as a man? or saith not the law the same also? 9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10. Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that threshеth in hope, should be partaker of his hope.

8, 9, 10. Do I speak this as a Man pleading his own Interest? Doth not God say it in his Law? &c. And doth God make Laws chiefly for the good of Oxen, or for Men? For Men, no doubt, to encourage them by just Expectations of the Fruit of their own just Labours.

11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

11. The Spiritual things which we sowed with you, are far greater than the Carnal things which we may reap: And if you maintain others, you owe more to us.

12. If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

12. Yet have I not claimed or taken that which is my due, lest it should hinder the Success of my Ministry.

13. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

13. You know that the Levites and Priests live on the Things that are offered in the Temple and at the Altar.

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14. Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

14. So is it the Lords own Appointment, (who ſaid, *The labourer is worthy of his hire*) that they who are called to preach the Goſpel as a ſtated Office, (and not only occaſionally) ſhould be maintained in and for that Labour, and not be taken off by Cares and Worldly Labour.

15. But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: for it were better for me to die, then that any man ſhould make my glorying void.

15. But as I have not made uſe of this my Due, ſo I write not as expecting it: For I value my Advantages for the Goſpel as my Glory, above my Right, and above my Life.

16. For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, woe is unto me, if I preach not the goſpel.

16. For my bare Preaching would have nothing ſingular, to vindicate me from Calumny, or extraordinarily further the Succeſs of my Labours: Even bad Men preach, and I am under a Command or Law of Chriſt, which will puniſh me if I do not.

17. For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation of the goſpel is committed unto me.

17. For if my Preaching, and that without Maintenance from you, be done willingly, God will reward me (who accepteth no unwilling Service): But if I preach but for fear of Puniſhment, and take not Maintenance becauſe Men will not give it, I do but a Task impoſed on me, and forfeit my Reward ſo far as I am unwilling.

18. What is my reward then? verily that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

18. What then is that Qualification of my Service which God will ſpecially reward? Not the meer Task of Preaching; but that I ſo do it, as to devote all my own Rights and Intereſt to the Great Ends of the Goſpel; and whatever I loſe or ſuffer by it, take that courſe which tendeth moſt to promote the deſirable Succeſs.

19. For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

19. I am no Mans Slave or Bond-man, to ſerve him againſt my will: but I am a voluntary Servant to all Men, in charity to ſave them, and in obedience to Chriſt.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law. 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

20, 21, 22. To the *Jews*, and thoſe whoſe Education and Conſciences keep them under *Moſes*'s Law, I behaved my ſelf by all Lawful Compliance and Conformity to that Law, that I might win them, (preſerving the Truth of the Goſpel, and my own and the *Gentiles* Liberty.) When I converſe with the *Gentiles* that are not under the Law of *Moſes*, and have no written Law of God, as the *Jews* have, but only the Law of Nature, and Mens Laws, I fit my ſelf and Doctrine to their State and Capacity, to win them, not pleading the written Law with them, as I do with the *Jews*: (Though I am far from thinking or living as lawleſs; for I am under Chriſts own Government and Law) To the ſcrupulous ignorant ſort of Chriſtians, and thoſe that are yet unſetled, and liable to temptation, I behaved my ſelf with all winning Compliance and Pleaſingneſs; knowing, that ſtiff Singularity, and affected or unneceſſary Creſſneſs to others, is not the way to gain, but to alienate them. And though I know that all will not be won by ſuch Compliance, yet I am made all things lawful towards all Men, that by this my duty I may ſave ſome.

23. And this I do for the goſpels ſake, that I might be partaker thereof with you.

23. All this I do, not as a man pleaſing Flatterer, for Lucre or Repute; but to promote the Ends of the Goſpel with you, that you and I may rejoice therein together.

24. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. As it is not every one that runneth that wins the Prize; ſo it is not every one that preacheth, or profeſſeth Chriſtianity, that is accepted to Salvation. Therefore ſo preach, and ſo live, as anſwereth your Covenant and Profeſſion, and as God hath promiſed to accept and reward.

25. And every man that ſtriveth for the maſtery is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

25. Even in Ludicrous Plays, Races, Combates, *&c.* Men prepare their Bodies by Abſtinence and ſtrict Diet, and this but for a withering Garland, Applauſe, or Prize: And ſhall not we do much more for the Heavenly Glory?

26. I

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26. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

26. I therefore do not run in vain, as not knowing for what, or as by Sloth to lose the Prize; nor fight I as Fencers, for meer Shew and Ostentation.

27. But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I my self should be a cast-away.

27. But my first work is about my self, to mortifie and subdue all my Fleshly Desires, which stand against my Duty, and to keep my Body in constant subjection, lest when by Preaching I have won others, I should as a carnal Man be lost and cast away my self.

(And if you are true to the Gospel, and to your own Souls, and would not prove self-deceiving Hypocrites, take you the same course, and devote all your Interests to the Ends of your Profession, and the saving of Souls, in stead of pleading for and abusing your real or pretended Liberties, to the tempting of others, and hindring their Salvation, and boasting of this pernicious Folly, as the Knowledge wherein you excel others.)

ANNOTATIONS.

I. THe Darkness of this Chapter comes from the Uncertainty in Matter of Fact, what was the Accusation that was made by the envious proud Teachers against *Paul*. 1. Whether it were that he laboured like a Secular Man, and lived not on the Church. 2. Or, That he was a poor Mechanick Fellow, that at last must be cast on their Charge or Charity. 3. Or, That he sollicited them for Contributions to the Poor at *Jerusalem*, or for others; and they suggested, that he partly meant himself. It were easier to expound many Verses, did we certainly know the Case objected.

II. They that from *ver.* 16, 17, 18. gather a sort of Counsels which make no Duty or Sin, and a State of Perfection which is no Duty, utterly abuse the Text, which intimateth no such thing; and are sufficiently before confuted, on *Chap.* 7. about the Case of Marriage.

III. Though *Paul's becoming all things to all men*, condemn their Humour that in Converse, Congregations, Opinions, Practises, do proudly affect unnecessary Oddness, that they may seem wiser and better than the rest, and justifie *Austin's* Resolution, to do as the Church doth whereever he cometh, in all lawful things, to win Men by Approach, and not to alienate them by Crosness; yet it no way countenanceth them, who as Temporizers, Man-pleasers, or for Worldly Ends, or an Indifferency in Religion, for want of Judgment, or tender Consciences and true Obedience to God, will conform themselves to any Sin which Mens Laws or Customs shall make needful to their carnal Interest. And yet in things antecedently Indifferent, Law and Custom may weigh down lighter Motives that are on the other side, but not weightier Motives. True Prudence here must hold the Scales, and determine what is Duty, and what is Sin.

CHAP. X.

1. MOreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2. And were all baptized unto Moses in the cloud, and in the sea; 3. And did all eat the same spiritual meat; 4. And did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.)

1, 2, 3, 4. And because your boast of Knowledge, and your scandalous uncharitable abuse of your Liberty, and insulting therein, give me cause to be jealous of many among you, let me further remember you, That it is not your being Baptized, and being Partakers of outward Privileges, and being eminent in the Church, that will save you, if you live in Sin: For all the *Israelites* passed through the Sea, and were under the Cloud, and so were typically baptized by Covenant to *Moses's* Law; and they did all eat the Passover, which was Sacramentally Spiritual Meat, and typically as our Eucharist; and they all drank of the miraculous Rock-water oft in the Wilderness, which Rock and Water were typically or spiritually Christ and his Sacramental Blood.

5. But with many of them God was not well pleased: for they were overthrown in the wilderness.

5. And yet with many, yea most of them, God was so offended by their Sin, that he overthrew them in the Wilderness.

6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

6. Now these were admonishing Types to us, and written to warn us, that we lust not after forbidden gratifying of the Flesh, as they did: (If they are accused as lusting in the Wilderness for Flesh, when they had onely Manna for forty years, what excess of Lust is it in them that take it for their Liberty and Wisdom to serve their Flesh and Appetite, to the scandal of others by their ill Example?)

7. Neither be ye idolaters, as were some

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of them; as it is written, The people sat down to eat and drink, and rose up to play.

7. And take warning by them, and do not partake of Idols Feasts, and make a sport of that which God is jealous in.

8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

8, And take warning by their Destruction, *Num.* 25. 1, 2, 3. to avoid Fornication, which some of you make light of.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

9. And be warned by their Plagues, that you make not your Fleshly Lusts, and your impatience of Sufferings, to be the Law and Measure of your Expectations from God, as if he must needs do what your Flesh would have him, and allow you to do what you desire.

10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10. And let not the Life of Self-denial, and Sufferings in the Flesh, which Christ calls you to, provoke you to murmur and be impatient under the Cross, or weary of Christianity, lest you be destroyed by the Executioners of Gods Justice, as they were by the Plague.

11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

11. The History of them, and their Sins and Punishments, are written for the use of all following Generations, even for us that live in the last Age of the World, to warn us to avoid the like.

12. Wherefore let him that thinketh he standeth, take heed lest he fall.

12. Therefore in stead of Self-conceitedness and Self-confidence, let even those that think best of themselves for Wisdom and Stability, take heed lest they fall to Sin and Misery.

13. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

13. There hath yet no tempting Trial befallen you, but such as Men in your State of Humanity ordinarily undergo; so that your Sufferings have been no justification of any self-saving Compliance with Idolaters: And you have no cause to distrust God for the time to come; for he is faithful, and will not let your Trials be intolerable, but with the Trial will shew you a safe passage out of it at last, that by the foresight of that, and the brevity, you may be able to undergo it.

14, 15. Wherefore my dearly beloved, flee from idolatry. I speak as to wise men: judge ye what I say.

14, 15. As you plead for Wisdom, I will suppose I speak to Men of Wisdom, who can judge of Reason; and I offer the Reason of my Exhortation to your wisest Judgment.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

16. Is not our Communion in the Lords Supper, in Wine and Bread blessed, a common Reception Sacramentally of the Blood and the Body of Christ? Do we not join in a professed Reception of these, communicated to us by Christ?

17. For we being many are one bread, and one body: for we are all partakers of that one bread.

17. For we that are many Persons, are one Church or Body of Christ, by Covenant-union with him the Bread of Life, of whom we all Sacramentally and professedly partake; as many Grains of Corn make one Loaf, and many Members one Body.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

18. Do not they that eat of the Sacrifices of the *Jews*, thereby profess Worship to the God they sacrifice to?

19. What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

19, 20. And now do not we know as well as others, that an Idol or Image is nothing, (but Wood, Stone, Gold, *&c.*) and that the Meat that is offered them is not in it self at all changed from what it was? But I say, that it is Devils that seduce the Heathens to this Idolatry, and Devils whom they thereby obey, and Devils whom they worship, as supposed Demigods, there represented; and consequentially, Devils with whom they have this Federal Communion. And I would not have you Christians to be Subjects and Communicants with Devils.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

21. Think not that you may do both: You cannot lawfully,

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lawfully, acceptably, or effectually, Sacramentally and Federally, communicate in the Blood and Body of Christ, or receive that sacred Cup and Bread, and be made Members of him and his Church, and also communicate in the Federal Sacrifices to Devils; no, not with your Bodies, though you never so much despise them in your Hearts.

22. Do we provoke the Lord to jealousie? are we stronger then he?

22. Shall we provoke God by that which in the Second Commandment, and often, he hath told us, he will be a jealous Avenger of? Are we strong enough to overcome him, or to bear the Wrath of the Almighty?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

23. As I am from under *Moses*'s Law, and not bound by it, as such; so also I know that all Meats are in themselves now clean, and lawful to me: But lawful things may be used contrary to the Will of God, the Ends of Christianity, and the Edification of others; and the Law of Christ forbiddeth us so to use them.

24. Let no man seek his own: but every man anothers wealth.

24. We are bound by Christ to love others as our selves, and therefore not to prefer our own small and bodily Intereſt or Safety, before the spiritual, greater Good of others; nor to do only what we think beſt for our selves, but also what is beſt for others, (especially for the Church of Christ.)

25. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. 26. For the earth is the Lords, and the fulness thereof.

25. If it be sold in the Shambles, it is common Food to you; your Consciences need not ask whether it be unclean, or whether it was ever offered to any Idol. 26. God, that is the Lord of all the Earth, hath allowed us all that is fit for Food.

27. If any of them that believe not, bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake.

27. As it is not unlawful when invited to go to a Feast to Unbelievers; so, when you see cause to go, eat what is set before you, and question not the Lawfulness of it your selves.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulness thereof.

28. But if any Man say, This is part of the Meat that was an Idol-Sacrifice, eat not of it, for his sake that told thee so, lest thou tempt him to venture on Idol-Sacrifices; and for Conscience-sake, that thou uncharitably seduce not his Conscience. God hath allowed thee lawful Meats enough; thou needest not eat to others hurt.

29. Conscience I say, not thine own, but of the others: for why is my liberty judged of another mans conscience?

29. When I say Conscience, I mean, that you wrong not anothers Conscience. I mean not that this Meat is unlawful to you, had you not been told it was offered to Idols, or had eaten it privately, where no one was hurt by it: For another Mans Conscience is not my Guide, nor makes Lawful Food Unlawful to me. But Uncharitableness, and Hurtfulness to others, (as well as Corporal Idolatry) I must make Conscience to avoid my self, as against the great Commands of Christ.

30. For, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

30. For if I neither seem to worship the Idol my self, nor hurt another, but with Thanksgiving eat what's set before me at a Common Feast, though another expect that I should enquire whether it was not an Idol's Sacrifice, I sin not, nor ought he to speak evil of me as a Sinner.

31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory God.

31. Therefore, as in all that you do, so in these things, where God hath made no particular, common, determining Law, the Intereſt of our Great End, the Glory of God, must be our common and most obliging Law: Neither eat, nor drink, nor do any thing against the Glory of God, and your Religion, and the Good of others, in which God is glorified. Yea, do nothing but what, as some Means, hath its tendency to his Glory; nothing that is either hurtful or vain.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

32. Avoid all unnecessary things, which will be a stumbling, or hurtful Temptation, to Jews or Heathens, or the Church of God, or any Members of it.

(So dangerously are abundance of Religious Persons mistaken, that scruple not offending or hardning the ungodly by sowr Contempt, and causeless Singularity, and that take displeasing mistaken Censorious Christians to be the Offence here meant, when pleasing them by seeming to own their Mistakes (as *Peter* did, *Gal.* 2. by his Separation) is a usual hurtful way of scandalizing them.)

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

33. Imitate

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33. Imitate me in this; who in things which God hath left undetermined to my power, do chuſe that part which pleaſeth other Men, ſo far as is for their profit, and do not humour or pleaſe my own ſelf-will, for any carnal Intereſt of my own, but do that which tendeth to the good of moſt, even their Salvation.

Note, O happy had it been with the Chriſtian World, if the Biſhops had been of *Paul's* mind, and had not choſen to ſilence, baniſh, burn, and murder thouſands of Gods faithful Servants, for not humouring their Wills, and obeying unneceſſary Canons, impoſed by Papal Uſurpation.

CHAP. XI.

1. BE ye followers of me, even as I alſo am of Chriſt.

1. In all this ſelf-denial which I tell you I have uſed, I follow Chriſt, who denied his very Life for us. Therefore follow me, as I follow Chriſt.

2. Now I praiſe you brethren, that you remember me in all things, and keep the ordinances as I delivered them to you.

2. It is your Praiſe (as well as your Duty and Safety) that you remember what Doctrine and Orders we Apoſtles of Chriſt at firſt delivered to you, and keep that which then we taught you.

3. But I would have you know, that the head of every man is Chriſt; and the head of the woman, is the man; and the head of Chriſt, is God.

3. And now to your Caſe about Church-Order, I firſt remember you, that the due Subordination of Perſons muſt be kept: Chriſt is the Head of all Men, high and low; and the Man is the Head of the Woman, who therefore muſt ſhew Subjection; and God is the Head of Chriſt, as Man and Mediator.

4. Every man praying, or propheſying, having his head covered, diſhonoureth his head.

4. It being the Cuſtom then to cover the Faces of thoſe that were put to any great ſhame, a Man that ſhall vail his Head and Face, doth thereby take Reproach unto himſelf.

5. But every woman that prayeth, or propheſieth with her head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

5. But for a Woman to be uncovered in the Aſſembly at Publick Worſhip, Prayer, or Prophecying, is a diſhonour to her, as contrary to the ſign of Subjection which is her Duty.

(*Note*, That the Woman is ſaid to Pray or Propheſie, that joyneth with the Church therein.)

As Cuſtom maketh it a ſhame to her to be ſhaven, ſo alſo to be unvailed.

(*Note*, That this was a changeable Cuſtom, and is contrary now with us.)

6. For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

6. The Cuſtom of long Hair as a kind of Covering, pleads alſo for the Cuſtom of Vailing.

7. For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

7. The Mans Face is uſed well to be uncovered, as being firſt made in the Image of God, and ſo a Beam of his Splendour: But the Woman made out of Man, is ſubject to him and his Splendour.

8. For the man is not of the woman, but the woman of the man.

8. For at the Creation the Man was firſt made, and the Woman was made out of the Man.

9. Neither was the man created for the woman: but the woman for the man.

9. And ſo God made the Woman after, to be a meet Help for the Man; and not the Woman firſt, and then the Man, as a Helper to her: (Though they muſt now be mutual Helpers.)

10. For this cauſe ought the woman to have power on her head, becauſe of the angels.

10. Therefore the Woman ought to be vailed, to ſignifie her ſubjection to the Power of Man, yea, and eſpecially her Reverence to the Miniſters of God, (and perhaps of the Angels that are Spectators of the Church aſſembles: Doctrinally both are true; though which is here meant, cannot be proved.)

11. Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.

11. Yet Men have no Being but by Women, nor without Men do Women exiſt or propagate; and this is by the Ordination of the Lord.

12. For as the woman is of the man, even ſo is the man alſo by the woman: but all things of God.

12. For as at the firſt Creation the Woman was taken out of the Man, ſo in Generation the Man is of the Woman, and all things are of God.

13. Judge in your ſelves: is it comely that a woman pray unto God uncovered?

13. The ſignification of being uncovered, being by Cuſtom a Note of Superiority, judge in your ſelves whether ſuch be decent for a Woman at the Churches Prayers.

14. Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

14. And

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14. And when common Cuſtom hath made the wearing of Hair at length the Note of the Female Sex, doth not Nature it ſelf tell you, that it is a ſhame for a Man to be ſo like a Woman? (when God forbiddeth us ſo much as to be cloathed as Women, to confound the Sexes, which muſt needs be viſibly diſtinguiſhed.)

15. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

15. But Uſe tells us, that for Women to let their Hair grow out at length, is a ſignification of Modeſty, as a kind of Covering, and ſo is decent to them.

16. But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

16. But if any will contentiouſly diſpute againſt what I ſay, though I would make no greater a matter of ſuch things than the nature of them requireth, let this Anſwer ſuffice to reſolve ſober Minds: The Cuſtom of all the Churches is againſt Womens being uncovered, as an unſeemly thing; and you ſhould not eaſily be different from all the Churches, in a Matter which depends on the Signification of an Action, which Uſe and common Opinion muſt interpret. We, that muſt be as concordant as we can, muſt not affect diſſimilitude.

17. Now in this that I declare unto you, I praiſe you not, that you come together, not for the better, but for the worſe.

17. But about your Church-Aſſemblies I have a greater matter, of which I muſt blame you; that you come together for holy Communion, not as you ought, but in ſinful ſort.

18. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

18. For firſt, when your coming together in one Church, to profeſs Union and Communion, as Members of one Body in holy Love, yet I hear credibly, that you even there ſhew your Diviſions, and are of diſſenting Minds, and Parties, and Practices.

19. For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.

19. For God will permit Hereſies, or Sects and Diviſions, to ariſe among you, to try you, that it may be ſeen who are ſound, well ſetled, approved Chriſtians, (when the Chaff flieth away.)

20. When ye come together therefore into one place, this is not to eat the Lords ſupper. 21. For in eating every one taketh before other his own ſupper: and one is hungry, and another is drunken.

20, 21. When you meet in one place, as a Church, to profeſs Unity in Chriſt, it is not like the Supper of the Lord, which is a holy Feaſt of Sacramental Unity, where all had the ſame Food, and the ſame Sacramental Body and Blood of Chriſt: For you firſt bring to the Church every one his own Supper for himſelf, inſtead of a Common Feaſt of Love, and the Rich eat and drink to the full, and the Poor are hungry.

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

22. If you muſt differ according to your Riches, do it in your own Houſes, and pretend not a holy Love-Feaſt in ſuch Diſparities; and abuſe not Church-Aſſemblies and Feaſts, by your Fulneſs, and uncharitable Propriety; and ſhame not the Poor, that ſhould be Feaſted with you. This is a Practice worthy to be blamed in you.

23. For I have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread: 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

23, 24. For I have not taught you of my own invention the Doctrine of the Sacrament, but I received it from Chriſt (partly by them that were preſent, and partly by his inſpiration,) to wit, that the ſame night in which he was, &c.

Note, 1. It was Bread that he took, it was Bread which he brake, after Thankſgiving or Benediction, it was Bread which he gave them.

2. Yet it was his Body which he gave them, Sacramentally and Relatively: As the ſame thing which is materially Gold and Silver, may *formally* be the Kings Coyn, and Current Money, or a badge of Honour, or the Kings Image, &c.

3. That Chriſt gave it them together plurally, and bid them take it as perſonal applyers,, each to himſelf.

4. That it is his Will and Inſtitution that this uſe ſhould be continued to the Church, in commemoration of his ſacrificed Body and Blood.

25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

25. So alſo he took the Cup after Supper, ſaying, The Wine in this Cup is by Sacramental ſignification my Blood, as it purchaſeth (as a Sacrifice) and ſealeth the New Covenant or Statute: Uſe it thus frequently in your holy Communion, in remembrance of my Bloodſhed.

26. For

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26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

26. For by the frequent use of this Bread and Cup, ye are to represent and declare the Sacrificing of Christ for our Sins, till he come in Glory.

27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

27. And it being so sacred an Institution, for so high a Use, whoever shall profane it, and use it but as common Food, or contrary to the holy Ends of it, which is the signification of Gods Love to us by the Sacrifice of Christ for our Sins, and our Signification and Covenant of Love and Union with him and one another, he partaketh in Guilt with them that despise and crucifie him.

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

28. But let Men try and examine themselves, whether their Hearts and Practice do answer the necessary Ends of this holy Institution, [coming to it as reverent Partakers of the Sacramental or Representative Sacrificed Body and Blood of Christ, in the penitent and believing sense of their Sin, and need of a Saviour, and of his pardoning and healing Grace; trusting the Hopes of their Salvation on him, and sincerely renewing their Self-dedication to him, and Covenant of New Obedience to him, in Love and Unity with his Church, even all sincere Believers,] and so let them comfortably herein communicate.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

29. For he that eateth and drinketh otherwise than thus, that is, profanely, and not to the Ends of the Institution, doth but draw Judgment on himself, in stead of Grace.

30. For this cause many are weak and sickly among you, and many sleep.

30. For this very Sin of Profaning the holy Ordinance, God hath inflicted on many of you Weakness and Sickness, and Death on some. (For God useth Paternal Castigation, Justice, and Punishments even on his Family.)

31. For if we would judge our selves, we should not be judged.

31. And if we would examine and judge our selves, and so come to this Feast as true penitent Believers, with a right Intent, and holy Reverence, we should escape such castigatory Penalties, and the Judgment of God.

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

32. But these Judgments of God on his Family are not by destructive Revenge, but Fatherly Chastisements, to bring us to Repentance, that we may not be condemned with the unholy World.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

33. Wherefore, as Brethren, do all in that impartial Unity and Love, as answereth your Profession and Christs Institution, and not in Selfishness, Division, or Prophaneness.

34. And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

34. Let the hungry eat at home, and not disorder the sacred Communion, and use it carnally, or as a common Feast, and that with uncharitable inequality; lest your prophanation of so holy a thing bring down Gods Judgments on you. As for other Points of Church-Order, I will determine them when I come.

ANNOTATIONS.

1. AS to the Custom of Men and Womens Covering and Hair, mentioned *ver.* 13, 14, *&c.* 1. It is certain, that the Significancy is the thing that must decide the Case; and that as Words, so this Action is an arbitrary Sign, and depends on the Custom and Opinion of the Country as the Expositor: And that with us, where Mens being uncovered signifieth Reverence and Submission to a Superiour, the Case quite differeth from that of the *Corinthians.*

2. And yet the Custom is so common in most Nations for Women to wear their Hair at full length, and Men to cut it, that it seems there is somewhat in Nature that tendeth to this difference, (as there is in Kneeling and Prostration, to shew Humiliation and Submission:) And to confound the Difference of Sexes in Habits, is a great Sin, tending to Debauchery, and to hide unclean and Beastly Conversation. And therefore though a Man may in such things, of themselves indifferent, do as the worst do in an undecent Fashion, to avoid some greater Evil, (as among Thieves or Persecutors to escape unknown; as one may wear Womens Clothes to escape from unjust Imprisonment, or Death:) yet sober godly Persons should not without such necessity imitate the Fashions, which are the Ensigns of Pride, Debauchery, or any sinful self-distinguishing sort of Men or Women. Apply this to our Case of Mens wearing great Periwigs, and that of Womens Hair, who sell it for that use; and to the Fashion of Womens naked Breasts, and Gowns with long superfluous

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ſtuous Trains, while the Poor want neceſſary Cloathing, &c. What would *Paul* have ſaid, if any of theſe had been then the Caſe?

II. It is a moſt doleful Caſe, that Satan hath prevailed to turn this ſacred Inſtitution of Chriſts Supper into the matter of bloody Contention with ſome, and of uncomfortable diſtracting Scruples and Fears with others; when as Chriſt ordained it to be the firm Bond of conſtant Love and Unity, and the great Comfort of the Souls of penitent Believers.

1. On one ſide, by over-doing in the Dogmatical and Ceremonious part, it is turned into the Monſters of Tranſubſtantiation, the Prieſts Communion alone while the People look on, a half Sacrament without the Cup, a *Latin* Maſs not underſtood, a Real Sacrifice offered for the Dead, in ſtead of a Repreſentative Commemorative Sacrifice; the Adoration of Bread as God, ſuppoſed to be no Bread, but the Body of God indeed, &c. And it's made an Engine to wrack Mens Conſciences, and tear the Church, by excommunicating all that dare not Conform to all the Dreſſes which uſurping Domination hath painted this Sacrament withal: And the Blood of Chriſts faithful Servants is ſhed, for not following all theſe Opinions and antick Ceremonies that the Sacrifice of Chriſts Body and Blood is abuſed by: So that, alas! how many Churches are torn, and perſecute one another, for not uſing this Sacrament of Love and Communion according to thoſe Devices of Men, which *Peter* or *Paul* never uſed or approved?

2. On the other ſide, many godly Perſons, quite miſunderſtanding the Words of *Paul*, about [*unworthy receiving*], come with ſuch an exceſs of Reverence and Fear, leſt they eat and drink their own Damnation, that either they ſeldom venture to Communicate, (which the old Chriſtians did oftner than every Lords Day) or elſe they are more terrified far, than comforted: And looking that God ſhould ſuddenly comfort them in the very Act of Receiving, while they fight againſt their own Comforts by Miſtakes and unbelieving Fears, when they feel not their Expectation anſwered, they are ready to deſpair, as having received unworthily. And ſhould they do ſo by Prayer and Hearing, what a Torment and Slavery would they make of Religion, by their Errour?

3. And yet the Ignorant and Ungodly, who truly receive unworthily, can from the bare doing of the outward Act, ſteal to themſelves that deceitful Comfort by which they are emboldned to go on in Sin, ſuppoſing that now God pardoneth all. Thus Satan hath turned Chriſts Sacred Ordinance againſt himſelf, and the Peace of the Church, and the Comfort of ſome, and the Reformation of others; and carrieth on theſe moſt horrid Depravations with ſuch odious Succeſs, that without Wonders of gracious Providence, there appeareth no probability of Deliverance from theſe heavy Effects of Sacrament-diſtraction.

CHAP. XII.

1. NOw concerning ſpiritual gifts, brethren, I would not have you ignorant. 2. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led.

1, 2. As to your caſe of diſcerning Spirits and Spiritual Gifts, it is of great importance that you ſhould not be ignorant, leſt you ſhould take evil Spirits for the Spirit of God, or not diſtinguiſh the various Gifts of Gods own Spirit in Believers: In your Heathen ſtate you were carried away with Idol Oracles and Worſhip.

3. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

3. Firſt, in general you may be ſure, that none of thoſe Idol Oracles or Blaſphemers that ſpeak againſt Chriſt, and Anathematize him, as Infidels do, do ſpeak by the Spirit of God. (For God's Spirit bore uncontrolable witneſs to Chriſt, by Propheſie, Reſurrection, Miracles, and Holineſs.) And on the contrary ſide, he that believeth and confeſſeth that Jeſus is the Lord, the true Son of God and our Mediator, hath ſurely learnt this of the holy Ghoſt, his outward teſtimony in the foreſaid evidence, and his inward teaching. (For do but truly believe the truth of Chriſt himſelf, and the truth of all his Doctrine will undeniably follow.)

4. Now there are diverſities of gifts, but the ſame Spirit. 5. And there are differences of adminiſtrations, but the ſame Lord. 6. And there are diverſities of operations, but it is the ſame God, which worketh all in all.

4, 5, 6. And as Gifts are aſcribed to the Holy Ghoſt, and Adminiſtrations to the Son, and Operations to the Father Almighty; ſo in all theſe there is great diverſities, both of kinds and of degrees.

7. But the manifeſtation of the Spirit is given to every man to profit withall.

7. But all the gifts of the Spirit are given for the Churches edification, or to do good with. (Though ſome of them are found in unholy Men, who periſh in their ſin.)

8. For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit;

8. The ſame Spirit maketh one eminently wiſe and prudent in applying ſacred Truth to the Caſe

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of the Hearers; and it giveth another an eminent knowledge of sacred Mysteries.

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

9. Another he maketh eminently strong in Faith, for extraordinary Effects; and another hath the Gift of miraculous Healing of the Sick, (when the Spirit will have it done.)

10. To another the working of miracles; to another prophesie; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues.

10. To another, other sorts of powerful Miracles; to another, to speak by immediate Inspiration, either Predictions, or powerful Explications and Applications of Gods Word; to another, a quick and sure Discerning whether Men pretending to the Spirit speak from God or not; to another, the speaking of divers Languages; to another, the Interpretation of those Languages to them that understand them not.

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

11. And though these are very various, and greatly different Man from Man, yet it is the same Spirit that worketh them all, diversifying as he freely and wisely pleaseth.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

12. For here *One* and *Many* well consist: As the Natural Body is but One Body, but made of Many Members, differing in number, excellency, and office; so is Christ and his Church.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

13. For as Sacramentally all visible Members are baptized into one Universal Church of professed Christians, and drink the Cup of holy Union and Communion in the Lords Supper; so all true, living, saved Members are baptized by one Spirit into one Universal Church of true spiritual Christians, and drink the true uniting Spirit of Communion.

14, 15, 16, 17. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

14, 15, 16, 17. The Body is not one Member as to Number, Kind, or Office; but many united: And so in Christs Body the Church: If a mistaken Christian himself should say, Because I am low in place, Grace, or Gifts, I am none of the Church; this will not prove or make him none: Much less, if others, by false Censure or Church-tyranny, say he is none, or excommunicate him for dissenting from their vain Appendages or Opinions. If all were of one Office, Stature, Complexion, or degree of Grace or Knowledge, who would be Rulers, and who Subjects? who Teachers, and who Learners? How many Offices of Piety and Charity would be unperformed? God hath not a Church on Earth where all Members are so wise, as besides the Essentials of Christianity, to know all the Integrals; much less, to know the numerous little Accidents of Forms and Ceremonies, and all that is really or pretendedly Indifferent and Lawful (which Domineerers can invent) to be so indeed, and so to be all united in such things indifferent.

18. But now hath God set the members, every one of them in the body, as it hath pleased him. 19. And if they were all one member, where were the body? 20. But now are they many members, yet but one body.

18, 19, 20. But as the Wise Creator in Nature, so as our Redeemer, Governor, and Regenerator by Grace, God hath chosen great diversity of Members, as to Office and Gifts; and he himself, as it pleased him, hath set them in his Church. (And who are they that presume against him, to censure or cast out the meanest of such?) Were they all numerically, or in Office, or degree of Knowledge and Grace, but one, or equal, the Church would not be such a thing as God hath made it. But now God, that freely delighteth in the variety of his Works, hath made it one Body of Christ, composed of variety of Members.

21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

21. As the principal Members of the Body need the less principal; so the Rulers, Pastors, and wisest Members of the Church need even those weak and inferiour Christians, whom surly Censurers, and proud or contentious Usurpers, will cast out.

22. Nay, much more those members of the body which seem to be more feeble, are necessary.

22. Yea, the Parts which are least honoured, and feeble, have a peculiar necessary Office, which none of the rest is able to perform or supply.

23. And

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23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

23. And those Parts which we account shameful, we most carefully clothe and cover, to hide either Deformity or Shame, (and do not reproach, neglect, or cast away.)

24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25. That there should be no schism in the body; but that the members should have the same care one for another.

24, 25. Our comely Parts need not our care to adorn and cover them from Shame: But God hath so contempered the Parts, that we should more care to secure from dishonour the Parts that need our care: That Unity and Love of the Whole should cause such Love and Care for every Part, that the Parts should not envy, or strive against, or cut off, or divide from one another.

Note, 1. O how clean contrary to this are the tearing Canons and Cruelties that cut off all Members that think any of their needless Impositions unlawful!

2. And here *Paul* tells us the true Cause of Schism: Not Weakness of Christians, but the Butchery of that Clergy that cut off the Weak, when they should carefully hide their Dishonour in Love; and that revile them whom they should love as themselves.

26. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

26. As all the Body condoleth or rejoiceth with the pain or welfare of every Member, even the weakest; so is it with the Living Members of Christ.

Note, Therefore they are but Hypocrites, like Wooden Legs, that have no such sense; and trayterous Enemies of Christ, that hate, and reproach, and destroy his true Members.

27. Now ye are the body of Christ, and members in particular.

27. Thus must it be with you, that are the several Members of Christs Church.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

28. And God hath set in his Church Diversity and Disparity, both in qualifying Gifts and Offices: As, in the first place, are Apostles, sent immediately by Christ, to be the Chief Witnesses and Recorders of his Works and Words. Next them, Prophets, immediately inspired to reveal his Will: And next them, setled Teachers of his Recorded Word: And then, Workers of Miracles, for convincing Infidels, and confirming Believers: Then, extraordinary Gifts of Healing; and eminent Helpers of the Churches by Charity and special Care, especially for Ministers and the Poor; and Governments, to arbitrate Differences, and keep Order; and Languages, to spread and confirm the Word.

29, 30. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? 31. But covet earnestly the best gifts:

29, 30, 31. None of all these Gifts or Offices are common to all. But desire most that which is best and most edifying.

Note, That even Apostles are but Chief Members, and *Peter* himself not the Head, but one of them.

31. And yet shew I unto you a more excellent way.

31. Yet true Christian Love excelleth all these Gifts and Offices.

CHAP. XIII.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

1. Lest you should too much trust to any of these forementioned Gifts, which Christ giveth to some that perish, you must know, that the true Divine Nature, proper to Saints, consisteth in Charity, (which is the predominant Love of God, and of Saints as Saints, and Men as Men, as God is in them, and served by them.) And if I be without this, could I preach, discourse, and pray in better Language and Oratory than any mortal Man, even as well as Angels, what were this Voice to God, that is a Spirit, and looketh to the Heart, but even as the tinkling of a Musical Instrument?

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

2. And though I could speak by Inspiration (as *Balaam* did) of things present or things to come, and could understand all the deep and difficult Points in Gods Word and Works, and were the most excellent Philosopher, and could truly open all the Principles and Compositions in Nature; and though I could believe even to the Production of the most miracu-

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lous Effects, and yet have not this predominant Love of God, and of Saints, and of Men, as to Gods Acceptance, and my own Salvation, I am as a meer Nothing: None of these Shadows will do my Work.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

3. And though I give all that I have to the Poor, either to be well spoken of, or through fear of Hell, or a conceit of obliging God by Merit, or out of meer natural Pity, or any other Cause, which includeth not Love, it will not profit me to Salvation. Yea, if for these lower Ends I should forsake Life it self, without the predominant Love of God and Man, it would be as nothing to me.

4. Charity suffereth long and is kind; charity envieth not; charity vaunteth not it self, is not puffed up,

4. Love is kind, inclining to do good, and is patient, and can bear much wrong from others, (as Self-love maketh us bear much more from our selves.) Love envieth not the Reputation, Applause, Precedency, or Profit of others. Love doth not vaunt and lift up a Mans self in his own esteem, or desire to be lifted up by others, above our Worth and Place, but in Honour preferreth others.

5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

5. Love doth not break out into injurious Reflexions, or Passions, or uncomely Deportment towards others: It is not selfish, and seeketh not our own inordinately, to the injury, neglect, or greater hurt of others: Is not provoked to any uncharitable thought, word, or deed, by small Injuries or Occasions, but beareth, forbeareth, and forgiveth; and doth not think evil of any groundlesly, or till constrained, nor design evil or hurt against any unnecessarily or unjustly.

6. Rejoyceth not in iniquity, but rejoyceth in the truth:

6. It doth not rejoice in the Sins that others commit, nor in the Wrongs they undergo, nor themselves to do unjustly against any, or to be prosperous therein against them.

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

7. It doth by others as we feel we do by our selves; that is, it beareth with the Faults of Men so far as is not against their own or others good: It is inclined to believe the best of all Men, till Evidence constrain us to know the worst, (not neglecting such cautelous suspicion, as may save us from rash and foolish trust.) It still hopeth well of others, as far as there is any ground of hope: It endureth hurt and wrong from others, when it is for their own or others greater good.

8. Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

8. Holy Love is an everlasting Quality and Employment, and shall not cease, but be perfected at Death, and in Heaven: But Prophesying, Languages, Sciences, and all the artificial and imperfect sort of Knowledge which now we have, shall cease, as useless there.

9, 10. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away.

9, 10. For here the manner of our knowing in the Body is imperfect, and the measure is all inadequate: we know nothing wholly, but some part of things; and so we speak, even in Prophesying and Preaching: But Perfection will end all this Imperfection.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

11. As Manhood, and increase of Wit and Experience, change the Childish Speech, Understanding, and Thoughts, into that which is true and more perfect; so much more will the Life to come do.

12. For now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known.

12. For our Knowledge now in this Body and World, is by imperfect *Media*, as we see things in a Glass; and know by Riddles, Parables, or Similitudes, a superficial Glimpse: But then we shall know as Men that see each others Faces, by intuition. Now we know but little Parts, and Out-sides, and Accidents of things, and nothing adequately: but then we shall know in the World of Spirits, as those Spirits now know us; which is better than we know our selves.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

13. I conclude therefore, That though now our State of Grace consist of Faith, Hope, and Love, the Greatest of these is Love: (For it is the Divine Nature, the Everlasting Work, the Souls Felicity, even its Complacency in God, and in all his Saints, and all his Works: and it is the End, to which Faith and Hope are but the Means.

ANNO-

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ANNOTATIONS.

1. YEt Faith and Hope have their peculiar Offices, which Love alone cannot perform: As the Heart cannot do the Work of the Hand or Eye.

2. By Faith is meant, Believing and Trusting in God through Christ for Grace and Glory. And by Hope is meant a desirous comforting Expectation of the Good promised and believed.

3. It followeth, That he hath the most excellent Knowledge, who hath most holy Love: And all the Learning that kindleth not this Love, is but dreaming, doating, diverting, and deceiving Vanity.

4. The *English* abuse of the Word [*Charity*] deceiveth many, as if it were nothing but Giving to the Poor: But it is the Love of God and Holiness, and of holy Persons, and of our Neighbours as our selves; and specially of the holy Celestial Society, Christ, Angels, and Saints.

5. By this we see, that those Church-Rulers, Preachers, Writers, Disputers, and all other Malignants, who zealously labour to destroy Love, and to perswade Christians to hate, and persecute, and destroy one another, for their selfish Interests, Opinions, or Factions, whatever they think of themselves, are Diabolists and Cainnites, the Devils Slaves, and in his Image do his Work.

6. It's made a doubt by some, Whether Faith and Hope continue not in Heaven; because, say they, How shall we know things past, (as the Creation, Flood, *&c.*) but by Believing? And shall we not Believe and Hope for the Perpetuity of Glory? But, 1. We know not now in what manner God will make known things to us there: Whether in seeing him, we shall see all things? or how? 2. However, it will not be the same things that are called *Faith* and *Hope*, which are exercised on Promises, and are but Means to that Perfection which is their End: So that if you call them by the same Names, they will be but equivocal.

7. This much tells us what Measure of *Faith* and *Hope* are necessary to Salvation, *viz.* so much as shall cause in us sincere Love to God and Holiness, and Heaven, and to one another.

8. This tells us what those Texts do mean, which promise the Spirit of Sanctification to penitent Believers: *viz.* The Holy Ghost doth but prepare us, and open the Door by Faith and Hope, that by them, as means, he may excite holy Love, and as a Spirit of Love dwell in us, and possess us.

9. This teacheth Ministers how to Preach, and People what and how to hear, read, meditate, and confer, and live; and what true Religion is, *viz.* To do all as may most kindle holy Love, as we use the Bellows to kindle the Fire. *Pure Religion, and undefiled, is to visit the Fatherless and Widows in adversity, and keep our selves unspotted of the World.*

10. This teacheth us what Fear of God to use: None that breedeth hard thoughts of God, or quencheth holy Love; but a Reverence of him, and a Fear left by Sin we make our selves unlovely to him, and fall under that Justice which is holy and good, even when it destroys the wicked. Other Fear of God is sinful Superstition.

CHAP. XIV.

1. FOllow after charity, and desire spiritual gifts, but rather that ye may prophesie.

1. The sum of my Advice is, That above all you value and pursue Charity, (or holy Love:) But desire also Spiritual Gifts, in subordination to it, and for the profitable exercise of it; and therefore prefer Prophecy, (which is speaking by immediate Inspiration, to the Instruction and Edification of others) as most profitable.

2. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

2. For he that speaketh in an unknown Language, speaketh not to the Understanding of Man, though God understand him: For though he speak never so high and excellent Mysteries, no Man that knoweth not that Language understandeth him.

3. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

3. But he that intelligibly applieth Gods Word to the Hearers, speaketh so as conduceth to their Edification, and Exhortation, and Comfort, which are the Ends of your Assemblies.

4. He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth edifieth the church.

4. It is supposed, that he that speaketh in a Language unknown to the People, understandeth it himself, and so may be edified himself: (For the Spirit of God did not move Men to speak like Parrots, they knew not what.) But he that by Gods Spirit instructeth and exhorteth others, edifieth the Church; for which End you meet.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he

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he that prophesieth, then he that speaketh with tongues, except he interpret, that the church may receive edifying.

5. I would you had all such knowledge of Languages as is useful to propagate the Gospel: But I more wish, as *Moses*, that all the Lords People were Prophets, that is, inspired to speak wisely and zealously the Will of God to Men. For he is the Greatest in the Church, who is most Edifying; and that is he that prophesieth, more than he that speaketh strange Language, unless he interpret it to the Churches Edification.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

6. What the better will you be for speaking Languages to you, except I either reveal to you something immediately from God, or open to you some Truths which you knew not before, or from God urge you to some needful Duty, or Doctrinally expound to you the Matters of Faith and Obedience recorded in the Gospel.

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

7. Even the sound of lifeless things, as Musical Instruments, being used for some signification, are useless, if by distinction their signification be not perceptible.

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battel?

8. You may learn this of Soldiers, how vain the unintelligible Sound of the Trumpet is.

9. So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air.

9. So if you speak not intelligibly to the Hearers, what the better are they? You do but speak into the Air.

10. There are, it may be, so many kinds of voices in the world, and none of them is without signification.

10. Even the Voices of Birds and Beasts have their useful significancy to Man, and to one another: much more of Men.

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh shall be a barbarian unto me.

11. Therefore what I understand not, is of no more use to me, than to a Barbarian of another Language.

12. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

12. Therefore as you much desire Spiritual Gifts, prefer those that most edifie, and seek them not for vain glory.

13. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

13. Let him that hath the Gifts of Languages, pray for the Gift of edifying Interpretation.

14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

14. If I pray in an unknown Tongue, my Spirit prayeth, but others understand me not, and cannot profitably join with me.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

15. Therefore when I pray or sing by the Gift of unknown Tongues, I will also pray and sing intelligibly, for edification.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room, of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest.

16. If others join not with thee, it is but a private Exercise, and not a Church-exercise: And how shall the Vulgar join by consent, and say, *Amen*, to what they do not understand?

17. For thou verily givest thanks well, but the other is not edified.

17. Thy Thanksgiving is a good Work; but what is another or the Church the wiser for it?

18. I thank my God, I speak with tongues more than you all:

18. I thank God he hath given the Gift of more Languages to me, than to any of you.

19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue.

19. Yet in the Worshipping Assembly, (which is the Church) I prefer a few intelligible Words which may teach others, before all that can be said for ostentation, and are unintelligible.

20. Brethren be not children in understanding: howbeit in malice be ye children, but in understanding be men.

20. Be

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20. Be not like Children, that love unedifying Gingles; but imitate them in harmlefneſs: but as Men, value and uſe that which increaſeth Wiſdom and Underſtanding.

21. In the law it is writen, With men of other tongues and other lips, will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

21. It is ſpoken in *Iſaiah* 14. 11. by God, That with Men of, &c. to ſhew their hardheartedneſs, that would neither hear their own Prophets, nor Strangers ſent to them by the Providence of God.

22. Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying ſerveth not for them that believe not, but for them which believe.

22. So that the miraculous Gift of Languages is to convince Unbelievers, of that which the Church believeth already: But Prophetical opening the Doctrine of Chriſt, for further edification, is appointed for them that are already Believers.

23. If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

23. Surely you ſhould not meet or worſhip God ſcandalouſly, like mad Men: But if the whole Church do meet in one place, (as Churches then did) and all ſpeak in unknown Tongues, the Unlearned and Unbelievers will take you all for mad Phanaticks.

24. But if all propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

24. But if all that ſpeak do by Gods Spirit uſe convincing Evidence in Explication and Application, they all convince him, and ſhew him his Condition.

25. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.

25. And this ſearching convincing Light will make them join with you in the reverent Worſhip of God, and make them report that God is in your Church, as a holy Aſſembly.

26. How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26. Therefore let all your Gifts, whether of Pſalmody, or Doctrine, or Languages, or Revelation, or Interpretation, be uſed to Edification, which is the true End of Church-Aſſemblies: And the End is your Directory, in the uſe of all undetermined Accidents of the Means.

27. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret.

27. If you will uſe your Guift of Languages, let it be done by no more than two or three, one after another; and let ſome interpret it to the Unlearned in the Church.

28. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

28. That which only God and your ſelves underſtand, let none but God and your ſelves hear; and ſpeak not that in the Church which they cannot underſtand.

29. Let the prophets ſpeak two or three, and let the other judge.

29. And the Prophets alſo muſt do all to Edification, and therefore muſt ſpeak no more than may edifie the Church, which is but two or three at an Aſſembly, the reſt judging.

30. If any thing be revealed to another that ſitteth by, let the firſt hold his peace,

30. If God immediately inſpire another then to ſpeak, let the firſt give way to him by ſilence.

31. For ye may all propheſie one by one, that all may learn, and all may be comforted.

31. For all that are Prophets, or are then prophetically inſpired, may propheſie in order, that all in the Church may learn, and be exhorted, and comforted.

32. And the ſpirits of the prophets are ſubject to the prophets.

32. And whereas Men may pretend to be inſpired of God, and that to ſpeak juſt at that time, when it is not ſo (as their own Underſtanding muſt judge of the edifying Seaſon and Order, ſo) the Prophets that are Hearers, having the Spirit of God, are fit Judges whether it be that Spirit, or a Deluſion and Paſſion of their own, that Order may be kept in the Aſſemblies, at leaſt as to the time.

33. For God is not the author of confuſion, but of peace, as in all churches of the ſaints.

33. For pretended Inſpirations and Mandates are not to be believed againſt Gods common Law to all the Churches, which have a ſurer notification than a ſingle Man can give us: But Gods common Law is againſt Confuſion, and for Peace and Order; and therefore it is certain, that Confuſion is not of Divine Inſpiration.

34. Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but they are commanded to be

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be under obedience, as alſo ſaith the law.

34. And it is one of the Rules of Order, That Women be no Publick Teachers or Speakers in the Church: God permitteth it not, who hath commanded them Subjection by the Law.

35. And if they will learn any thing, let them ask their Husbands at home, for it is a ſhame for women to ſpeak in the church.

35. Not but that they ſhould learn; but it muſt be with modeſty, asking their Husbands, if they have ſuch as are able to teach them (as they ought; elſe they have other private Helps.) It's a ſhame to the Church and her, for a Woman there to ſpeak (except in common ſinging Pſalms, or other Common Acts.)

36. What? came the word of God out from you? or came it unto you only?

36. I ask them that contradict this; Did Gods Word come out from you, or from intruſted Apoſtles? Or did it come to you only, that you contradict the Churches?

37. If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord. 38. But if any man be ignorant, let him be ignorant.

37, 38. If any be indeed a Prophet, or Inſpired, and not pretendedly only, he will confeſs, that theſe Canons or Deciſions are Gods own Commandments, and not my Device. But if Men will be obſtinate in their Ignorance, let them look to it.

39. Wherefore, brethren, covet to propheſie, and forbid not to ſpeak with tongues.

39. Prophecy for the Churches Edifying is to be coveted, and Languages there not forbidden.

40. Let all things be done decently, and in order.

40. That Sacred things be all done decently, and not with uncomely negligence, and orderly, and not in confuſion; or as every Mans Fancy leads him, this is a General Law of God, according to which undetermined Modes and Circumſtances muſt be regulated and done.

ANNOTATIONS.

I. IT's a Doubt oft put, How it could be that Gods Spirit ſhould inſpire Men with Tongues or Prophecy, and yet not tell them when and how to uſe them? But it's not to be thought, that he that was before without the Habit, had the actual Uſe of them, then ſuddenly inſpired; but that, as the Learned, ſo the Inſpired had the habitual Knowledge of Tongues before they aſſembled, and ſo for the actual Uſe and Time, were to exerciſe their own Diſcretion.

II. The Deſcription of the Church here, oft named as meeting in one Place with their Officers and Guides, tells us, that then a Church of this Rank was not a Dioceſs of many hundred Aſſemblies, which had all but one Biſhop, their Conſtitutive Head; but that it was a Company aſſociated for Perſonal Communion, that uſually met in one Place; though Neceſſity might make them meet in many, and tho ſome General Guides might take care of many ſuch Churches.

III. The greater number of Prophets, and Teachers, *&c.* that were here in one Aſſembly, whoſe Exerciſes the Apoſtle was put to reſtrain, doth fully confute Dr. *Hammond's* oft-repeated Opinion, That in Scripture-times there is no Proof that there were any more Presbyters to one Church, than one, who was a Biſhop, and had Deacons under him; and that for want of capable Perſons. But his Opinion inferreth, That then a Church was no greater than could meet in one Place: For one Biſhop could not be at once in many. And if no Subject-Presbyters were made in Scripture-times, it muſt be proved by what juſt Power they were after made, even a ſort of Paſtors never made by the Apoſtles.

IV. The Arguments of the Apoſtle againſt the uninterrupted Uſe of Tongues not underſtood in the Church, are ſo many, cogent, plain, and vehement, that I will not loſe time to anſwer the Papiſts Cavils againſt them, when they defend their *Latin* Maſſes and Prayers; but only note, That nothing can be ſo plainly ſpoken by Gods own Spirit, which Carnal prejudiced Men cannot pervert; and that it is no wonder if they will not be judged and ruled by Gods Word, unleſs they themſelves may be Judges of the Senſe of it; and how little Gods Word ſignifieth to the People, where it muſt have ſuch Expoſitors and Judges.

One that knew no more againſt the Papal Kingdom, called the Church of *Rome*, than, 1. Their *Latin* Service, and cheriſhing of Ignorance: 2. And that, as Leeches they live on Blood, and keep up their Religion by violent Cruelty; if he have but read this 1 *Cor.* 14. and Chriſts Commands for loving each other; yea, if he have not loſt much of Humanity it ſelf, I think, can hardly be a Papiſt.

V. The Pretence that ſome fetch hence, for any Man that will to ſpeak in the Church, if he think he is inſpired, is utterly vain: For that leave is here reſtrained to Inſpired Prophets, and thoſe to be regulated by the Laws of Order, Decency, and Edification. And God hath made it the Office of the Paſtors, to be Rulers in the Aſſemblies.

VI. The abuſe of the General Rules by Papiſt Uſurping Church-Lords and Canoniſts, is notorious; who, becauſe Gods own Ordinances muſt, as to Modes and Circumſtances, be managed Decently, Orderly, and to Edification, thence plead for a Dominion to add many Symbolical Rites and Ordinances of their own, which *Peter* and *Paul* never knew, to make Gods Ordinances ſeem Decent, Orderly, and to Edification, even things

that

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that in *specie & genere* are needless at the best; and then they silence, excommunicate, and ruine all that refuse such corrupting inventions: Like *Zedekiah Ahabs* Prophets, who (with his Brethren) spake by a Lying Spirit; and then made it Decent, Orderly and Edifying, by wearing a pair of Horns, to tell *Ahab* how he should push down his Enemies, and then smote *Michaiah*, for pretending to have more of the Spirit and Truth than he had; that *Michaiah* might be fed in Prison with the Bread and Water of affliction, till experience shewed who had the Truth: How these Men would have used the Apostles of Christ if they now lived, and worshipped God but as then they did, their Canons teach us to conjecture.

CHAP. XV.

1. MOreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; 2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1, 2. And because some endeavour to subvert your Faith, I will recite the sum of that Gospel which I preached to you, and in which you have since continued and which is the sure and sufficient Doctrine of Salvation, (though the Articles be few) without all the corrupt Additions invented by proud erroneous Men; unless your Belief of them have been unsound and superficial, and so in vain. See that your unsound Belief deceive you not, and this Gospel will not deceive you.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

3. For I told you, that Christ died as a voluntary Sacrifice for our Sins, therein fulfilling what was prophesied of him. This I received from God by Inspiration, and from the certain Witnesses by just Report and Evidence.

4. And that he was buried, and that he rose again the third day according to the scriptures: 5. And that he was seen of Cephas, then of the twelve. 6. After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

4, 5, 6. And as the Scripture foretold, he was buried, and rose again the third day, and appeared to *Peter*, and after to the special Disciples, who were Twelve before *Judas*'s Defection, and after. And after that [it's like, in *Galilee*] he was seen of Five hundred, *&c.*

7. After that, he was seen of James, then of all the apostles.

7. *Note*, That it's not to be wondred at, that this Appearance to *James*, and to the Five hundred, are not before distinctly mentioned in the Gospel, when St. *John* tells us how small a part of what Christ did is written. And as one Evangelist hath some things which the other omit, so if *Paul* have some which all four omitted, the same Spirit recordeth them all.

8. And last of all he was seen of me also, as of one born out of due time.

8. And after all these he appeared to me from Heaven, as to one that was too late converted.

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

9. For my persecuting Gods Church maketh me so unworthy to be numbred with the Apostles, that though God called me to be one, I must esteem my self as the last, so the least of them, or below the Twelve.

10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

10. But Gods free Grace hath called me to this Honour and Work: and his Grace given hath not been in vain; for (though I came late in, and was a Persecutor) I have since been more laborious than any of them all: which I ascribe not to my self, but to God's free Grace, which chose, called, instructed, excited, and strengthned me.

11. Therefore, whether it were I or they, so we preach, and so ye believed.

11. But whether the Conversion of so many of several Nations was by me or by them, is not material to the thing in question. These same Articles of Faith were they that we all unanimously preached, and into the Belief of which, as the Christian Verity, you were Baptized.

12. Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

12. And how then can the same that say they believe the Resurrection of Christ, deny the Resurrection of the Dead, and the Life hereafter?

13. 14. But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

13, 14. If none rise, Christ is not risen: And if Christ be not risen, then it is Falshood and Deceit which we preach, and which you have believed, and not the glad Tidings of Salvation.

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15. Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

15. And then it will follow, not only that we deceive the world, but that we belie God himſelf, when we witneſs that he hath raiſed Chriſt; which would be a moſt heinous crime.

16. For if the dead riſe not, then is not Chriſt raiſed: 17. And if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins.

16, 17. If the dead riſe not, and Chriſt roſe not, what hope have you of Salvation from ſin and death?

18. Then they alſo which are fallen aſleep in Chriſt, are periſhed.

18. Then dead Chriſtians are periſhed: that is, If their Souls live not when the Body is diſſolved, their Souls periſh; and if the body riſe not, that periſheth for ever; and the Martyrs would be great loſers, and martyrdom folly.

19. If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

19. And if there be no reſurrection or life after this, but our hope of benefit by Chriſt were only in the *things* and *time* of this preſent life, none were ſo miſerable as Chriſtians, who muſt forſake all, even life it ſelf for Chriſt.

Note, That the thing denied by the Hereticks, was not only the reſurrection of the body, but alſo all life after this for Soul or Body: And ſo the Apoſtle joyneth the confutation of both, under the name of Reſurrection.

20. But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept.

20. But we have full proof even from ſenſe, that Chriſt is riſen; and therefore as the First-fruits conſecrate the whole, ſo Chriſts Reſurrection being to purchaſe ours, doth prove to our comfort, that the dead ſhall riſe.

21. For ſince by man came death, by man came alſo the reſurrection of the dead. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

21, 22. For as by Man came death Corporal, as well as Spiritual and Eternal, by Man alſo came our deliverance by a Reſurrection. For as by *Adam*'s ſin the ſentence of death came on all his poſterity, as ſuch; ſo all that are in Chriſt ſhall by him be delivered to everlaſting happy life.

Note, That the Reſurrection of all Men, good and bad, is an effect of Chriſts death and reſurrection, antecedently to differencing Grace, as appeareth *John* 5. 24, 25, *&c.* But that it proveth a Reſurrection to condemnation, is conſequently cauſed by Mens ſin: and the Apoſtle here ſpeaketh of the Elects Reſurrection to felicity.

23. But every man in his own order: Chriſt the firſt-fruits, afterward they that are Chriſts, at his coming.

23. But Chriſt the cauſe of our Reſurrection muſt riſe before us, and all Chriſtians at his coming.

24. Then cometh the end, when he ſhall have delivered up the Kingdom to God, even the Father, when he ſhall have put down all rule, and all authority, and power.

24. Then cometh the end of his acquired Mediatorial Kingdom, when he ſhall have reduced us perfectly to God his Father, and we ſhall need his reducing healing Government no more, and ſo God ſhall govern us in the ſtate of perfect innocency, and Chriſt ſhall have put down all Rebelling Powers, Authority and Rule.

Note, This is a ſad intimation that ſo much of Rule, Authority and Power as is here called [*All*,] will be againſt Chriſt.

25. For he muſt reign till he hath put all enemies under his feet.

25. For theſe Powers now mentioned being Enemies to Chriſt, he muſt reign till they are all ſubdued.

26. The laſt enemy that ſhall be deſtroyed, is death.

26. By Enemies I mean all that reſiſt his ſaving works: And of theſe death is the laſt.

27. For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him.

27. Only God is evidently excepted, who is he that thus puts all things under him.

28. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

28. When Chriſt hath ſubdued all that oppoſeth his ſaving mediatorial work, Chriſt as a Creature ſhall be for ever himſelf ſubject to the Deity, and ſhall give up his recovering work (tho ſtill it will be our Glory to ſee his Glory:) So that the pure, bleſſed Deity will be the felicity of Saints, and be all in all.

29. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

29. And if the dead riſe not, to what purpoſe do we in Baptiſm profeſs our belief of the Reſurrection, and reſign our Bodies a living Sacrifice to die when Chriſt requireth it, and this in hope of a reſurrection ſignified by our riſing from under the Water.

30, 31. And why ſtand we in jeopardy every

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every hour? I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.

30, 31. What folly were it in us Christians to choose a Religion and course of life, for which we are in continual danger from the malignant World? I protest by the joy which I have in your Christianity, that I live continually a dying life, that is, in daily sufferings, and danger of death, and preparation for it.

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

32. If as Men Combat one with another, I was put at *Ephesus* to strive with Beasts (or Beasts in the shape of Men) what get I by such hazzards and sufferings, if there be no life to come? Then it will follow, that those sensual fools are the Wise Men, who say, Let us eat and drink, and take pleasure to the Flesh while we may, for we shall shortly die.

33. Be not deceived: Evil communications corrupt good manners.

33. Let not such evil Principles, and Proverbs, and talk deceive you. Ill words deceive many, and draw to ill Deeds and Conversations.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

34. Such lewd opinions shew that mens Reasons and Consciences are in a sleep and stupidity; awake them, and they will lead you from sin to righteousness. By this it appeareth that some among you that call themselves Christians, have not yet the true knowledge of God and his Will; which I say, to humble you by shame.

35. But some man will say, How are the dead raised up? and with what body do they come?

35. But some of you may the hardlier believe the Resurrection, because they cannot tell how the dead are raised, and with what body they shall rise.

36. Thou fool, that which thou sowest is not quickened, except it die.

36. This is the Objection of a Fool: For in sowing (though a Seed truly dead be unfruitful, yet) the Seed is buried, and by a sort of Rotting or Corruption seemeth as dead, before it spring up unto Fruit.

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

37. The Corn which thou sowest hath not the Blade or Stalk, and Ear, and Flower, and Chaff. It is not formally, but virtually or seminally the same, whether it be Wheat, or other Grain.

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

38. But out of this Seed, and by its Seminal Vertue, God, by the addition of attracted Nutriment, giveth it a Body, with Straw, Flowers, Chaff, and Seed, as pleaseth him: It being his Power and Will, to which nothing is impossible, which must satisfie our inquisitive Minds; Resurrection, as Generation, being unsearchable to us.

39. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

39. But you must allow a difference of Bodies: for even here there is much difference.

40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terestrial is another. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption.

40, 41, 42. The Celestial Bodies greatly differ from the Earthly Bodies; and so do even the Celestial among themselves; as the Sun from the Moon, and one Star from another, &c. And so shall our Bodies at the Resurrection greatly differ from these that we have now; particularly, by being incorruptible.

43. It is sown in dishonour it is raised in glory: it is sown in weakness, it is raised in power: 44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

43, 44. It is now so vile a Body, that it must rot and corrupt in darkness in the Earth; but it shall rise in Glory. It is buried in utter impotency, like the common Earth; but Gods Power shall raise it a Powerful Body. It is buried like the Body of a Beast, that was passive, and only acted by the living Soul; but it shall rise a Spiritual Body, more suited to the Nature of the Soul, and having also an active Nature (like as Fire hath) in it self. There are Natural Bodies, of Passive Matter, in daily flux, repaired by Food, and acted only by other Natures, or Souls: And there are Spiritual Bodies, (either such as the Sun and Light hath, or higher) which are incorruptible, and of themselves not inclined to death, dissolution, or change, and besides the Soul, are so like it, that they are themselves Active Natures.

45. And so it is written, The first man

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Adam was made a living soul, the last Adam was made a quickning spirit.

45. That is, The first *Adam* was made by God a living Soul, put into a corruptible Body, not having an unchangeable State in himself, nor Power to make his Posterity such: But the second *Adam* had in himself unchangeable Life, suited to a spiritual, glorious State, and was the Root of such to his Believing Posterity, enabled, as the Lord of Life, to rise himself, ascend to Heaven, and to raise them to Life, and take them to himself, and to make them a spiritual, holy People, capable thereof.

46. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46. But the Animal Person, from whom by Generation we have but meer Nature, was to us in causality, before him that conveyeth to us Spiritual and Everlasting Life. Our Nature derived from *Adam* was before the Reparation, Spiritual Holiness, Resurrection, or Glory given by Christ; even as *Adam* was before Christs own Incarnation and Resurrection. Perfection is the last and ripe State of Gods Work in our Salvation.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

47. *Adam* was made out of the Dust of the Passive Elements; though God breathed into him a Living Soul, yet Earth was his first abode: But Christ is the Lord from Heaven; his Divine Nature being there from everlasting, assumed the Humane by the overshadowing of the Holy Ghost.

48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

48. And as *Adam* was a Natural Man, and the Root of such; so it is but Nature which we have from him: And as Christ is Heavenly and Spiritual, so will he make all the holy Seed to be like him, Spiritual and Heavenly.

49. And as we have born the image of the earthy, we shall also bear the image of the heavenly.

49. And as we are born of *Adam*, Men, as he was; so we shall be made by Christ Spiritual and Heavenly, as he is.

50. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.

50. And this I tell you, That these Bodies must not come to Heaven in the proper Form of Flesh and Blood, nor can as such possess it; for, as such, they are corruptible, and cannot so inherit Heaven, which is incorruptible.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

51. And I will tell you that which is commonly unknown: Thongh the Just shall not die that are alive at Christs coming, they shall all be changed, as well as those that rise from the Dead, from being proper Flesh and Blood, to have Spiritual Bodies.

52. In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

52. In a moment Christs potent Call will be like a Trumpet, calling Men together; and the Dead shall be raised, and living Saints changed into an incorruptible state.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

53. For this mortal Body and Composition, which is now corruptible by Dissolution, must be changed into an incorruptible and immortal state of Being and Habitation.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

54. And Death being conquered by Christ, (being a Fruit of Sin, from which he saveth us) we shall die no more.

55. O death, where is thy sting? O grave, where is thy victory? 56. The sting of death is sin; and the strength of sin is the law.

55. Though now Death seem to conquer us, we triumph over it by Faith in Christ, foreseeing our Resurrection: being saved from Sin, which is the Sting, and the Penal Law or Curse, which is Sins condemning Strength.

57. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.

57. But by Faith, which seeth things to come, we give God thanks, that will raise us from the Dead, and give us final Victory over Death through Christ.

58. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much ye know that your labour is not in vain in the Lord.

58. And now, Brethren, make this necessary use of all. Seeing our Faith and Hope of a Resurrection and future Life assureth us, that none of our Christian Labour or Suffering shall be in vain, or to our loss, or without a glorious Reward, what remaineth, but that against all Temptations you be steadfast and unmovable, and do Gods Work with all your Power, abounding in Labour and Patience to the end?

ANNO-

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ANNOTATIONS.

AS this Chapter is of great use for our Instruction, so it is not without many Difficulties to our Understanding.

I. It's needful to be observed, into how narrow a room *Paul* reduceth the Gospel, or Articles of Faith concerning Christ; and how greatly herein they differ from him, that condemn, excommunicate, or persecute those who believe These, and all the Bible besides, if they subscribe not to the Truth of all their Articles and Forms superadded, and the justness of their numerous Canons.

II. The Apparition of Christ to the Five hundred, and to *James*, seemeth part of that which St. *John* saith was not by him written: So that part of the Evidence of Christs Resurrection should be enough to cause us to believe it.

III. Though it was but *some* at *Corinth* that denied the Resurrection, the Church was faulty in bearing with them: yet Separation from that Church for their sakes is not required, nor allowed by the Apostle.

IV. The *Socinians* from the 19th. Verse, and divers others, gather, That *Paul* denieth the Felicity of our Souls before the Resurrection, because he intimateth, That if there were no Resurrection, (but only an Immortality of the Soul) Christians were the most miserable Men, and their Faith and Sufferings vain, and they were yet in their Sins, *&c.* The Matter is weighty, and the Solution hath its Difficulty. Some say, That because the Heretical denied the Immortality of the Soul, as well as the Resurrection of the Body, *Paul* supposeth this, and answereth them as to both: And they say, That ἀνάστασις signifying but to *stand up*, that is, to live again, includeth the Life of the Separated Soul, as well as the Resurrection of the Body. Others say, That *Paul* speaketh only of the *Man*, and not of the Soul alone, which is but part of the Man. Soul and Body are essential to a Man; and as a *Man* he may be miserable, because part is so, (as a Tooth-ach is to the whole Body) though the Soul be happy. Others say, That the Felicity of perfect Man at the Resurrection will be so much greater than that of the Separated Soul before, and also that this Separate State is so darkly revealed to us, that the Apostle maketh light of it in comparison of the latter. The first of these Opinions is not inconsiderable; but the chief Answer is by a stricter Exposition of the particular Texts. And, 1. Verse 19. argueth thus: [If we believe in, and suffer for a Christ as risen, who is not risen, then he cannot save us either as to Soul or Body; and then we are the most miserable sort of Men. For our Hopes in him, for the Time and Things of this Life only, affords us less than others have, his Kingdom being not of this World] This Argument is not against, but for the Immortality of the Soul.

So Verse 32. [*What advantageth it me if the dead rise not?*] *i. e.* Neither Soul nor Body is advantaged by suffering for a Christ as risen, who is not risen.

V. The Comparison of *Adam* and *Christ* is as hard, seeming to mean, that *Adam*'s Soul, and his Posterities, as such, are not Immortal. But indeed it implieth no more than this: 1. That it's called, *Gen.* 2. *a Living Soul*, but Christ *the Lord of Life*. 2. That *Adam* had but a Soul breathed into him by Creation on Earth; but Christ was in Heaven from Everlasting, the Living God. 3. That *Adam* propagated only Humanity; but Christ also Sanctity and Felicity. 4. That *Adam* by Nature had but a loseable Capacity of Bodily Life continued, and Heavenly Felicity; and by Sin came short of both: But Christ hath Life in himself, as the Root of Holiness and Happiness in Heaven, which he will give Believers, both to their Souls and Bodies, and will give a Bodily Resurrection to all Men.

VI. Ver. 24. The Kingdom delivered up to the Father, is but that Government which Christ useth to recover and save Sinners, and is no addition to the Father, nor diminution to Christ: But as a Prince undertaking to reduce Rebels, layeth down his Commission and Arms when he hath done his Work, and yet increaseth his own Honour; or as a Physician giveth up his Hospital, when he hath healed all the Sick. And it is like, yea, certain, that when Christs acquisitive Mediation is finished, he will still be some sort of Mediator of our Fruition: For we shall still behold his Glory.

VII. Ver. 37. 38. seem to intimate, That the Body that shall rise is not the same that was sowed, but such a Body as God pleaseth anew to give. Doubtless it is the same in some respect, and not the same in all respects: And to be able to know just how far it is or is not the same, is too hard for us, and may be quietly left to the Will of God. The Seminal part of the Grain (Matter and Form) liveth in the new Fruit, in which it springeth up, (as the Seminal part of Man begins his Being in the Womb) but the added Mass which makes up the Root, the Stalk, and Ear, and new Grains, are all drawn from without, from the Water, Earth, and Air, by God, and by the Seminal Spirit. We see that Men oft grow Fleshy, Fat, and Lean again, and at last die with little but a skinned Skeleton: I think few believe, that either Men dying Fat shall rise Fat, or Men dying Lean shall rise Lean; or yet that every Man shall rise with all the Flesh which he ever lived or sinned in, and which daily passed away, or consumed in Sickness. To know how much, and what goeth to identifie the Body, we must leave to God, if we will not pretend to the Knowledge we have not. Nor is it necessary to believe, that all Fowls, Beasts, and Fishes rise again, and go to Heaven, which are ever digested, and made Humane Flesh.

The Apostle likening our Bodies to Seed, maketh some to doubt whether the dead Body have a Resurrection

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ction by any Seminal Vertue, as a Natural Cauſe, or only riſe by Miracle. The latter is moſt commonly held: And yet it is certain, that the Soul taketh with it a Love and Inclination to its Body, which is a ſort of Seminal Diſpoſition. And no mortal Man knoweth whether the Soul take not with it ſome of the Igneous Spirits by which it here operated as ſuch a Body, as Seminal Vertue in Inferior things is lodged in them; and whether at the Reſurrection God uſe that Compoſition of Igneous Matter (or Ethereal) and Spiritual Form, for the aggregation of ſo much more ſuch Matter as ſhall be needful to make up the Glorious, Spiritual, Incorruptible Body. But all this, and how much of the Fleſh we lived in God will raiſe, is to us unknown.

VIII. Ver. 50. That Fleſh and Blood cannot enter into the Kingdom of God, is groſly perverted by them that ſay, That it's only Sinful Fleſh that is meant; or them that ſay, That Fleſh and Blood ſhall enter, but incorruptible. It is proper formal Fleſh and Blood that the Apoſtle mentioneth. Fleſh is the Blood, and other nutritive Juyce, coagulated into that Fibrous Subſtance ſo called, and is the Matter of Food digeſted and aſſimilated unto this. It is made of Earth, Water, and Air; and ſo is Blood. Define them, and nothing that is in Heaven will agree with that Definition. If ſuch Earth ſhall be placed in Heaven, it will ceaſe by tranſmutation to be Earth. To call a Spiritual, Incorruptible, Glorious Body, Earth and Water, or Fleſh and Blood, and place theſe with the Bleſſed Spirits, is but to equivocate, and not to uſe the Words univocally. The two General Councils (*Nice* ſecond, and *Conſtance* before it) differing in other things, agree That Chriſts true Body is in Heaven, but that there it is not Fleſh and Blood: (And yet the Papiſts feign, that he hath ſtill real Fleſh and Blood in the Sacrament.)

Doubtleſs by a Spiritual Body is meant one that is ſo near the Nature of a Spirit, as is fitteſt for ſpiritual and glorious Work; which made many of the Fathers ſay, That it will be an Ethereal, or Igneous, or Luminous Body. But Gods Knowledge muſt be implicitly reſted in, when we have no explict Knowledge.

CHAP. XVI.

1. NOw concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

1. I come next to your Order for Collections for the poor Chriſtians in the preſent Famine at *Jeruſalem*: In which I would have you, as moſt convenient, to obſerve this Order, which I gave to the Churches of *Galatia*.

2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come.

2. The Lords-day being ſeparated for ſacred Works, of which holy Charity is a great part, let every one willingly lay by, as devoted to God for this Service, according to the proportion of his Increaſe, that I may find it ready, and not ſtay when I come for your Collections.

3. And when I come, whomſoever you ſhall approve by your Letters, them will I ſend to bring your liberality unto Jeruſalem.

3. And then, that you may be ſatisfied of the faithful delivery, you ſhall chuſe the Meſſenger your ſelves.

4. And if it be meet that I go alſo, they ſhall go with me.

4. And if I find cauſe to go my ſelf, your own Truſtees ſhall go with me.

5. Now I will come unto you, when I ſhall paſs through Macedonia; (for I do paſs through Macedonia) 6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go. 7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

5, 6, 7. *Note*, That a wiſe Fore-contrivance of our own Courſe of Labour is lawful, but onely with ſubmiſſion to Gods Will.

8, 9. But I will tarry at Epheſus until Pentecoſt. For a great door and effectual is opened unto me, and there are many adverſaries.

8, 9. Hope of great Succeſs, and the oppoſition of many Adverſaries, perſuade me to ſtay at *Epheſus*.

Note, That great Succeſs of the Goſpel oft conſifteth with many Adverſaries.

10. Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo do.

10. See that *Timothy*, when he cometh, be not diſcouraged by diſtruſt, or abuſe; for he is my faithful Helper in the ſame Work of the Lord, in which I ſerve him.

11. Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

11. Deſpiſe him not, but give credit to his Meſſage, and reſpectfully conduct him at his return to us.

12. As touching our brother Apollos, I greatly

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greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

12. *Note*, That *Paul* left him to his choice, and did not suspend or silence him for disobeying an Apostle.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

13. Finally, Your Case is so weighty, and Trial so great, as require your constant watch, your resolved steadfastness in the Faith, a Manlike Strength, Endeavour, and Defence.

14. Let all your things be done with charity.

14. The sum and chiefest Rule that I give you, is, Do all that you do in Love, or Endearedness to one another; and this will cast out Selfishness, Pride, Envy, and Division, and keep you from rash censuring, separating, despising, or abusing one another.

15, 16. I beseech you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints) That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

15, 16. The House of *Stephanas* being the first converted in *Achaia*, and addicted to further Christians with their Estates and Labour, and he being now my Fellow-labourer, submit your selves to him, and to all such.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied. 18. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

17, 18. For they have performed such respectful Offices as you were wanting in. Therefore let such be respected by you.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20. All the brethren greet you. Greet ye one another with an holy kiss. 21. The salutation of me Paul with mine own hand.

19, 20, 21. The Christians of their Family, (or the Assembly that used to meet there for Church-Communion.)

22. If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

22. Those that love the Lord Jesus as their Saviour and Hope, will stick to him, and confess him in Temptation and Sufferings: And if any Man love him not, let him, as accursed, be delivered to Satan, and cut off from God.

23, 24. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

23, 24. The best Benediction I can give you, is by praying, That the Grace of our Lord Jesus Christ may be with you, (for that will render you holy and acceptable to God, and save you from Evil, and bring you to Glory.) I am sure my Love is with you all: May your Loveliness so continue it. *Amen.*

The Second Epistle of PAUL the Apostle to the CORINTHIANS.

CHAP. I.

1. PAul an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God [which is at Corinth, with all the saints which are in all Achaia:] 2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

1, 2. When it is read to the Church at *Corinth*, to whom it is specially directed, to be communicated to others in *Achaia* by them.

3. Blessed be God even the father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

3, 4. ——[By the same Reasons that comforted me, and by the experience of his Mercies, which giveth me a comforting frame of Mind.

5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

5. As

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5. As I ſuffer more than others for Chriſt, ſo I have proportionable comfort by Chriſt.

6. And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, it is for your conſolation and ſalvation.

6. So great is the love of God to you, that both our afflictions and our comforts are intended as means to your comfort; that you may the eaſilier ſuffer as we do, and hope for that comfort that we enjoy, and that all may further your Salvation.

7. And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation.

7. Therefore I hope that ſuffering will not overthrow your Faith, while you look for the ſame conſolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

8. I would have you know how great our ſufferings were in *Aſia*, even beyond our own ſtrength to bear them, and ſuch as put me in expectation of death.

9. But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.

9. But God brought me to this expectation of death, that I might not truſt to my preſent life, but unto God alone, and that as one that can raiſe the dead, and give them a better life hereafter, than that which they lay down for Chriſt.

10. Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver us: 11. You alſo helping together by prayer for us, that for the gift beſtowed upon us by the means of many perſons, thanks may be given by many on our behalf.

10, 11. Who hath delivered us from ſo terrible a kind of Death, and ſtill doth deliver us, and we hope will do till our Work be done: But your Prayers muſt concur as the Means, that God alſo may have all your Thanks.

12. For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards

12. *Note*, 1. That a Chriſtian muſt have rejoicing not only in Chriſts Merits, but in the Conſcience of his own Sincerity. 2. Sincerity is much in Simplicity, and contrary to ſelf-ſeeking fleſhly Wiſdom. 3. It is Gods Grace that giveth this Sincerity. 4. Where it is uſed in eminent Self-denial, it may lawfully be gloried in againſt Detractors.

13. For we write none other things unto you, then what you read or acknowledge, and I truſt you ſhall acknowledge even to the end.

13. For I willingly expoſe my ſelf and Doctrine to your Trial; I write but the ſame things which you have received and own, and I hope will own even to the end.

14. As alſo you have acknowledged us in part, that we are your rejoycing, even as ye alſo are ours in the day of the Lord Jeſus.

14. As I my ſelf have been owned by you as your Comfort, though I have ſome Accuſers, even as you are my Comfort when I render an Account of my Miniſtry to Chriſt.

15. And in this confidence I was minded to come unto you before, that you might have a ſecond benefit:

15. And in confidence of this our mutual Love, I purpoſed to come to you, for the increaſe of your Graces.

16. And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

16. When I carry the Contribution to *Judea*.

17. When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? 18. But as God is true, our word toward you, is not yea and nay.

17, 18. What I purpoſed was with ſubmiſſion to Gods Providence and Will. Had any cauſe then to accuſe me of Levity and Falſhood in my Promiſes, as if my Word were not to be credited? I take God to witneſs, that I ſpake my real Purpoſe in truth, though I was hindred from Performance.

19. For the ſon of God, Jeſus Chriſt, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea. 20. For all the promiſes of God in him are *Yea*, and in him *Amen*, unto the glory of God by us.

19, 20. And more abuſive is it hence to gather my Incredibility in preaching, and the uncertainty of my Doctrine: For Chriſt whom we preached is a certain Saviour, and his Promiſes all ſure, and are ſealed, confirmed,

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confirmed, and proved to Gods Glory, in the Power of our Ministry.

21. Now he which stablisheth us with you in Christ, and hath anointed us, is God: 22. Who hath also sealed us, and given the earnest of the spirit in our hearts.

21, 22. And it is God himself who stablisheth both us and you in Christ, and hath anointed and sealed us, and given us the Earnest of his Spirit, which is his Pledge, and our Security.

23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

23. I do by Oath call God himself to witness, that my not coming yet to you, was not out of any such Falshood, Levity, or Self-respect as my Accusers intimate; but I delayed, as foreseeing how unpleasing it would be to have exercised the Severity among you, which your Sin, before Repentance, required.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

24. Not that we are Lords over your Faith, or have any power to change it; but our Preaching and Discipline is to help your Joy, by casting out Sin, and by stablishing you in Faith, in and by which you must stand and live.

CHAP. II.

1, 2. But I determined this with my self, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

1, 2. But the true cause of my delay to come to you, was, that having reproved you for many Sins, which required sharper Censure if you had not disowned them, I was not forward to grieve you by such displeasing Work, and staid to hear of your Repentance. For your Grief is my own; and none can take it from me, but your selves, by your Repentance.

3. And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoyce, having confidence in you all, that my joy is the joy of you all.

3. And I gave you my Reproof by a Letter, that it might cause that Reformation which might prevent my Sorrow when I came my self: for I ought to have joy in you, as I hope also my joy is yours.

4. For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

4. For I was so far from insulting over you, or desiring your hurt, that I performed that necessary part of my Office with great grief and anguish, and wrote to you with many tears; not delighting to grieve you, but to shew my Love for your Reformation and Salvation.

5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

5. But the Grief which I had by the Sins of some particular Persons, I am far from charging on all the Church.

6. Sufficient to such a man is this punishment, which was inflicted of many.

6. The Churches Censure and Rejection of such a Sinner, is as much Punishment as I judged meet.

Note, That the Punishment was not only in the presence of Many, (that is, the Assembly) but also [*by many*:] For though the Pastor had the Keys, the People were consenting Executioners, by avoiding Communion with the Excommunicate.

7. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

7. But now he is penitent, ye ought to forgive, and comfort him with the notice of Pardoning Mercy from God, lest too much sorrow overwhelm him.

Note, That Sorrow for Sin may be too much; and it is so, when it swalloweth us up, and doth more hurt than good.

8. Wherefore I beseech you that ye would confirm your love towards him.

8. I that judged him for his Sin, now absolve him, and intreat you in Love to receive him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

9. I wrote to you to cast him out, to exercise your Obedience: and so I now do to take him in.

10. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ;

10. As you forgive him, and desire his Restoration, so do I: And I absolve him by Christs Authority, as his Minister, for your own Good and Comfort; Discipline being for the Churches good.

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

11. For we know that Satan hath his Stratagems, and would turn our Justice and Discipline to our hurt, (either by too much dejecting the Sinner, or

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by exaſperating and dividing the Church:) And we would not be over-reached by him: The Means are for the End.

12. Furthermore, when I came to Troas to preach Chriſts goſpel, and a door was opened unto me of the Lord, 13. I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

12, 13. At *Troas* I had great Encouragement in my Miniſtry; but not hearing of you by *Titus*, diſquieted me, &c.

14. Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

14. To God I give Thanks, who cauſeth me to rejoice in the Succeſs of my Miniſtry for Chriſt; and whereever I come communicateth to Men the Knowledge of his Goſpel.

15. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. 16. To the one we are the ſavour of death unto death; and to the other the ſavour of life unto life:

15, 16. For our Service to God is an acceptable Sacrifice, for the ſake of Chriſt, both about them that are ſaved, and them that periſh; to them that abuſe and reject the Goſpel to their own deſtruction, and them that are converted and ſaved by it: For God will be glorified in both, and accepteth our Miniſtry to both, notwithſtanding the various Succeſs.

16, 17. And who is ſufficient for theſe things? For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

16, 17. So great is this Work, that neither I nor any is ſufficient for it, in our own Strength, without Gods ſuitable Help and Grace. But I have the Conſcience of my Sincerity, that I do not as do the Corrupters of the Word of God; but I ſpeak the things of Chriſt in truth, as God inſpired me, and as in his ſight.

CHAP. III.

1. DO we begin again to commend our ſelves? or need we, as ſome *others*, epiſtles of commendation to you, or letters of commendation from you?

1. And ſeeing the Reputation of our Perſons is ſo needful to the Ends of our Miniſtry, let me expoſtulate with you, why you ſhould hearken to them who make it needful to vindicate our ſelves? Am I a Stranger to you? Do I need, as ſome others, to be recommended to you by other Mens Letters? Or by your Letters to be recommended to other Churches? Do I not bring with me the Proof of mine Apoſtleſhip?

2. Ye are our epiſtle written in our hearts, known and read of all men:

2. Your own Converſion by my Miniſtry, which is the rejoicing of my Heart, is more than a Commendatory Epiſtle; and this may be read of all that know you.

3. For as much as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

3. For your Converſion openly proveth, that you are as it were Chriſts own Epiſtle by our Miniſtry, written by the quickning Spirit of the Living God, and not with Ink; not as *Moſes*'s Law, on Tables of Stone; but on your very Hearts. And therefore, as you are the Epiſtle or Teſtimony of the Work of Chriſt, ſo of me, as his Miniſter.

4, 5. And ſuch truſt have we through Chriſt to God-ward: Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.

4, 5. It is of God that I have this Confidence and Glorying: Far be it from me to think that I have any ſuch Sufficiency of my ſelf, to convert Souls; but my Sufficiency and the Succeſs is all of God.

6. Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

6. It is he that hath made me an able Miniſter of the New Covenant; not a Preacher of the Law of *Moſes* written in Stone, but of the Goſpel of Chriſt, who ſendeth us forth by his Spirit, and giveth his Spirit by our Miniſtry: For the Law of *Moſes* curſeth Sinners, and ſheweth them Sin, and condemneth them: But the Spirit of Chriſt doth quicken them, and kill their Sin, and lead them in the way of Life.

7. But if the miniſtration of death written and ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away.

7. For if that Miniſtry of *Moſes*, which by conſequence was of Death, (or of a Law that condemned, but gave not the Spirit of Life) written and engraven by God in Stones, was accompanied with ſo great Glory, that the *Iſraelites* could not endure to look

Moſes

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Moſes in the Face, for the Glory of his Countenance, which yet is now done away;

8. How ſhall not the miniſtration of the ſpirit be rather glorious.

8. Muſt not the more excellent Miniſtry of a durable Goſpel, by which God giveth Men his Spirit, be more glorious? (though we the Miniſters ſeem contemptible.)

9. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

9. The different Covenants ſhew the different Glory of the Miniſtry: For if *Moſes*'s Miniſtration of a condemning Law was Glory, our Miniſtration of a juſtifying, ſaving, Goſpel-Covenant muſt needs exceed his Miniſtry in true Glory.

10. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

10. For as a greater Light maketh a leſſer ſeem as none, ſo the *Moſaick* Miniſtry of the Law had as it were no Glory, being clouded by the Glory of the Goſpel.

11. For if that which is done away was glorious, much more that which remaineth is glorious.

11. For if the Law of *Moſes* (conſidered formally as ſuch, and given to the *Jews* to rule their Commonwealth, and lead them to Chriſt) which was to ceaſe when the Goſpel came, to which it was a Schoolmaſter, was yet given in Glory; much more is the Goſpel, which is to continue, and its Miniſtration, glorious.

12. Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

12. Wonder not then that we ſpeak boldly to you, when we can ſhew ſuch Authority.

13. And not as Moſes, which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

13. We do not as *Moſes* veil our Faces, ſignifying that the *Iſraelites* could not well look to the true End and Meaning of their own Law, which is Chriſt, to whom by Types it pointed them; nor ſee that it was to be aboliſhed by his better Covenant, as it now is. We ſpeak freely to you with open Face.

14. But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which vail is done away in Chriſt.

14. But the Minds of the unbelieving *Jews* were blinded, and to this day the Veil remaineth by this their Blindneſs, ſo that they underſtand not the End and Deſign of the Old Teſtament when they read it. But it's taken away by Chriſt to true Believers.

15. But even unto this day when Moſes is read, the vail is upon their heart.

15. Their Unbelief ſheweth us, that the Veil and Blindneſs is on them to this day.

16. Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

16. But when they ſhall be converted to Chriſtianity, the Veil ſhall be taken away, and they ſhall underſtand the Meaning and Tendency of the Law.

17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

17. And as the Letter doth but point unto the Spirit, without which it doth but kill; ſo it is Chriſt who is that Spirit which is the Sum and End of the Letter and Types: And where the Spirit of the Lord is, there is Freedom and Power of Speech, as well as Deliverance: And therefore we uſe that Freedom with you.

18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

18. And ſo all true Chriſtians, not veiled as the *Jews*, but with open Face, in the open Light, though yet but as in a Glaſs, behold the Glory of the Lord; and by our Spiritual Renovation are changed into the Image of Chriſt, from one Degree of Glory to another, by the Spirit of the Lord, who will perfect his Work.

ANNOTATIONS.

THe fear of favouring *Antinomianiſm* hath tempted ſome to pervert this Chapter, about the aboliſhing of *Moſes*'s Law. I know of no Man that hath written ſo much againſt the *Antinomians* as I have done, nor with ſo much ſucceſs, in caſting down their Libertine Errours in this Land: And yet I abhor running into the contrary Extreme. And therefore I ſay, that it is evident to any unprejudiced conſidering Reaſon, that *Paul* here affirmeth, That the very Law written in Stone is aboliſhed and done away, To ſay, It is only the Glory of the Burning Mount, or of *Moſes* Face, that is done away, is plainly contrary to Ver. 7, 9, 10, 11, 13. I will not tire the Reader with Arguments from ſo plain Words. The Truth is this:

1. The Law of Nature is not done away by Chriſt, but made part of his own Law, into whoſe Hands that and all things are given.

2. The Ten Commandments, except the Preface, and a Word or two in the Second Commandment, and the Determination of the Seventh Day in the Fourth Commandment, are the Common Law of Nature.

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3. Christ also hath expresly made them his Law, by reciting them preceptively: And so they bind all Christians now, as the Law of Nature, and the Law of Christ.

4. God by giving the *Jews* their Laws, gave us Directions to know in the like Cases what is equal or wrong to us.

5. But formally, as it was Gods Law delivered by *Moses* to the *Jews*, it binds not us, and it's done away.

For, 1. It never, as such, bound any but the *Jews*, and the few Proselytes among them. For it was never promulgated to the World: And even the Decalogue was Political, and all made for that Commonwealth. And all the World was never bound to turn *Jews*, nor to dwell or come into a remote Country, no bigger than half *England*.

2. The *Jews* own Commonwealth is dissolved, and so are their peculiar Laws.

3. The Apostle expresly saith, That the Law written in Stone, that was glorious, is done away, *ver.* 7. & 11. 13. compared.

4. *Moses* was no Ruler or Mediator to the whole World.

5. If one part of *Moses* Law, as such, bind, then all of it bindeth, *a quatenus ad omne*; and so we must turn *Jews*.

6. *Paul* expresly nameth Sabbaths as abolished; that is, A Day of Ceremonial Rest, which the Fourth Commandment ordaineth as a Type of Spiritual Rest by Christ.

The Sum is, That we are bound to the Law commonly called Moral, as it is the Law of Nature, and of Christ; but not formally, as the Law given the *Jews* by *Moses*, or as written in Stone.

CHAP. IV.

1. THerefore seeing we have this ministery, as we have received mercy we faint not:

1. Therefore having received a more honourable Ministry than that of *Moses*, Gods Mercy encourageth us, and keepeth us from fainting in our Labours and Sufferings.

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending our selves to every mans conscience in the sight of God.

2. But have renounced those things which cannot endure the Light, lest they should be shamed, but are craftily carried on in the dark; nor do we use deceiving Arts in handling the Word of God, but in the open Light, by Evidence of Truth, we expose our selves to trial, and expect Success.

3. But if our gospel be hid, it is hid to them that are lost:

3. So that if our Preaching be not yet understood and believed, it is not for want of our clear Delivery, but from the miserable Case of lost uncapable Hearers.

4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4. Because the Devil, by the love of worldly things, ruling the Hearts of worldly Men, hath blinded them, that they may not believe the Gospel, and see that Glory which shineth in Christ, who is the Image of God.

5. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.

5. It is not our selves that we commend by preaching to you, or set up for you to believe in; but it is Christ Jesus the Lord, (else indeed our Ministry were inglorious:) and we only manifest our selves to be faithful Servants for your Salvation by Christ, who hath called us hereto, and whose Glory we proclaim.

6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

6. For God, who by his Word created Light, hath shined by Spiritual Light into our Hearts, giving us that Knowledge of God which gloriously appeareth in the Person, Doctrine, and Works of Christ, which he commandeth us to communicate to others.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

7. But we that are thus trusted and honoured of God, are our selves poor, frail, afflicted Mortals, that it may appear, that it is by the Power of God, and not of Men, that the Gospel prospereth.

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9. Persecuted, but not forsaken; cast down, but not destroyed;

8, 9. We are many ways troubled, but not brought to any extreme distress; in straits, but not in despair;

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spair; persecuted by Men, but not forsaken of God; cast down low, and yet upheld, and not destroyed.

10. Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

10. We still bear in our Bodies a memorative Conformity to our suffering dying Lord, that our delivered Bodies also might have some conformity to his Life, by whom we live, and whom we preach.

11. For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

11. For we that yet live are in continual danger of death by Persecutors, for Jesus sake: that we might be Emblems of Christs Resurrection and Life, and a Proof that he liveth, who preserveth us, while we preach that blessed Life which he possesseth, and hath purchased and promised.

12. So then death worketh in us, but life in you.

12. So that in our Sufferings Christs Death is resembled; but his Life in your Conversion and Preservation.

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak;

13. But we have the same Spirit of Faith as you have, and therefore say with *David*, That we speak because we believe.

14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

14. For he that raised up Christ, shall raise us up both from our Sufferings and Death, and present us with you who are the Blessings of our Labours.

15. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

15. For it is for you that we suffer, and labour, and are preserved; that as many have the Benefit, so God may be glorified by the Thanksgiving of many.

16. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

16. Therefore we are not tired in our Labour or Suffering; but while our Bodies suffer and perish, our Souls receive daily new Supplies of Strength and Comfort.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

17. For all our Sufferings for Christ, and Bodily Afflictions, are very tollerable and light, and so short as to be but as for one moment; and so gainful, that they are the Means appointed to procure us a Crown of Glory, which is weighty, and of exceeding Worth, and Everlasting.

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

18. For we intend no worldly End, nor fix our Eyes and Mind on these transitory things, which now are here seen; but on the Glory and Kingdom which is unseen: For the things which are seen are temporary, mutable, and fly away, and therefore are not to be much regarded; but the things which are now to us unseen, are unchangeable and everlasting.

CHAP. V.

1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

1. For by Faith we know, that if our Bodies, which are as a Tent or Tabernacle to the Soul, were dissolved, we have in the Heavens a Building of Gods providing for the Blessed, not like our Houses here made by Man, but Celestial and Everlasting.

Note, 1. That Faith is a sort of Knowledge: We know what God saith is true; and we know this to be his Word.

2. That our Happiness will not be only in the New Earth, and at the Resurrection; but it is a Dwelling in Heaven, now existent, and such as shall be everlasting: And therefore no hope of Christs Reign on Earth, should take down our Hopes and Desires of Heaven.

2. For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven. 3. If so be that being clothed, we shall not be found naked.

2, 3. For in this Body we are under a constant uneasiness, which maketh us groan with earnest desire to be better cloathed, even with the Incorruptible Celestial Glory: For when Death unclotheth us, we shall not be found naked and destitute, (or, as some expound it, [So be it we be not found, as *Adam*, naked in our Guilt, when we enter into the future State.])

4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

4. For our Burdens in this Body are so great, as make

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make us groan: not that we desire Death, as Death; or to be unhoused, or without Cloathing to the Soul: but we would be better clothed with a Heavenly Glory, that that which is Mortal may be swallowed up by Immortal Glory.

5. Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit.

5. And we have good Evidence for the certainty of this Hope: For God himself, who doth nothing in vain, hath made and formed us hereunto: It is he that gave us Immortal Souls, and Faculties to prepare for a better Life: And it is he that hath redeemed us to it, and hath promised it, and provided and commanded us the Means that lead to it, and hath given us by his Spirit those holy Affections, Desires, and Endeavours which are the Earnest of it, and which he will not frustrate.

6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: 7. (For we walk by faith, not by sight.)

6, 7. Therefore we go on in the Confidence and Boldness which beseem Believers, being above the Fear of Death; knowing, that while we dwell here in these Bodies, we are absent from the Glory where God is fully manifested to the Blessed: For it is not things seen which are the Motives, Hopes, and Comfort of our Lives; but it's things believed and unseen.

8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

8. I say, we are bold and comfortably confident in all our Labours and danger of Death, and rather willing to go from the Body, and to be at home or present with the Lord.

9. Wherefore we labour, that whether present or absent we may be accepted of him.

9. Whether we shall yet live or die, we leave to God; but it's our earnest desire, care, and labour, that whether we live here or die, or whereever we are, we may please God, and be accepted by him.

10. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

10. For we must all appear at the Judgment-seat of Christ, where all that we have done will be brought to light, and every Man shall be sentenced and rewarded according as he hath lived and done in the Body, whether it be good or evil, according to that Law which pardoneth penitent Believers.

11. Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

11. It is the knowledge of the Terrours of the Lord, and how woful it will be to be found there unjustified under Guilt, and sentenced to Damnation, which causeth us to make so much ado in the World, to perswade Men to believe and repent, that they may be saved: And God, that knoweth our Hearts and Ways, will justifie us herein, and I hope so do your convinced Consciences.

12. For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart.

12. I say not all this to get your Praise by my self-commendation, but to give you the Matter of an Answer to them that would draw you from the Truth, by drawing you into a disesteem of us that were your first Teachers, and by boasting of themselves by outward appearances, without an answerable inward Worth.

13. For whether we be besides our selves, it is to God: or whether we be sober, it is for your cause.

13. And if any tell you that our Zeal is but crazed Melancholy, (as *Festus* thought of *Paul*) it is in obedience to Gods Command, and for his Work and Glory; (and dare any accuse this of Madness?) And if we be thought to do it soberly, it is not for our Glory, but for your Stability and Safety.

14. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: 15. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

14, 15. If any think we are too zealously transported, let them know, that the greatness of Christs Love to us, and ours to him, constraineth us, and will bear no cold Indifferency: For we have cause to judge, that they are great things which our Redemption intimateth, even that Christ, who died for all, found all Men dead in Sin and Misery; and that he therefore redeemed them by his Death, that they who are recovered by him should not hereafter live to themselves, but to him that died for them, and rose again.

16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

16. Wherefore it is the great things of Spirituality and Eternity which we now look at in our Ministry and Life: We value no Man on meer Carnal Advantages

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tages or Account; yea, if we had been of those that converst with Christ on Earth in the Body, and had eat and drunk in his presence, such Corporal Familiarity is ended, and is not it that our Faith, and Hope, and Preaching most respecteth; but his Spiritual Kingdom, and Glorious Presence, and the Means thereto.

17. Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

17. Therefore if any one be a Christian indeed, a true Member of Christ, he is a new Man, as it were new made by Regeneration. The old Legal and Carnal Mind and Conversation are ceased; his old Mind, and Will, and Life are changed; his fleshly and earthly Mind is become spiritual and heavenly, and all is new.

18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation;

18. The Divine Revelation and the Divine Nature in us, now causeth us to mind and use all things as they belong to God, and as they are all *Of Him*, and *By Him*, and *To Him*; and to overlook comparatively Carnal Interest: and as reconciled, and brought home to God by Jesus Christ, and placing all our Interest and Hopes in him, who also hath committed to us this Ministry, to draw home the World into this reconciled State.

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

19. To tell them, that it was God himself that sent Christ to redeem us, and was in Christ, reconciling the lapsed World to himself, by the Doctrine, Merits, and Sacrifice of Christ, which was performed by his gracious Will for that end; purchasing their Pardon, and not using them as their Sin deserveth, but giving them an Act of Oblivion, on condition of Believing Acceptance; and hath committed to us the Ministry, to preach this Reconciliation to the World.

20. Now then we are ambassadours for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God.

20. By all this they that contemn us may see what is the Nature and Dignity of our Apostleship: We are sent to Men from God, as his Ambassadors, to persuade them to believe in Christ. As though God himself did beseech you by us his Messengers, we pray you in Christs stead, who is the Prime and Great Apostle from the Father, to be reconciled to God, even thankfully to accept his Grace, and to give up Heart and Life to him.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

21. For God hath made Christ to be a Sacrifice for Sin, who himself was sinless; and this in our stead, and for our Pardon and Salvation, that so in him we might have the Righteousness which is freely given us of God, and be Partakers of the Divine Nature.

ANNOTATIONS.

1. THe *Socinians* strive hard to distort the first part of this Chapter, as if it spake of no Heavenly House till the Resurrection: Their first Reason is, Because οἰκοδομὴν, *Domicilium*, is opposed to the Body here, and therefore it must mean the future *Body*. But, 1. by [the *Tabernacle of our Earthly House*] *Paul* seemeth to me to mean both this *Body* and *Earth* together; our present worldly state in the Flesh. 2. Were it otherwise, yet their Conclusion would not follow: For the Heavenly State of Glory without a Body, may be called our House as contradistinct to this Body. 3. Nor is this Objection any thing to the Old Fathers, and some present Divines (as Dr. *More*, &c.) who think that departed Souls have a pure sort of Bodies above, to us invisible; either taking with them some tenacious, igneous Spirits hence, or passing into some Etherial Vehicle there; as even *Mammertus* thought, and others, who yet assert, that Souls themselves are immaterial.

2. Their Second Reason is from *v* 2. because it is called τὸ ἐξ οὐρανοῦ, our House which is *from Heaven*, and not [*which is in Heaven.*] But, ἐξ oft signifieth the Substance, Matter, or thing of which another thing is made; as we say, some things are made *from* or *of* Earth, Stone, Iron, Silver, &c. So here τὸ ἐξ οὐρανοῦ doth necessarily signifie no more, but that our House or Building after Death, will be Heavenly, that is, of Heavenly Substance, Quality, and State.

3. And the Context doth confute the Perverters; For 1. The first verse intimateth that we shall have the Eternal Building *in* Heaven, when the Earthy Tabernacle is dissolved; for the condition ἐὰν intimateth the time.

2. Verse 3. signifieth, that we shall not be found naked; which none could suspect after the Resurrection that believed it; but the putting off the Body might make Men fear.

3. What else can be meant *v.* 6, 8. by being absent from the Lord while we are in the Body, and being absent from the Body, and present with the Lord? And *v.* 9. by *being accepted of him* as the height of our Ambition when we die?

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11. *Verse* 19. is mistaken by many, as if by [*the World*] were meant only [*the Elect*] because *Reconciliation* and not *imputing Trespasses* are mentioned: But the Text most plainly tells us of a *General Reconciliation* and *non-imputation* to Mankind, and a particular to Believers. God did so far *reconcile* and *forgive* the World, as not to deal with them meerly on the terms of the violated Law of Innocency, but to give them a Redeemer, and a Law of Grace, and a Sealed Pardon of all sin, and free gift of Salvation by Christ, on condition of Believing Acceptance; and that is commonly said to be *given*, which is freely by a deed of Gift conferr'd, though Acceptance be implyed or expreſt as the Condition of enjoyment, and a Man may yet wilfully refuse it or neglect it; yea, such Conditions are so naturally necessary, that they use not to be expressed. Yet no Man is *Actually* (but only *Conditionally*) possest of *Pardon* and *Reconciliation*, till that Condition be performed: Yet God was forgiving them on his part, and was not imputing sin and unworthiness of Redemption to them, when he gave them a Saviour. And yet the work of the Ministry remaineth, even to intreat Men to believe and accept this Pardon and Reconciliation as offered; and it is then actually theirs, when they thus accept it. To say, that then *their Faith doth more than Christs did*, or Gods *Grace*, is a putid Cavil. Their *Faith* or *Acceptance* is no efficient cause at all of their Pardon or Justification: It is but a necessary *Receptive Qualification*; he that shuts the Window causeth darkness: But it's sottish to say, that he that openeth it doth more than the Sun to cause light; which he causeth not at all, but removeth the impediment of reception; and Faith it self is Gods Gift of Grace, though Preaching and Perswasion be the means of working it.

CHAP. VI.

1. WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain:

1. We then whose Office is to subserve Christ so your Salvation, beseech you that ye take care that all the Mercy which he hath shewed you in the Gospel, and you profess to have received, be not in vain, and frustrated by any deceit.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)

2. It is of exceeding great moment to know your time and day of Grace: God hath his *accepted time*, and special day of Mercy, which all should watch and take; as it is written, *I have heard thee*, &c. And certainly this is your time and day of Mercy, while Mercy is so freely and fully preached to you.

3. Giving no offence in any thing, that the ministery be not blamed:

3. Our care is to give no occasion of falling to any, nor expose the Ministry to blame, or to the hard thoughts of those that should be saved by it.

4, 5. But in all things approving our selves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.

4, 5. *Note*, What an approved Minister of Christ must endure and do, for the Ends of his Ministry, if he be called to it.

6. By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, 7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8. By honour and dishonour, by evil report and good report:

6, 7, 8. *Note*, By how many means the Work of the Ministry is promoted, and how we must be qualified thereto.

8, 9, 10. As deceivers and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

8, 9, 10. Our Life is made up of seeming, but not real Contradictions. As Deceivers use Craft to hurt Men, we use our Wit and Skill (or Wiles) to save Men; and yet we deliver nothing but the truth: Our Spirit and Spiritual Condition is unknown; and yet our Out-side known to many. We daily are exposed to the danger of Death, and die daily; and yet you see we are alive. We are oft chastened, and yet not killed; we are under many Sorrows in the Flesh, and yet we continually rejoice in God; we are poor, and yet God useth us to make many rich in Grace; we have nothing, and yet by Faith all the World is ours, as ordered by God and used by us for our Spiritual Good Love maketh all other Mens Estates comfortable to us as our own, and God useth all things for our good.

11. O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12. Ye are not straitned in us, but ye are straitned in your own bowels.

11, 12. Our Mouth hath been opened to you in full Communication of the Gospel, and our Hearts enlarged towards you, in Love and Zeal for your Salvation.

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tion. If yet there be any ſtraitneſs and defects in you of Knowledge and Love, it is of your ſelves, and your own deficiency.

13. Now for a recompenſe in the ſame, (I ſpeak as unto my children) be ye alſo enlarged.

13. And Juſtice requireth, that (as Children to a Father) your Love and Kindneſs be large towards us, and that the Fruits of our Miniſtry in you be not narrow and defective.

14. Be ye not unequally yoked together with unbelivers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? 15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

14, 15. Let not Seducers, or Carnal Intereſt, draw you to Communion with Infidels and Idolaters, as if you were inclined to their way, or were yet indifferent in Religion. Partake not externally of their Sacrifices, as if you were of their Society: For how can ſuch Contraries as Righteouſneſs and Unrighteouſneſs, Light and Darkneſs, Chriſt and Belial, a Believer and an Infidel, be united, or have ſpecial Communion, even Symbolical, in the things wherein they are contrary?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people.

16. Will you join the Temple of God and Idols together? God hath made you his Temple, and peculiar People, and promiſed ſpecially to own you in Communion as your God: And will you go to Idols Temples, as if your God had Concord and Communion with them?

17, 18. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

17, 18. Wherefore go not to the Idols Temples, and ſymbolize not with them in Religion to avoid Perſecution; but come out from among them, as a holy People ſegregate to the Lord, and defile not your ſelves with their unclean things, and then God will own you as his Sons and Daughters, while you are pure, and cleave to him.

I. *Note*, That this Command for the Church to avoid Communion with Idolaters and Infidels, is perverted by them that feign it to forbid Communion with Chriſtians and their Churches, if they do but differ in ſome tollerable Opinion or Practice from them, which their cenſorious Ignorance will falſly call Idolatry. They call ſuch Differences or Defects *Falſe Worſhip*, and then ſay we muſt not join in *Falſe Worſhip*: Whereas every faulty Manner of Worſhip may be called *Falſe*, becauſe it is ſo far diſagreeable to the Rule: And no Man offers any Worſhip to God that is not Falſe, if all Faultineſs be Falſeneſs. But it's no Falſe Worſhip that will allow us to ſeparate from Churches or Chriſtians, further than they ſeparate from Chriſt, and Chriſt diſowneth them for that Faultineſs; or than they make any Sin to be to us neceſſary to any part of their Communion. They were very foul Sins, even in Worſhip, that the *Corinthians* were guilty of; and yet none was commanded to come out from them.

And much more are thoſe Papiſts diſpleaſing to God, who caſt out and violently perſecute good Chriſtians, that do but avoid as ſinful ſome Circumſtances or Forms which their Canons impoſe as things Indifferent, or made Neceſſary meerly by themſelves.

Yet is it not the Name of a Chriſtian Church that will make it lawful for us to communicate in Idolatry, or to commit any Sin for their Communion, or to own ſuch Worſhip as we know God rejecteth: But as he pardoneth the faulty Imperfections of other Mens and Churches Worſhip, and of our own, ſo muſt we bear with our own and the Churches tollerable Failings, ſo far as we cannot cure them.

II. They are miſtaken that think it is *unequal marrying* with Infidels, which the Apoſtle here only or chiefly meaneth. The Word tranſlated [*Yoaked*] ſignifieth here rather *Inclined* towards them, as the Ballance is by Weight: And that wh ch *Paul* chiefly pleads againſt all along, is that *Rev.* 2. & 3. called the Doctrine of *Jezebel* and the *Nicolaitans*, which God hateth, which taught the Lawfulneſs of Fornication, and eating things offered to Idols; and this on pretence of greater Wiſdom and Revelation than *Paul* had.

CHAP. VII.

1. HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

1. Having theſe Promiſes, That God will be your God, and own you, and dwell in you, on this Condition, that you keep your ſelves pure to him, from Fleſhly Vice and Idol-Communion; let us avoid all Defilement of the Fleſh, by Fornication, or outward ſymbolizing with Idolaters; and of the Spirit, by entertaining the Doctrines of Seducers, or ſuffering our Hearts to depart from God.

2. Receive us: we have wronged no man,

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we have corrupted no man, we have defrauded no man.

2. And let not seducing Teachers turn you from receiving the Ministry of us by whom you were converted: We have not done by you as they do; we have wronged none, corrupted none, nor covetously over-reach'd or defrauded any.

3. I speak not this to condemn you: for I have said before, that you are in our hearts to die and live with you.

3. It is not censoriously, or for your reproach, that I say this; for you are dear unto me.

4. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

4. It is my Love that makes me use so much freedom of Speech to you, and maketh me boast of you. I am full of Comfort and Joy, to think of your continuance in the Faith.

5. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

5. And our Condition needed such Consolation: for in *Macedonia* our Flesh had no rest from Labour and Trouble; we had Persecution and Opposition without, and Fears within.

6. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

6. But God who comforteth them that are humbled, made the coming of *Titus* a Comfort to me.

7. And not by his coming onely, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoyced the more.

7. Not so much for his Company and Welfare, as for the glad Tidings which he brought of you, even of your earnest desire of me, your sorrow for the Sin which I reproved, and your Zeal in my just Vindication against Accusers, which were my Joy for you.

8. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

8. For though, till I heard of the Success, I was troubled my self that I must trouble you; yet now I repent not of it: for I perceive, that the Sorrow which it caused in you was but short, till the reproved Sinner did repent.

9. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

9. And now I rejoice, not in your Grief, as such; (for Sorrow is but to prepare for Joy by Reformation) but that your Sorrow was godly, and wrought Repentance; which is so necessary to Forgiveness and Salvation, that I am satisfied my plain dealing with you was not to your damage, but to your gain.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

10. For godly Sorrow, as it is commanded of God for your own good, so it worketh Repentance and recovery from Sin, and so the saving of the Sinner: But the Sorrow for Losses and Crosses, which proceedeth from the over-much love of the World, is sinful; and as it doth but hurt the Soul, so doth it the Body, and hasteneth Death.

11. For behold the self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things we have approved your selves to be clear in this matter.

11. Of this you have now experience in your selves; for your godly Sorrow for the Scandals that rose among you, hath wrought great carefulness to search out the Case, and to reform it; great care to clear your selves from partaking in the guilt, great indignation against the Sin; great fear of God, lest he should avenge it; great desire after a Reformation; great Zeal against any Church-pollution in the things of God; yea, and just Revenge on the Offenders by way of Penitence, and on your selves for any degree of guilt: so that you have by all means shewed, that you are clear from the guilt.

12. Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

12. And my sharp writing to you was not meerly to right one Man against the Injuries of another, as an Act of Justice between Man and Man; but it was in love to you, and care of your Souls, that you might not be found guilty before God.

13. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

13. Therefore in these fruits which tend to your own comfort, I also am comforted; to which much is added by the Comfort that *Titus* had among you.

14. For if I have boasted any thing to him of

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of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth.

14. For you have confirmed to him all the good which I boastingly spake of you; so that I have no cause to be ashamed of it: But as I spake truly to you, so I did of you.

15. And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

15. And he is greatly affected towards you, by finding you so obedient, and how you received him and his Message with a careful fear of Gods displeasure, and the guilt of Sin.

16. I rejoyce therefore that I have confidence in you in all things.

16. My expectation therefore of your Obedience, dispersing my fear of you, and increasing my confidence of your stability, doth increase my Joy.

CHAP. VIII.

1. MOreover brethren, we do you to wit, of the grace of God bestowed on the churches of Macedonia:

1. And I think it meet here to give you notice of the Grace of God on the Churches of *Macedonia*, which appeared in their willing Liberality in our Collections for *Judea*.

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

2. How that while they were themselves under a great Trial of Affliction, and in deep Poverty, yet they joyfully abounded in Liberality.

3. For to their power (I bear record) yea, and beyond their power, they were willing of themselves.

3. For they were voluntarily ready, even beyond their Power, which they extended to the utmost.

4. Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministring to the saints.

4. Earnestly entreating us to receive their Contribution, and undertake the administring of it to the Saints at *Jerusalem*, as an Expression of their Communicating Love.

5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

5. And in this they exceeded our hope, first giving themselves to God, and to us as his Ministers, as ready to help us with their Persons, as well as with their Purses.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

6. And so we desired *Titus*, that as he had begun the motion of this Charity to you, he would be at the labour to travel to you, and bring it to perfection.

7. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all dilligence, and in your love to us; see that ye abound in this grace also.

7. Therefore as you are a Church eminent for Gifts of Faith, Knowledge, Speech, Diligence, and Love to us, see that your charitable Contribution abound in answerableness to your Gifts.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8. I do not this as the Master of your Purses, by way of command; but I set before you the good Example of others, and I invite you to give this proof of the sincerity of your Love to me, and to the Brethren: (For Hypocrites will afford us a cheap sort of Love, but not a costly one.)

9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

9. And what can be a stronger Motive to you, than the Example of Christ, who, though he was Lord of all the World, for our sakes lived in the Body, in the Condition of the Poor; and this was to procure us the Heavenly Riches: So that you relieve him reputatively, in relieving his Members; and you imitate him, when you forsake your own Abundance for the good of others.

10. And herein I give my advice: for this is expedient for you, who have begun before, not onely to do, but also to be forward a year ago.

10. And I am the bolder herein to advise you, because you your selves have herein begun, and resolved to go on, a year ago; and therefore it is but agreeable to your own Resolves.

11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.

11. Therefore now perform what then you readily resolved on, according to your ability.

12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

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12. For if there be a true willingneſs, it will be performed according to a Mans ability; and God requireth no more, but accepteth the Will for that which we are unable for.

13. For I mean not that other men be eaſed, and you burdened: 14. But by an equality, that now at this time your abundance may be a ſupply for their want, that their abundance alſo may be a ſupply for your want, that there may be equality.

13, 14. Not that I would lay more on you than your Proportion, to eaſe others: but that now you abound, you may ſupply their want; and that when you are in want, the abundance of others may ſupply your wants.

15. As it is written, He that had gathered much had nothing over: and he that had gathered little, had no lack.

15. In which I may allude to what is ſaid of the *Iſraelites* gathering Manna; [*He that, &c.*] Obey God, and you ſhall not want; and if you abound, what enjoy you of it more than they that have but Food and Raiment? God will reduce all his Servants to an Equality ſuitable to them ſeverally, in the Uſe and End.

16. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you. 17. For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

16, 17. I thank God that *Titus* was as forward to move you to this Work as I; for he did not only yield to it at my requeſt, but of his own accord was forward to go to you about it.

18. And we have ſent with him the brother, whoſe praiſe is in the goſpel, throughout all the churches:

18. And with him we ſent *Luke*, whoſe Service for the Goſpel hath made him honoured in all the Churches.

19. (And not that onely, but who was alſo choſen of the churches, to travel with us with this grace which is adminiſtred by us to the glory of the ſame Lord, and declaration of your ready mind)

19. And who was choſen by the Churches to go with us in this Miniſtration of your Charity to the *Jews*, that God may have the Glory of this notified Concord of Jewiſh and Gentile Chriſtians, and of your ready Minds to ſo good a Work.

20. Avoiding this, that no man ſhould blame us in this abnndance, which is adminiſtred by us: 21. Providing for honeſt things, not onely in the ſight of the Lord, but alſo in the ſight of men.

20, 21. For I took care to avoid all occaſion of ſuſpicion, that I ſhould detain any of this large Contribution to my ſelf, or unfaithfully diſtribute it: Providing that all be done decently and blamelеſly in the ſight of Men, as well as faithfully in the ſight of God.

22. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

22. And with them I have ſent another Brother, whoſe Diligence I have oft tried, but now find him much more willing, being encouraged by my confidence of your forwardneſs.

23. Whether any do enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be enquired of, they are the meſſengers of the churches, and the glory of Chriſt.

23. If any doubting of their Truſtineſs, enquire what theſe Brethren are, let them know, that *Titus* is my Partner and Helper even for your Service; and the other two Brethren are Meſſengers of the Churches (who would not truſt untruſty Men) and an Honour to the Chriſtian Faith.

24. Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

24. So far therefore regard them, as to let them ſee, and the Churches that ſent them, hear the Proof of your Love to me, and to all Saints, by your Liberality, and that I have not boaſted of you in vain.

Note, 1. That *Paul*'s Importunity for this Collection ſheweth that the Caſe was much altered, ſince in *Acts* 4. *&c.* they ſold all and laid at the Apoſtles Feet, and had all things common. And as Men were quickly grown more cold, ſo that was not intended for a conſtant and univerſal Practice, but to ſhew with the Gift of Tongues, the marvellous degree of holy Love and Unity which the Holy Ghoſt was given to effect: For to continue it every where, would have diſabled them all to do much future good with Riches, when all was gone. And perhaps the Chriſtians at *Jeruſalem* were then in greater want by that.

2. We ſee, that even among Chriſtians coſtly Duties come hardly off (elſe *Paul* had not needed all this ado) even where Gifts and Parts are eminent.

3. And yet it is coſtly Duties of Charity that muſt prove the truth of our Faith and Love, which are dead if barren.

4. We ſee, that a Miniſter who ſeeth cauſe obſtinately to avoid being chargeable to any of his Hearers himſelf, leſt they contemn or ſuſpect him as a Self-ſeeker, may yet put on confidence, and be bold and importunate in urging them to Charity for others, and Collections for the Service of the Church and Goſpel.

CHAP.

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CHAP. IX.

1. For as touching the miniſtring to the ſaints, it is ſuperfluous for me to write to you. 2. For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

1, 2. But to uſe many Arguments with you, for the Duty of relieving the needy Saints in general, or for this Contribution in particular, I ſuppoſe it needleſs, you being your ſelves ſo forward to it, that I have boaſted of your readineſs a year ago, which hath quickned the Zeal of many others.

3. Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready:

3. Yet to make ſure, I have ſent the Brethren, leſt it be to do when I come, and my boaſting of you fail.

4. Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

4. For I would not have them of *Macedonia*, if they come with me, by finding your Collection unready, think that you are unwilling, to your diſhonour, and mine, that boaſted of you.

Note, That it's lawful to uſe an honeſt Craft to draw Men to their Duty, 1. By engaging their Reputation in it: 2. And by alluring them by juſt Praiſe.

5. Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready as a matter of bounty, and not as of covetouſneſs.

5. Therefore I ſent theſe three Brethren, to deſire you that it might be ready, (you having notice of it alſo heretofore) that it may appear to be of willing Liberality, and not extorted from covetous Men.

6. But this I ſay, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

6. As to the Proportion, I will ſay but this; All ſhall reap in that meaſure that they ſowe.

Note, That *Paul*'s diſclaiming Juſtification by Works, conſiſteth with this Doctrine, That all Men ſhall be rewarded not only according to the Sincerity of their Hearts, but alſo according to the Degrees of their obedient Will and Works.

7. Every man according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity: for God loveth a chearful giver.

7. Let your Will command you in the proportion: Do it not grudgingly, and as urged and conſtrained againſt your Wills; but as you are truly willing: For God loveth a chearful Giver, and not the outward Deed only, which is againſt or without the Will.

8. And God is able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

8. And it ſhould take off all unwillingneſs, to conſider, that God is All-ſufficient to give you by his Bleſſing ſuch Abundance, that you ſhall always have enough to furniſh you for Good Works, as well as to ſupply your own Neceſſities.

9. (As it is written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

9. For God hath promiſed in his Deſcription of the Righteous, *Pſal.* 112. That he will ſo bleſs him that is charitable and liberal in Good Works, that he ſhall proſper, and have ſupply from God, for all that he requireth of him, and ſhall for ever be rewarded for it, as for that which is part of his Perſonal Righteouſneſs.

10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs)

10. And this is my Benediction and Prayer for you, That God, who giveth both Seed and Increaſe, will ſupply all your Wants, and bleſs your Liberality with the Increaſe of his Gifts, and the Fruits of this your Righteouſneſs to your ſelves.

11. Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

11. That you may be enriched by him in all things, ſo as to feed your Bounty, which when we diſtribute will make many thankful to God.

12. For the adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

12. For the diſtribution of your Charity will not only ſupply the Saints Neceſſities, but alſo cauſe them to give thanks to God, who ſendeth them his Mercies by the Hands of Men.

13. (Whilſt by the experiment of this miniſtration, they glorifie God for your profeſſed ſubjection unto the goſpel of Chriſt, and

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and for your liberal distribution unto them, and unto all men.)

13. The distribution of your Gift will be a convincing Experiment to the *Jews*, that the *Gentiles* are converted to a loving Union with them, and are sincerely subject to the Gospel, and that your Faith is not barren, but effectual and fruitful.

14. And by their prayer for you, which long after you, for the exceeding grace of God in you.

14. And it will provoke them to pray for you, who greatly value you, for the abundant Grace of God, which sheweth it self by such evident Fruit.

15. Thanks be unto God for his unspeakable gift.

15. And as Gifts and Grace, Wealth and willing Minds, are all the unspeakable Gifts of God; to him we return our chiefest Thanks.

CHAP. X.

1. NOw I Paul my self beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2. But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us, as if we walked according to the flesh.

1, 2. And having pleaded with you for the poor Christians in *Judea*, let me next speak for my self. Though some among you report, that my bold Speech to you is onely by Letters, and that my Presence is contemptible; I will by this Letter also use the Meekness and Gentleness which is according to the Command and Example of Christ, in beseeching you not to put me to use that Boldness that else I must do against them that calumniate my Ministry as Carnal and Self-seeking.

3. For though we walk in the flesh, we do not war after the flesh:

3. For though we yet dwell in the Body, our Ministry and Life are not from Carnal Principles, to Carnal Ends, nor by Carnal Means.

4. (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds)

4. For it is not Bribes, or Swords, or outward Violence, but more powerful Arms, by which we batter and cast down the Fortresses of Sin and Satan.

5. Casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

5. It is not Mens Estates or Bodies that we conquer, by Fines, Imprisonments, or Captivity; but even the Conceits, Opinions, and Imaginations of Mens Minds, the Logick of Cavillers, the Philosophy of Opposers, the Pride of *Jews* and *Gentiles*, and all their Misapprehensions of the Christian Verity, and Opposition against it, and bringing their Thoughts and Minds into subjection to Christ.

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

6. And tho we call not for Fire from Heaven to revenge our selves, and gratifie our Passions; yet when the Church is setled in their Obedience, so that the Wheat may be separated from the Tares, God, who hath furnished me with Authority, will not deny me Ability to inflict such Penalties as he judgeth fit for the Impenitent, by delivering them to Satan.

7. Do ye look on things after the outward appearance? if any man trust to himself, that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs.

7. Do you judge by Mens outward Appearance and Ostentation, and judge of me by the meanness of my Garb, and Bodily Stature, and Aspect? If it be Pretence of any Gifts or Authority from Christ, which puffeth up these Men, let them consider, whether we have not as much of these from Christ to shew as they?

8. For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

8. If I should say, that I can shew more Authority from Christ than they can, I should not be ashamed, as unable to prove it: (Yet we pretend to none that is destructive and hurtful to the Church, or any of the Brethren; but onely to such Power as is to edifie and do good.)

9, 10. That I may not seem as if I would terrifie you by letters. For his letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

9, 10. I will not seem to terrifie you by Letters, contrary to what I say in presence: Though my Accusers say, that my Bodily Presence and Speech are contemptible, and not answerable to my Letters.

Note, That Tradition tells us, That *Paul* (according to his Name) was a Man of a very little Stature, and his Voice answerably small; and it may be that hence they raised this Report of his Presence and Speech.

11. Let

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11. Let such an one think this, that such as we are in word by letters, when we are absent, such we will be also indeed when we are present.

11. But let such believe, that when I come, my Deeds shall be as awful as my Words are.

Note, That the thing which *Paul* would have his Accusers fear, was, that by the miraculous Gift of the Holy Ghost they should speed as *Elymas* did.

12. For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

12. I will not imitate them in Self-commendation and Comparisons: but it is their folly and self-deceit, to measure themselves by their own self-conceit, and compare themselves with their own Followers, not knowing the Grace of God in others.

13. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

13. But I will not boast of any thing done beyond the Province and Measure of Gifts assigned and vouchsafed to us of God, as those that would reap the praise of other Mens Labours; but of that which God hath really done by us; of which your selves are part of our Witnesses.

14. For we stretch not our selves beyond our measure, as though we reached not unto you; for we are come as far as to you also, in preaching the gospel of Christ:

14. You know, that when I extend my boasting even to you, that I boast not of that which I never performed: For you are my Witnesses, as being the Fruits of my Ministry.

15. Not boasting of things without our measure, that is, of other mens labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

15. I boast not of Labour in another Mans Province, and of other Mens Performance (as these do.) But I hope that the increase of your Faith will be the increase of my Advantage, and of my Comfort and Reward, whoever helpeth you, it being the Fruit and Increase of the Seed which I sowed.

16. To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

16. I hope by your Increase to have the better opportunity to carry the Gospel beyond you, to the Regions that have not yet received it; and not to boast, as entring on other Mens Labours.

17. But he that glorieth, let him glory in the Lord.

17. But let us all take heed that we glory not in our selves, but purely in God, and for God, that we do his Work, and promote his Kingdom and Honour in the World.

18. For not he that commendeth himself is approved, but whom the Lord commendeth.

18. Self-commendation is no just Praise (but a detection and shame of Pride and Folly.) But it's Gods Approbation and Praise which is our real Honour.

CHAP. XI.

1. WOuld to God you could bear with me a little in my folly; and indeed bear with me. 2. For I am jealous over you with godly jealousie: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

1,2. I would you could bear a little with that which is like to foolish Boasting! Yea, you must bear with me, because it is from a godly Jealousie of Love to you, for Christs sake, to whom I did espouse you as chaste and peculiar to him.

3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

3. But I fear, lest by the Craft and fair Pretenses of them that tell you of a more sublime Degree of Knowledge, as the Serpent by subtilty beguiled *Eve*, by telling her that they should be as God, knowing Good and Evil; so your Minds should be corrupted, while you think that they are edified, by forsaking that Christian Simplicity and Purity which is the true Wisdom.

Note, 1. That fair Promises and Beginnings may end in foul Corruptions.

2. Forsaking Christian Simplicity, is the Corruption of Minds and Churches. That is, 1. Turning from the simple Doctrine of the Creed, and things necessary and sure, to vain Curiosities, and uncertain Affertions and Contentions, on pretense of Orthodoxness, or of higher Knowledge. 2. From the simplicity of Worship, to ludicrous Humane Ceremonies and Formalities. 3. From the Simplicity of Discipline, to Tyranny and Domination, and ensnaring unnecessary Canons and Customs, imposed on the Churches. 4. From the Simplicity of Christian Love and Conversation, to segregate Sects, and to Partiality, and self-seeking worldly Craft.

3. Pretended

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3. Pretended extraordinary Knowledge is one of Satans Methods to corrupt the Church.

4. For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

4. It is one Christ, one Spirit, and one Gospel, that we have preached, and you received: If your new pretended Teachers have another Christ, and Spirit, and Gospel to preach, and can give better Proof of what they say, than I have done for the Christ, Spirit, and Gospel which I have preached, let them shew it, and let them be born with and received.

5. For I suppose I was not a whit behind the very chiefest apostles. 6. But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

5, 6. I suppose that I have no way come short of those that are the most eminent Apostles: If my Speech be as mean and rude as they object, so is not my Knowledge, (which is the thing that they pretend to excel in.) But sure I need not tell you of this, who have had the Proof of it in my Ministry to your selves.

7. Have I committed an offence in abasing my self that you might be exalted, because I have preached to you the gospel of God freely?

7. Is it my offence, that forbearing the ostentation of Learning called Wisdom, I have preached the Gospel of the Cross according to your capacity, and that without putting you to Charge, by taking any Maintenance from you?

8, 9. I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied, and in all things I have kept my self from being burdensom unto you, and so will I keep my self.

8, 9 I did that which had been partiality and robbing, had there not been just cause, &c.

Note, That, 1. One Church ought to contribute to the furtherance of the Gospel to others.

2. This is a close Reproof of the *Corinthians*, whom *Paul* saw so covetous, or suspicious of him, that if he had made himself beholden to them, he had crossed the Ends of his Ministry.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

10. And that you may not think I am covetous, or like to burden you, I solemnly protest, that I will not in *Achaia* give away this Advantage of serving you freely, knowing what occasion some among you would else take to reproach my Ministry.

Note, If it was so meritorious in *Paul* to serve them freely, what a sort of People are they among us, that reproach that Ministry that would, in stead of burdening them, give even their own Estates to the Poor, as well as their Labours?

11, 12, Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

11, 12. This is not, God knoweth, because I love you not; but because I know how some Men watch for an occasion to accuse us; which I will cut off from them, that they may not have an advantage to boast on this account.

Note, That it's very like these Accusers of *Paul* were some rich Men, that complied with the Times for Interest, and took no Pay of the Churches, but deceived them freely, and reproached *Paul* has a poor indigent Fellow, that preached for Bread.

13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

13. For these false Apostles are deceitful Workers, pretending that they are Christs Apostles, and acting as if they were such indeed.

Note, It's no wonder then if there be swarms of false Ministers, pretending to be the true Ministers of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

14. And no marvel, when Satan doth but teach them to do as he doth, who counterfeiteth an Angel of Light, and bringeth in Errour and Sin, by bold pretending that it is Light, and extraordinary Knowledge and Vertue.

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

15. Therefore it is not an incredible thing, that Men should be really the Devils Ministers, animated and taught by him to do his Work, against the Interest of Christ, and Truth, and Godliness; and yet pretend to go beyond Christs own Apostles in preaching Righteousness, Wisdom, and Godliness.

Note, That the Pretenses of Truth, Orthodoxness, Righteousness, Free Grace, Unity, Peace, &c, are no sufficient Evidences of true Ministers. The Devils Ministers may pretend them all, and may cry down Christs Ministers as Carnal, Hereticks, Legal, Schismaticks, &c.

16. I

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16. I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast my self a little.

16. Take it not for Folly to vindicate my Ministry: But if you do, yet hear me, try, and judge.

Note, That *Paul* meaneth, that Boasting is the usual mark of a Fool; but it is no Folly, when the Interest of God and Souls require it: It was seemingly, not really his Folly.

17. That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

17. That which I speak of my self, I speak not as I do the Gospel by Inspiration; and I confess that materially it hath the appearance of Folly in ostentation.

18, 19, 20. Seing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye your selves are wise, For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

18, 19, 20. You can easily bear with a Fool, because you are wise your selves: So bear with me, while I do that necessarily, which they do vainly. You can bear with greater Provocations, even with them that would captivate you to Errour and the Law, and would make a Prey of you, and make themselves your Lords and Masters, and abuse you.

21. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also.

21. I speak of them that reproach me of contemptible Weakness: Though I confess, that Boasting usually signifieth Folly, I will say, that I have as much as they to boast of.

Note, That *Paul* is so cautelous left any by his Example should be tempted by proud Boasting, that materially he calls it Folly, though formally it was not so in him.

22, 23. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: Are they ministers of Christ? (I speak as fool) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

22, 23. They boast that they are *Hebrews*, *Israelites*, *Abraham's* Seed, and Ministers of Christ: And am not I so too? Yea, though my Words be like those of a Fool, I say, that I have laboured and suffered more for Christ, by Stripes, Prisons, and daily dying, than they have done.

24. Of the Jews five times received I forty stripes save one. 25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack; a night and a day I have been in the deep:

24, 25, Scourged by the *Jews* to the utmost severity, beaten by the *Romans*, stoned by the Rabble, thrice shipwrack'd, a Night and a Day in some darksom dangerous Passage at Sea (or a Dungeon so called, as some think.)

26, 27. In journing often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

26, 27. *Note*, That the Sufferings which deter Carnal Men from Religion by Shame and Fear, are the Honour of Believers.

28. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

28. Besides the things that are without my Body, even the Case of all the Churches, which are my daily Care.

29. Who is weak, and I am not weak? who is offended, and I burn not?

29. Every Mans Weakness and Sufferings are to me as my own: The danger of the Tempted and Scandalised is my pain, and care for their preservation.

30. If I must needs glory, I will glory of the things which concern mine infirmities.

30. If you will put me to boast, it shall be of that which worldly Men will turn to my reproach; not of any Preeminence, but of my Sufferings.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32. In Damascus the governour under Aretas the king, kept the city of the Damascenes with a garison, desirous to apprehend me: 33. And through a window in a basket was I let down by the wall, and escaped his hands.

1. *Note*, That through all this Chapter *Paul* calls his Boasting *Folly*, not formally and really, but materially and seemingly, because it's Fools that boast unnecessarily; when the false Apostles made it his Duty.

2. *Note*, That it was no small Quarrel of Brethren (like that of *Barnabas*) which put him upon all this

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Apology, (which else would not have savoured of Humility.) But it was the Intrusion and envious Accusation of such Jewish, Heretical, false Apostles, as he calleth the Ministers of Satan, who endeavoured to subvert the Gospel, and by disgracing him, to frustrate all his Labours, and destroy the Church: It's like to be those called *Nicolaitans*, *Rev.* 2. & 3.

CHAP. XII.

IT is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

1. I know that boasting is unseemly for an humble Minister of Christ: but seeing it is put upon me, I proceed to a higher Matter, even Visions and Revelations from God.

2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven. 3. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth) 4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

2, 3, 4. I knew a Man that was acted by the Spirit of Christ above himself, who above fourteen years ago (whether Bodily, or onely by mental Extasie and Rapture, I know not, God knoweth) was caught up to that Place of Glory called the Third Heavens, and caught up there into Paradise, a Place of Joys, and heard that which neither can nor must be uttered, being unsuitable to the Ears of Mortals, and proper to Possessors.

5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

5. I think this Fore-taste of the Heavenly Glory, worthy to be gloried in: But (though I be the Man) I will not glory in it as my own, who was but passive, and advanced to it by God, to whom all the Glory is due. It is my Infirmities, or debasing Sufferings in the World, which I will call my own, and boast of.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

6. Should I boast of this so great a Gift, to the Glory of the Giver, it would be no Folly: But I lay it by, expecting that no Man judge higher of me, than by what himself shall see or hear.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

7. And lest this Revelation should too much lift me up, there was given me a Thorn in the Flesh, a Messenger of Satan to put me to pain, and keep me from too much Exaltation.

Note, 1. It is most unlikely which some feign to be the sense of these Words, *viz.* That it was a Temptation to Lust: It's most like it was such a Pain as the Stone, or at least some bitter Persecution.

2. Even the holiest Christians, after their most heavenly Acquaintance, are not out of danger of Pride, or being too much exalted.

3. This Spiritual Pride is so dangerous a Sin, that it's a Mercy to be saved from it, even by Bodily Pain.

4. God will hurt the Bodies, to save the Souls, even of his dearest Children.

5. Satan, that intendeth hurt, is oft Gods Instrument to do us good.

6. Bodily Pains are oft the Messengers of Satan, and yet of God.

8. For this thing I besought the Lord thrice, that it might depart from me.

8. *Note*, 1. That it is lawful to pray for the removal of Pain; 2. Yea, to be oft in prayer for it.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

9. And the Answer which I had was not a present removal of the Thorn, but a Word for Patience and Trust in God, *viz.* That his Favour and Grace was sufficient for me, to support and comfort me till deliverance came; and that it is his way in our Weakness to manifest most his helping Power.

9, 10. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

9, 10. It is therefore in Sufferings that I will glory, as being the occasion of my greater Experience of the Love and Power of Christ: Yea, I even take pleasure in abasing Sufferings for him, though not as painful, yet as an advantage to his Grace that strengthneth me, so far am I from being ashamed or impatient of them.

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am

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I behind the very chiefest apostles, though I be nothing.

11. I have said all this as in the Habit of a Fool: but it's you that put it on me, by necessity, who should have vindicated me and my Ministry against seducing Accusers.

12. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

12. Are not you my Witnesses? I appeal to your selves: Among you my Apostleship was fully proved, by patient Suffering, and by miraculous Gifts, and Signs, and Wonders, and Works, done by the Power of God.

13. For what is it wherein ye were inferiour to other churches, except it be that I my self was not burdensom to you? forgive me this wrong.

13. For what Gifts of the Spirit poured out among you? what Signs and Miracles have other Churches excelled you in? The difference between you and others was, that I spared your Purses, and put you to no charge: If that be a wrong, I hope you can easily forgive it.

14. Behold, the third time I am ready to come to you; and I will not be burdensom to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14. A third time I purpose to come to you, and not to burden you, but as to my children, to give, rather than to receive.

15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

15. And I will gladly spend my Time and Labour, and be spent my self, even as to my Strength and Life, for your Salvation, though my Love should be requited with Neglect.

16. But be it so, I did not burden you: nevertheless being crafty, I caught you with guile. 17. Did I make a gain of you by any of them whom I sent unto you?

16, 17. But be it as some object, that though I took no Money of you, I craftily caught you with guile, that getting your Affections, I might hereafter make advantage of you for my self: But my Craft was but to win you to Christ. Did I make a gain of you, by any of them whom I sent unto you? Will you judge of my Design contrary to my Practice?

18. I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

18. Did *Titus*, or the Brother whom I sent to you, make a Gain of you? Did we not all agree in Mind and Practice?

19. Again, think you that we excuse our selves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

19. Think not that I say all this to insinuate my self into your esteem for any by Ends of my own: I speak it as before God in Christ; It is your Edification that is my End in this and all things that I do concerning you.

20. For I fear, lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults: 21. And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

20, 21. For I fear lest when I come I shall find among you these Sins, which are the Characters of Factious Minds, Debates, *&c.* and lest God will humble me among you with grief for you, and mourning over the Impeniteut, that have been guilty of those filthy Sins, which Deceivers and Idol-Feasts have drawn them to; and lest I be forced to be unwelcom to such Persons.

Note, I. Though *Paul* seems to contradict himself in praising the *Corinthians* so largely in the beginning of this Epistle, and describing them so ill in the end: yet, 1. It is not the same Persons that he praiseth and dispraiseth, though of the same Church. 2. We must praise all that is good in Men, when we reprove the evil.

II. *Note*, That the very Characters of factious seduced Professors, are the Sins here named, which therefore we should specially abhor: 1. Debates, 2. Envying Zeal, 3. Wraths, 4. Strifes, 5. Backbitings, 6. Whisperings, 7. Swellings against each other, 8. Tumults. Yet it is very notable, That notwithstanding all these Corruptions, and Abuses and filthy Scandals, *Paul* neither separateth, nor persuadeth any to separate; but leaveth that to the Heretical, who used to separate themselves into distinct Bodies, for the promoting of their Opinions and Parties.

CHAP. XIII.

1. THis is the third time I am coming to you: In the mouth of two or three witnesses shall every word be established.

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1. As the Testimony of two or three Witnesses confirmeth questioned Truth, so my second and third Admonition warneth you to prevent Severity.

2. I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

2. Though I be absent, my Writing may pass for warning as if I were present, by which I foretel you, that if I come, I will not forbear to exercise on the Impenitent the Power given me by Christ.

3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

3. And seeing you call for a Proof of Christs speaking in me, you shall have this further Proof (the Corporal Punishment of the Impenitent by Miracle or Satans Execution): Though sure the Power of Christ attesting my Ministry, hath been so fully manifested among you, that you should have been thereby convinced.

4. For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

4. For as Christ in the State of Humane Weakness was crucified, but by Divine Power was raised, and liveth; so, as we are conformed to him in Weakness and Suffering, we shall shew you that we partake of the Power of God in our Life and Ministry.

5. Examine your selves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

5. If you question my Ministry, do but examine your selves, whether you be Christians or not: If you are, was it not by the convincing Power of Gods Attestation to my Ministry? and do you question that which converted you? If not, you are yet without a Saviour, and in your Sins: And if you deny Christ in you, and his Power shewed among you, you may expect that he will deny you.

6. But I trust that ye shall know that we are not reprobates.

6. And I trust that you shall be convinced that we have not forsaken Christ, nor shall be cast off or forsaken by him.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

7. My Prayer is, That you may be saved from Sin and Seduction, not so much that you may think well of us, but that you may do that which is right, how ill soever you think of us.

8. For we can do nothing against the truth, but for the truth.

8. For as we have no Authority or Commission to do any thing against the Truth, but only for it; so we have no desire to do otherwise.

9. For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.

9. For how much soever we be vilified or afflicted, it is our joy that you are strong, and that it is better with you: yea, it is your Perfection that is our desire.

10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

10. It is to prevent Severity when I am present, and the trouble that you and I shall have in Penalties on you, that I give you this Admonition by Letter: still professing, That Christ hath given me no Power of Tyranny, or against your own good, but only for your Edification. Should I claim any other, it's not of Christ.

11. Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

11. My concluding Valediction is, Be compact together in holy Union; Rejoyce in the Lord; Be of one mind in Faith and Love, though you cannot in lesser things; Live in peace: and then he that would be known to us as the God of Love and Peace, will be among you.

12, 13, 14. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

12, 13, 14. Express Christian Love to one another. The Saints here salute you. The highest Blessing I can wish you is, The Grace of Christ, the Love of God, and Communication of, and Communion in the Holy Spirit. *Amen.*

Note, out of all this Epistle, That though proud tenderness of our Reputation be a Sin, yet it is a Duty to vindicate it when the Interest of the Gospel and of Souls require it; which it did more with an Apostle, than an ordinary Minister.

The

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The Epiſtle of PAUL the Apoſtle to the GALATIANS.

The INTRODUCTION.

THE Scope of this Epiſtle is to reduce the *Galatians*, who began to be ſeduced by thoſe Judaizers that would have not only joyned *Moſes*'s Law to Chriſtianity, but alſo would have put that Yoak on the Gentile-Chriſtians: And it's like ſome Hereticks joined with them. To which end he ſharply reproveth the unſtedfaſtneſs of the *Galatians*; evinceth the non-obligation of that Law, and the Carnality of Judaizing, and the Spirituality of the Goſpel; and that he had his Goſpel by immediate Inſpiration from Chriſt; and that it is not ſingular from the other Apoſtles, nor diſſonant to it ſelf, nor to his condeſcending Practice with the *Jews*.

CHAP. I.

1. PAul an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead). 2. And all the brethren which are with me, unto the churches of Galatia: 3. Grace be to you, and peace from God the Father, and from our Lord Jeſus Chriſt.

1, 2, 3. *Paul* an Apoſtle, not of Men, nor called by Men, but by Chriſt from Heaven, and by his Revelation, atteſted by the Power of God the Father, who raiſed him from the Dead; and all the Brethren with me: to the Churches of *Galatia* we wiſh Grace and Peace from God the Father, and our Lord Jeſus Chriſt.

Note, That *Paul* mentions not [*the Church of Galatia*], but [*the Churches*]; every City that had Chriſtians (like our Corporations) having then a Church, not then put down to ſettle one onely Church called Dioceſane, in ſtead of multitudes.

4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father: 5. To whom be glory for and ever. Amen.

4, 5. Who by dying for our Sins, deſigned to call us out of the World, and ſave us from the Temptations, Vices, Examples, and Practices of wicked worldly Men. To him be Glory for ever and ever. *Amen.*

6. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel:

6. I marvel that you, who voluntarily received the Truth from me, are ſo ſoon turned from the Goſpel of the Grace of Chriſt, to another Doctrine contrary to this Grace, as if it were the Goſpel

7. Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

7. Which is far from being Chriſts Goſpel, contrary to my Preaching, as they pretend; but it is the Doctrine of Men that would trouble you, and would pervert the Goſpel of Chriſt.

8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. 9. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you then that ye have received, let him be accurſed.

8, 9. But I pronounce and repeat it, If I, yea, or an Angel from Heaven, if any Man pretend to preach to you any other Goſpel than that which we have preached, or you received, let him be *Anathema*, renounce him as an excommunicate accurſed Perſon.

Note, 1. That there is no other Goſpel to be expected, beſides that communicated to us by the Apoſtles, and recorded in the Scripture. The Dream of a more perfect Goſpel of the Holy Ghoſt, is wicked.

2. That this Goſpel hath fuller Evidence than if an Angel ſpake from Heaven, and is to be believed before and againſt ſuch an Angel.

3. That it is the Peoples Duty to reject and forſake any Teacher that would bring another Goſpel, or pervert this: Not as Church-Governours, but as Subjects of Chriſt, that muſt be loyal to him, and ſave themſelves.

10. For do I now perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

10. Do

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10. Do I now preach the Doctrine of Men, or Mans Authority, to please Men; or the Word of God, by his Authority, to please him? Am I the Messenger and Preacher of Man, or of God? Which do I serve, and seek to please? For if I please Men as their Servant, I am none of Christs Servant.

11. But I certifie you, brethren, that the gospel which was preached of me, is not after man.

11. I would have you know, that the Gospel which I preach is not Humane, from Man, nor on Mans Authority, nor to gratifie the Will or Worldly Interest of Man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

12. I learned it not of any Humane Teacher, nor took it on Humane Authority, but from Christs Revelation.

13. For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: 14. And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

13, 14. You have heard how I formerly unmeasurably persecuted and wasted the Church, through excess of Zeal for the Tradition of my Fathers, and Religion of the *Jews*, &c.

15. But when it pleased God, who separated me from my mothers womb, and called me by his grace, 16. To reveal his Son in me, that I might preach him among the heathen;

15, 16. But when it pleased God, who by his free electing Grace decreed me to know Christ first my self, and then preach him to the Heathens, which was a kind of separating me to it from the Womb, and when he called me hereto by his meer Grace,

16, 17. Immediately I conferred not with flesh and blood: Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

16, 17. I staid not to consult with any Man, but presently preached the Gospel; nor went I up to *Jerusalem*, to learn of the Apostles there what to preach, but, &c.

18. Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days. 19. But other of the apostles saw I none, save James the Lords brother.

18, 19. It was three years after, before I went to *Jerusalem*, and staid fifteen days with *Peter*, &c.

Note, 1. That though *Luke*, *Acts* 9. 26. put *Paul's* coming to *Jerusalem* near his Conversion, and mention not expressly his three years absence, or being in *Arabia*; yet the brevity of the History proveth not the shortness of the Time: And it was not three years after his going from *Damascus*, but after his Conversion. And *Luke*, *Acts* 9. 23. saith, That it was after much time that he went from *Damascus* (which belonged to *Arabia*); so that it's like that he spent the three years at or near *Damascus*; and when he was escaped, went presently to *Jerusalem*.

2. And though it may seem that three years had been time enough to have satisfied the Church at *Jerusalem* of *Paul's* Conversion, yet it seems that he spent that time in *Arabia* and *Damascus*, to avoid the rage of his Countrymen at *Jerusalem*, and so his remoteness occasioned their dissatisfaction.

20. Now the things which I write unto you, behold, before God, I lie not. 21. Afterwards I came into the regions of Syria and Cylicia; 22. And was unknown by face unto the churches of Judea, which were in Christ: 23. But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. 24. And they glorified God in me.

Note, All this *Paul* writeth to prove that he received not the Gospel from the Apostles, or any Man, but immediately from Christ.

CHAP. II.

1. THen fourteen years after I went up again to Jerusalem, with Barnabas, and took Titus with me also. 2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

1, 2. Fourteen years after my Conversion I went again to *Jerusalem*, &c and told them what Doctrine I preached, and with what success: But severally and privately to the eminent Apostles, that avoiding offence both of *Jews* and *Gentiles*, I might not frustrate my Labours to either of them.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. 4. And that because of false brethren unawares brought in, who came in privily to spie out our liberty which we have in Christ Jesus, that they might bring us into bondage:

3, 4. And

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3, 4. And I would not yield that *Titus* should be circumcised, because some false Brethren crept in to take advantage of the Liberty I used in compliance with the *Jews*, to take occasion by it to bring us into bondage to the *Mosaick* Law, and turn our Liberty into Necessity, and to plead that Conformity to it is our Duty, because in some Degree and Case we yielded to it as lawful, at the present, to avoid a greater Hurt.

5. To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

5. *Note*, That an outward Act of Compliance, which in some Cases may be lawful, must not be done when it will strengthen Church-Tyrants and Deceivers, who by making it necessary, would turn Christian Liberty into Bondage.

6. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no mans person) for they who seemed to be somewhat in conferrence added nothing to me.

6. But even *Peter*, *James*, and *John*, who were the Chief Men, and of Reputation, (God tieth not his Grace to the Dignity of Mens Persons, therefore my Case dependeth not on their Worth:) I say, in Conference they added nothing to me, much less taught me any other Gospel than I had learned of Christ, nor found me faulty or defective in my Doctrine.

7. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8. (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles) 9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

7, 8, 9. But they being satisfied that I was sent to preach to the *Gentiles*, as *Peter* was to the *Jews*; and that God wrought powerfully in me for the Conversion of the *Gentiles*, as he did in *Peter* for the Conversion of the *Jews*, even by many Miracles; these, who are justly reputed Pillars, perceiving Gods Grace, agreed to take me and *Barnabas* for their Fellow-labourers, and that we should preach to the *Heathen*, and they to the *Jews*.

Note, That Dr. *Hammond* thus Paraphraseth it; [*into what City either of us entred*——*and so constitute several Congregations in each City, of Jews and Gentiles.*] And he, with *Grotius*, say, That the two Witnesses, *Rev.* 11. are the Bishops and Churches of these two sorts at *Jerusalem*. If so, Cities had then more Bishops and Churches than one.

10. Onely they would that we should remember the poor; the same which I also was forward to do.

10. That we should make Collections in the *Gentiles* Churches for the Christian *Jews*.

Note, That besides the extraordinary Famine, the *Jews* were generally poorer than the *Gentiles*; 1. Living in a poor and narrow Country; 2. And having at first sold and given their Lands to the Common Stock.

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

11. I withstood him Face to Face, because he was blamed (or, to be blamed) as dissembling.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. 13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

12, 13. *Note*, 1. That it appeareth by this, that it was then the ordinary Practice of the Apostles and Christians at *Jerusalem* to observe the Law of *Moses*, though they absolved the *Gentiles* from it.

2. That *Peter* did this to avoid the Displeasure and Censure of the *Jewish* Christians, in compliance with their Weakness, which is a lawful End.

3. That his Fault lay in letting this weigh down a far greater Evil on the other side, *viz.* the danger of bringing the *Gentiles* under the Law of *Moses*, by making it seem necessary. This Case is much like as if some doubtful thing should by Canon or Custom be imposed on Christians; and one Party saith, *You may do it*; and another saith, *You must do it, or you sin*: And they that say *we may*, though they know it be *unnecessary*, for fear of displeasing the Imposers, separate from the Refusers, and forbear Communion with them, and thereby harden them in their Errour, and would ensnare the rest.

14. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

14. When I saw that this Cause was not according to the plain simplicity of the Gospel, nor answered the ends of our Preaching, but was the way to seduce the *Gentiles* to *Judaism*, I said to *Peter* before all (because the Case concerned all) seeing thy own Practice

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Practice before the *Jews* came, sheweth that thou thinkest not that the *Gentiles* are bound to live as the *Jews* do after *Moses's* Law, why dost thou now seem to tell them the contrary by thy contrary Practices, as if *Judaizing* were necessary to them?

15, 16. We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by works of the law shall no flesh be justified.

15, 16. We our selves who are *Jews* by birth, and not the Seed of Heathen Idolaters, yet knowing that it is not by the works of the Law, but by Faith in Christ that we must be justified, have become Christians that we might be justified by this, and not by the Works of the Law, which none are justified by: And shall our Practice now seem to intimate the contrary, and gainsay our Faith?

17. But if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sin? God forbid.

17. For if you feign us to be sinners, and guilty of Gentilism, because we communicate with the Uncircumcised, you hereby would make Christ to be our Leader and Teacher to sin; for it it is he that taught us this: And dare you charge Christ with Sin?

18. For if I build again the things which I destroyed, I make my self a transgressour.

18. For if we that have preached Deliverance from the Law, and that it doth not justifie us, do now intimate the contrary by our Practice, we confess our selves Sinners in teaching such Doctrine heretofore.

19. For I through the law am dead to the law, that I might live unto God.

19. The Law it self hath taught me not to trust it for Justification, nor to live in the Bondage of it, but to look for Life towards God by Christ.

20. I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

20. As Christ was crucified, and took away this Wall of Separation, and Yoke of Bondage; so I am now a Member of his Body, the Catholick Church, and am dead to the Law, and it to me: But I have a better Life, by which Christ liveth in me, both objectively, as trusted, and loved; and efficiently, by his Spirit. And now it is by Faith in him, who loved me, and gave himself for me, that I live.

21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

21. I do not by returning to the Law make void all the Design of Grace in our Redemption: Christ is dead in vain, if Righteousness must be by our performance of the Law of *Moses*; for what need we then any other Sacrifice for sin, or to be Redeemed from its Curse?

CHAP. III.

1. O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

1. So great is your folly in inclining to *Judaism*, that you seem in it as men bewitched, and deprived of Reason, to turn from Grace to the Law so soon, when Christ crucified for your deliverance hath been so plainly preached and set forth before you.

2. This onely would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. Do but answer me from your own Experience: Have you not received the Spirit your selves? (some for Miracles, or Tongues, and the sincere for Sanctification:) If not, you are none of Christs: If yea, then by what means did you receive it? Was it by the Works of the Law? (you will not say it:) or was it by hearing the Gospel of Faith?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3. Are you so foolish, as having received a Spiritual Doctrine, and having received and seen the Gifts of the Spirit by it, which are its Seal, that you should think it your growth or perfection to turn to the Carnal Ceremonies of the Law, which gave you not the Spirit?

4. Have ye suffered so many things in vain? if it be yet in vain.

4. Will you lose all the sufferings which you have undergone? If you turn to the Law, you lose them all.

5. He therefore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

5. Are the Miracles that are wrought among you, and the Spirit communicated to your selves, given from God by the Ministry of the Law or its Works, or by the Preaching of the Gospel?

Note, That

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Note, That here is a strong Evidence for the Matter of Fact, That the Gift of the Spirit, and the Working of Miracles, were then things certainly existent: Else when *Paul* appealed to these seduced *Galatians* themselves, as to Men that had the Spirit and these Miracles among them, and that with the provoking Words of [*foolish* and *bewitched*], how easily would they have confuted him, and said, They knew of no such thing? This had been the likeliest way to turn them from Christianity with scorn, to make that his Proof, which, if false, must be so known to them all.

6. Even as Abraham believed God, and it was accounted to him for righteousness.
7. Know ye therefore, that they which are of faith, the same are the children of Abraham.

6,7. As it was by believing and trusting Gods Promise, that *Abraham* was accounted righteous; so it followeth, that it is Believers that are his Seed as Heirs of the Promise.

8. And the scripture foreseeing that God would justifie the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

8. And the Scripture foretelling that God would justifie the Heathen, as he did *Abraham*, by Faith, did in effect preach this Gospel to him then, when it's said, [*In thee shall all Nations be blessed*,] and therefore not the Jewish Nation onely.

9. So then they which be of faith, are blessed with faithful Abraham.

9, So that if the Promise be made to them in *Abraham*, they that have the same Qualification of Faith, must needs be they that are blessed in him, though they keep not the Law of *Moses*, which *Abraham* did not, nor the *Gentile* Believers.

10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

10. For all that trust for Justification and Life, to their own doing the Works of that Law, and not to the free Grace of God in Christ, must needs be cursed, and not justified by it: For it saith, *Cursed is every one that continueth not, &c.* which no man doth.

11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12. And the law is not of faith: but, The man that doth them, shall live in them.

11,12. It's evident, that before God none is justified by the Law: For it's said, that *The just by faith shall live*: But the Law considered in it self, as distinct from the Promise, doth not give Life on condition of Faiths receiving it as a free Gift, but on condition of doing all that it commandeth. (Though the Law, as subordinate to the Promise, be of Faith.)

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

13. That Law which curseth us, doth not justifie us: but so doth *Moses*'s Law: and therefore came Christ to redeem us from that Curse, suffering as a Sacrifice for us a cursed Death.

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

14. That the Blessing which was pronounced to *Abraham* as a Believer, might come on all (*Jews* and) *Gentiles*, who are Believers; and we might through Faith receive the promised Gift of the Holy Ghost, (as we have done.)

15. Brethren, I speak after the manner of men; Though it be but a mans covenant, yet if it be confirmed, no man disanulleth or addeth thereto. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

15,16. Even Men presume not to violate Covenants: And Gods Promise to *Abraham* was to him and his Seed, which immediately was *Isaac*, prefiguring Christ eminently: (Though as all the Carnal Seed also sprang from *Isaac*, so all Believers be included as springing from Christ.)

17. And this I say, *that* the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect.

17. And so the Covenant to *Abraham*, as the Father of the Faithful, including a Promise of Christ and his Seed by Faith, was not nulled by the Law, which was Four hundred and thirty years after: But if Justification before was by Faith, it must be so still, and so all true Believers justified.

18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

18. For if the Blessing meant in that Covenant with *Abraham* be given on condition of keeping *Moses*'s Law, then cometh it not by free gift, as it did to *Abraham* by that Promise: But God gave it freely by Promise to *Abraham*, without his keeping that Law.

19. Wherefore then serveth the law? It was added because of transgression, till the seed should come, to whom the promise was

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made; and it was ordained by angels in the hand of a mediator.

19. To what use then was the Law given? To convince Men of Sin, and restrain them from it, and make them know the need of a Mediating Saviour; whom *Moses* typified as a Mediator, in receiving the Law from the Ministry of Angels.

20. Now a mediator is not a mediator of one, but God is one.

20. Now Mediation is between two Parties: Of these, that God is one who made the Promise to *Abraham*, and justified him by Faith, and surely is not mutable.

21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

21. And hath this One God contradicted his Promises by his Law? By no means: Therefore he intended not that the Works of the Law should be our justifying Righteousness; which it must have been, if it could have given Life by the meritorious keeping of it: and so God should have overthrown his former way of Justification.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

22. But the Scripture tells us, that all Men are under the Guilt of Sin, and the Law doth not justifie Sinners that break it: Therefore none can be justified by it. And this it doth, to teach us to look for Life by a Promised Christ.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

23. But before the Gospel and Christ Incarnate came, which now as Objects constitute our Faith, we *Jews* were under the restraint and tutorage of the Law, to teach us to wait for Christ, who is the Truth and End of the Law.

24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

24. And so the Law to us *Jews* was suited to our Youth and Rudeness, to keep us as a School-master in a learning and restrained State, and prepare us for the Gospel, and teach us to look for Justification by Faith in Christ alone.

25. But after that faith is come, we are no longer under a school-master.

25. But now Christ is fully revealed to our Faith, we are no longer under that preparatory Tutorage of *Moses*'s Law.

26. For ye are all the children of God by faith in Christ Jesus.

26. For now all you that are sincere Believers, are from under the bondage of legal servile Tasks and Fears, and are taken into the Family of God, as his adopted Children, by Christ, whom you believe in. And all of you profess your selves to stand in this Relation and Hope.

27. For as many of you as have been baptized into Christ, have put on Christ.

27. For as many of you as have sincerely consented to the Baptismal Covenant, and so been baptized into the Faith of Christ, and Relation to him, have thereby even put him on as your Garment, and wholly given up your selves to him, and so as his Members are united to him: And all that are baptized have professed this, which the Sincere perform.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

28. So that the difference between *Jew* and *Greek*, Bond and Free, Male and Female, maketh no difference in your Relation to Christ, and your Justification and Salvation by him.

29. And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

29. And if you be Christ's, who was eminently *Abraham*'s Seed in whom all Nations by Faith are blessed, then it must needs follow, that you also are *Abraham*'s Seed in and through Christ, and so are justified as *Abraham* was, by Faith, without the keeping of *Moses*'s Law.

CHAP. IV.

1. NOw I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; 2. But is under tutours and governours, until the time appointed of the father.

1, 2. As Heirs enjoy not their Estates in Minority, but under Guardians are used like Servants, till Maturity;

3. Even so we, when we were children, were in bondage under the elements of the world:

3. So the State of Legal Ceremonial Bondage was suited to our rude Minority.

4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, 5. To redeem them

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them that were under the law, that we might receive the adoption of sons.

4, 5. But when God, who carrieth on his Works from low Beginnings to Perfection, saw it meet to use us as at Maturity, he sent his Son into the World, whose Humanity was made of a Woman, made under the Law, which he perfectly fulfilled, that he might redeem those that were under the Law from its Bondage and Curse, that they might henceforth serve him as Sons, not in Legal Terrour, but in Love and Joy.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6. And as Fathers communicate their Natures to their Children, (and not onely their Names and Inheritance) so God having called you in Christ by Grace into this State of Adoption, from the Servitude of Sin and the Law, hath sealed you with his Sanctifying Spirit, whereby in the Belief of his Fatherly Love to you in Christ, your new Natures are inclined to love and trust him, and depend on him, and seek to him in all your Wants and Streights, as Children to their Parents. This is your Mark of Adoption.

Note, That as *Adoption* is taken in two senses and degrees, so is the Gift of the Spirit. 1. To be so far Redeemed by Christ, as to be brought from under Sin and the Law and Curse, into a State of Sonship and Life, by a Conditional Deed of Gift or Promise, that is, so Men will accept and not reject the Gift; this is a Conditional Adoption, and with this there goeth a measure of the Spirits Operation, which should draw all, and doth draw the Elect to the first true Faith and Repentance, by Vocation.

2. But to those that thus actually believe and repent, and so receive Christ, and are united to him, is given with him the Gift and Relation of actual Adoption; and these have actually the Spirit of Holiness, Love, and Adoption, even possessing them.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

7. So that now you are not Slaves, or meer Servants, ruled by constraint of fear, and so not under the bondage of that Law, which doth work by cursing Terrour; but you are Sons, and under a Fatherly Government; and if Sons, then have you right to the Inheritance by Christ.

8. Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

8. But before you were brought to the true Knowledge of God; you *Gentile* Christians were the worst of Slaves, serving them that are no Gods at all; and the *Jews* thought there was no hope of you, but by becoming Proselytes to them: And now Christ hath delivered both you and them.

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye desire again to be in bondage?

9. And now you have learned the Knowledge of God, or rather were by his free Mercy known first of him, and called home by him, what should more you to encline to forsake this State of Liberty, and of Sons, to become Servants under either Jewish or Gentile Bondage, or that Law whose Ceremonies were suited to a poor and weak sort of People?

10. Ye observe days, and months, and times, and years. 11. I am afraid of you, lest I have bestowed upon you labour in vain.

10, 11. You keep the Jewish Ceremonial Sabbaths, Feasts, and Fasts, as if that Law were obligatory to you: This maketh me fear left I have preached the Gospel to such in vain.

12. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

12. Brethren, reject not my Counsel and Example, for it is for your own Interest and Liberty that I speak, and not for any Gain of my own: Your Dissent doth not hurt me, but your selves.

13. Ye know how through infirmity of the flesh, I preached the gospel unto you at the first. 14. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

13, 14. You know that I was so far from seeking any Ends of my own, when I first preached the Gospel to you, that it cost me suffering in the Flesh from Persecutors: And though by this I was rendred vile in the eyes of the World, and few will own Men in their Sufferings, yet you did not for this despise me, or reject my Doctrine; yea, you received me as you would have done an Angel, or Christ himself, with Kindness.

15. Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

15. How happy did you then think your selves in the Comfort of the Gospel? And how is the Case now altered? For I testifie for you, that your respect to me was so great, that you would not have thought your very Eyes too dear to have given me, had it been needful.

16. Am I therefore become your enemy, because I tell you the truth?

16. And have I forfeited all your Love, by telling you the truth, which speaketh your Liberty and

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Peace with God, though it may expose you to some suffering from the *Jews*.

17. They zealously affect you, but not well; yea, they would exclude you, that you might affect them.

17. They sollicit you with zealous Expressions of Love; but it is not to do you good; nor is erroneous Zeal and Kindness profitable: Yea, they would cast you out of your Spiritual Liberty and Grace, that they might obtain a Mastery in your erroneous affections to them.

18. But it is good to be zealously affected always in a good thing, and not only when I am present with you.

18. Zealous Affections are Good when they are laid out on that which is good: But then it should be constant, and not liable to be changed by Seducers, if your Teachers be but absent from you, and not at hand to confute them.

19. My little children, of whom I travail in birth again, until Christ be formed in you, 20. I desire to be present with you now, and to change my voice, for I stand in doubt of you.

19, 20. You are to me as my Children, and I am again in painful care of your Salvation, till I hear that you are resolved Christians in sincerity. I desire, and did purpose to come to you: For being in suspicion and fear of you, I would know better what to say to you, than at this distance I can.

21, 22. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

21, 22. Did you mark and understand the Law which you hear, you would not desire to be under it. You may read, That *Abraham* had two Sons, One by *Hagar* a Bond servant, the other by *Sarah* his Free and Lawful Wife.

23. But he who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise.

23. *Ismael* was born of *Hagar* by ordinary carnal Generation; but *Isaac* was born of *Sarah*, by Gods Promise, and his Power, above the ordinary course of Nature.

24. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

24. Which are to be allegorically understood, as denoting the two Covenants; One, that of the Law, given at Mount *Sinai*, which being a Law of Servitude and Fear, is well signified by *Agar*.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

25. For *Hagar* signifieth Mount *Sinai* in *Arabia*, and prefigureth the present State of *Jerusalem*, which is outwardly in bondage to the *Romans*, and inwardly to their Law.

26. But Jerusalem which is above is free, which is the mother of us all.

26. But the *Jerusalem* above in Heaven, of which true Christians on Earth are Heirs, and to which they belong by Promise, Initiation, and relative Union with Christ, which is the Mother of us all that are Children of Promise, (the Gospel and Spirit coming from Heaven, and our Inheritance being there) is fully freed from all Bondage, and so are we all initially in our Gospel-Liberty.

27. For it is written, Rejoyce, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the desolate hath moe children than she which hath an husband.

27. For it's written, *&c.* The Christian Church, which before Christs coming was but in obscure Rudiments, and after was but as a Grain of Mustardseed, a little Flock, shall become Catholick, and be incomparably greater than was the *Jewish* Church.

Note, That whereas many Expositors take [*Jerusalem which is above*], or [*Supernal*], to mean only [*the Church on Earth*], because it is caused by Grace and Revelation from Heaven, and tendeth to it, they causelesly give away a plain Text which proveth the Immortality of the Soul, and its Felicity presently upon our Death: As if [*Jerusalem above*] were but [*Jerusalem on Earth, caused from above*;] and so was *Moses's* Law, and the old *Jerusalem*. The Heavenly Society containeth the Spirits of the Just made perfect, with the innumerable Company of Angels, *&c.* *Heb.* 12. To this we are joined in the Relation of *Heirs*. When it is said, That this shall come down with Christ at Judgment, it implieth, that it was *with Christ* in Heaven before; and he hath promised, that where he is, there his Servants shall be also, *Joh.* 12. 26. And that some Expressions here signifie the Church on Earth, is not against this; for the Church on Earth is but the lower part of that in Heaven.

28. Now we, brethren, as Isaac was, are the children of promise.

28. We are Children by Adoption and free Gift, and of a freely-given Inheritance.

29. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

29. As *Ishmael* persecuted *Isaac*, so now the *Jews* and Carnal Seed do persecute Christians, the Spiritual Seed.

30. Nevertheless, what saith the scripture? Cast out the bond-woman and her son:

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son: for the son of the bond-woman shall not be heir with the son of the free-woman.

30. But as the Scripture saith, [*Cast out, &c.*] so the unbelieving *Jews*, that trust to the Works of the Law for Life, shall not inherit the saving Privileges of the Christian Church.

31. So then, brethren, we are not children of the bond-woman, but of the free.

31. So then we that are the Children of Promise, saved by Faith, are not under the Bondage of the Law, but delivered from Sin and Curse by Christ.

CHAP. V.

1. STand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1. It is not a vain thing which Christ hath purchased for us; undervalue not this Freedom, and cast it not away, but hold it fast, and do not causelessly return to the Yoak of *Jewish* Bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3. For I testifie again to every man that is circumcised, that he is a debter to do the whole law.

2, 3. I *Paul* tell you, That if you be circumcised, as these Men tell you must be, (*Acts* 15.) that is, as it binds you to *Moses*'s Law as the Condition of Salvation, you renounce the Deliverance purchased by Christ, and so he will be no Saviour to you: For, to be so circumcised, is to bind your selves under that whole Law and Covenant of Works.

Note, That as *Baptism* Physically taken is but Washing, and is not Baptism in the Moral sense, which is, a Sacramental Covenanting with Christ by that Figure; just so the Physical Act of *Circumcising* is not *Circumcision* in the proper Moral sense, but using it as a *Covenanting* Sign: And as *Abraham* used it as a Seal of the Promise to him as a Believer, it is *in specie morali* another thing from that used by the Carnal *Jews*, as signing another Covenant: For they used it as a Covenanting Sign that they would keep *Moses*'s Law as the Condition of Life; whereas they ought to have used it as a Seal of the Promise made to *Abraham* and his Seed, and also to bind them sincerely to keep that Law as the Matter of their Obedience, trusting to the Promise for Grace and Pardon. So that *Paul* doth not say, that the *Abassines* that are circumcised for other Ends, or *Timothy*, or such believing *Jews* as were circumcised only to win the *Jews*, had no profit by Christ; but only such as believed those that taught them, [*Except you be circumcised, and keep the Law of* Moses, *you cannot be saved.*]

4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

4. What use is Christ of to you? If you trust to your fulfilling the Law for Justification, you renounce Justification by Grace, and so are fallen from Christianity, and the Covenant of Grace.

5. For we through the Spirit wait for the hope of righteousness by faith.

5. For the Spirit of Christ, which is poured out on the Faithful, causeth them to wait in hope of that Blessedness, of which we are made Heirs by the Righteousness of Faith.

6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

6. For in our State of Christianity, as Subjects of Christs Kingdom, a Man shall not be accepted and justified as circumcised, or as uncircumcised, (though Circumcision, as binding him to the Law of Works, may undo him:) But the Qualification necessary to Salvation is, *Faith working by Love*; that is, such an effectual Belief of the future Heavenly Blessedness, purchased and promised by Christ, as causeth us to place our Trust and Hope on Gods Love, and Christs Merits, and Promise to attain it; and in the sense hereof to love God, and that Glory, above all this World, and our Neighbours sincerely as our selves.

7. Ye did run well, who did hinder you, that ye should not obey the truth?

7. You began your Race of Christianity well: who hath stopped and perverted you from the Belief and Obedience of the Truth of the Gospel, which you then received?

8, 9. This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.

8, 9. This Judaizing was never taught you by me, that first preached to you, or by God: But a few corrupted Men among you, have brought all your Churches into danger of defection.

10. I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be.

10. I trust God will keep the Churches from revolting: but those Persons, whoever they be, that by Seduction trouble and endanger you, shall not escape Gods Judgment, and our just Rebukes and Censures.

11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

11. And as for me, what need I suffer much, if I could conform to the Judaism which these Men would impose? And then how are we still bound to take up

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up the Cross, and suffer with and for Christ? These Conditions, imposed by Christ on those that will reign with him, are then ceased, and the Church is no more a persecuted Society.

Note, That the *Jews*, who took themselves to be not onely Gods peculiar, but his only People, and thought all others contemptible and profane, were yet far greater Persecuters than the Heathens, and that as in zeal for God and his Law. And so are the Worldly, Papal, Tyrannical Clergy at this day, who appropriate the Name of the Church to themselves.

12. I would they were even cut off which trouble you.

12. The hurt that these Men do, who would unsettle and pervert you, is so great, that I would they were even cut off from the Church, if upon personal Admonition they repent not, and so left to Gods Judgment, who oft maketh Satan his Executioner on such Mens Bodies.

13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

13. Christ hath called you to a State of Freedom from *Mosaical* Rites, and from the Curse: Use it therefore thankfully; but yet abuse it not to any Sin, to despise the weak that yet scruple the forsaking of those Rites, or to serve any Carnal Lust or Interest, as if you had liberty to sin.

14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thy self.

14. You are still under a Law; but it is the Law of Love, which, in the Duties which you owe to Man, is fulfilled, if you do but love your Neighbours as your selves, (supposing that you love your selves with a well-guided Love.)

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

15. But if Selfishness and Faction conquer Brotherly Love, and set you on hurting one another, you will stir up those whom you hurt to Self-defence and Revenge, and make your selves so many Enemies, that you will be consumed each of other.

Note, How sottish or malignant are they that preach down Love and Gentleness, and preach to stir up Men to Wrath, Hatred, and Hurtfulness, that they consider not this, and lay it not to heart with fear?

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

16. If you say, That without the Law there will be no restraint of fleshly Sins; I say, Walk in the Spirit of Christ, that is, by his Spiritual Law, and his Spirits sanctifying Inclinations, and then you will overcome your fleshly Lusts, without the Carnal Rites and Corporal Penalties of that Law.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

17. For the Flesh and Spirit are more contrary than the Flesh and *Moses's* Political and Ritual Law. It is the Spirit that the Flesh lusteth against; and it is the Spirit that is contrarily inclined, and must overcome it. These contrary Inclinations keep you in such imperfection, that you cannot be as good and blameless as you would be, (and therefore Grace must pardon you.)

18. But if ye be led by the Spirit, ye are not under the law.

18. But if the sanctifying Spirit of Christ be it that ruleth you, then as you are above the childish Rites, so you so far are above the need of terrifying Penalties; for Love will be your powerful Principle.

19, 20. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

19, 20, 21. Perhaps you'll say, How shall we know Sin, but by the Law? To which I say, That they being Works of the Flesh, against true Reason, and the Spirit of God, the very Light of Nature, and Christs Spirit and Spiritual Word doth make them manifest, such as Adultery, Fornication, *&c.* of which I have told you, and yet tell you, that such shall not inherit the Kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23. Meekness, temperance: against such there is no law.

22, 23. But the Fruits of the Spirit of Christ in all true Christians (them that are not under the Law of *Moses*) are Love to God and Men, Joy in the hope of Salvation and in doing good, Peace with Conscience, and as much as in us lieth with Men, Patience under Sufferings and Wrongs, Kindness and Gentleness, doing all the good we can, Trustiness and trusting God, Meekness and tameness of Disposition, Temperance and Chastity, *&c.* The Spirit of God giveth us a Love to all these; so that such need not penal Terrour to force them to it, nor doth the Law condemn any of these.

24. And they that are Christs, have crucified the flesh, with the affections and lusts.

24. And all true Christians whom Christ will own,

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own, have by his Spirit crucified the Flesh, with its inordinate Affections and Lusts, in conformity to the crucified Body of their Lord, (though he had no Sin,) And this is more effectual against Sin, than all the Curses of *Moses*'s Law.

25. If we live in the Spirit, let us also walk in the Spirit.

25. If the Spirit be the Principle of our New Life, let us do the Works of it.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

26. If you be Spiritual, shew it by avoiding vainglorious Boasting of your own Knowledge and Goodness, and provoking others by proud Contempt, or contentious Opposition. See *Jam.* 3.

CHAP. VI.

1. BRethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thy self, lest thou also be tempted.

1. If any of you be surprised in Faultiness, contrary to the bent of his Heart and Life, you that are indeed spiritual and free your selves, shew it by that Meekness which is the Fruit of the Spirit, in restoring him by Repentance; and use not rough Severity and Contempt, considering how uncertain you are what Temptation may do upon your selves.

2. Bear ye one anothers burdens, and so fulfil the law of Christ.

2. Let other Mens Burdens, Hurts, and Dangers, be to you as if they were your own; help each other to deliverance and ease, and not add to the Load that is upon them: And by this you shall fulful the Law of Christ, which is the Law of Love.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

3. Alas! Man is a poor nothing, unable of himself to stand in trial; and the self-confident, who roughly handle the Faulty, or contemn them, and so think themselves to be something, do but deceive themselves, as the Event will manifest.

4. But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

4. The way of Wisdom is; not to lift up your selves as Wise and Good, by sharp censuring the Faults of others; but closely to try and prove your selves, and your own doings, that so your own Consciences may speak comfort to you, and not to seek Honour by insulting over the Weak, that others may exalt you.

5. For every man shall bear his own burden.

5. For it is not other Mens Goodness or Sins for which Men shall be rewarded or punished, but their own: And therefore they are most concerned to judge themselves.

6. Let him that is taught in the word, communicate unto him that teacheth, in all good things.

6. And to your Teachers, it is the Hearers Duty to maintain them, and communicate according to your own Ability for their Provision and Supply.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

7. Let not Men deceive themselves by a barren Profession; for God will not be deceived: All Men shall reap as they sowe, and be judged according to their Works.

8. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

8. They that seek first Provision for their own Flesh, do live but for a Body that will rot in the Grave; and where then is the Fruit of their Life? (besides the Ruine of their Soul.) But they that in obedience to the Spirit do live a spiritual Life, for spiritual Felicity, shall receive everlasting Life as their Reward.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

9. And let not us be tired with length of Labour, or delay of the Reward: Harvest cometh not as soon as we have sown: When Gods due season is come, we shall certainly reap the blessed Fruit, if fainting make us not come short of it.

10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

10. Let us therefore according to our several Abilities do all the good to all Men that we can, but especially to Christians, who are the Houshold or Church of Christ.

11, 12. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; onely lest they should suffer persecution for the cross of Christ.

11, 12. You see how large a Letter your own Danger hath drawn me to write. They that would draw you to conformity to the *Jews*, are a Carnal sort of Men, that will keep their Worldly Reputation and Safety; and because they cannot suffer Persecution

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ſecution from the *Jews* themſelves, they would draw you to this Conformity with them, that you may ſeem to juſtifie them in their Sin, and pretend that all others are ignorant of Chriſtian Liberty.

13. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

13. For they keep not the Law themſelves, but would keep up their Reputation by getting you on their ſide, to ſtrengthen their Intereſt, and make you their Defence.

14. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

14. But my Glorying ſhall not be in worldly Proſperity, and freedom from Sufferings; but in following a Crucified Chriſt in Croſs-bearing, by whom the World to me is a dead contemned thing, as Chriſt on the Croſs ſeemed to the Men of the World; and my Eſteem and Love of the World are crucified and dead in me, ſo that I can ſpare its Eaſe and Honours.

15. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

15. For in the Judgment of Chriſt, the Chriſtianity which is accepted to Salvation, is neither Circumciſion, nor Uncircumciſion, (though Judaizing Circumciſion be now contrary to Grace:) but it is a New Creature, by the Spirit regenerated to God.

16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

16. And the Peace and Mercy of God will be on all them that walk as New Creatures, by the guidance of his Spirit, placing acceptable Religion in this, and not in Circumciſion or Uncircumciſion. This Benediction I pronounce on them that are the true *Iſrael* of God, and will ſo be accepted by him, however judged of by Man.

17. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.

17. Let not thoſe that profeſs themſelves Chriſtians any more trouble me by their Emulations and Calumnies, and by ſeducing the Churches: For I carry with me the Marks of my Faithfulneſs to Chriſt, even the Sufferings which I undergo for him; which are a better Evidence of his Acceptance, than avoiding Perſecution is to my Accuſers that would ſeduce you.

18. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

18. My Benediction and Prayer for you is, That the Grace of our Lord Jeſus Chriſt may be with your Spirit, to guide, juſtifie, and ſanctifie you, (which will ſave you, when Judaiſm and truſting to the Works of the Law will fail you.) *Amen.*

The Epiſtle of PAUL the Apoſtle to the EPHESIANS.

CHAP. I.

1. PAul an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus: 2. Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

1, 2. *Paul* an Apoſtle of Jeſus Chriſt, called and ſent by his Appearance and Voice to preach his Goſpel, to which God had choſen me; to the Saints and faithful Chriſtians at *Epheſus*, my Benediction and Prayer is, That they may have *Grace* and *Peace*, Holineſs and Conſolation, from God our Father, and Chriſt our Saviour.

3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt:

3. Thanks and Praiſe be given to God the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in Celeſtials, or Heavenly things which tend to Glory, which Chriſt doth purchaſe, promiſe, prepare, and poſſeſs for us.

4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love:

4. As he choſe us as Members of Chriſt, whom he choſe to be our Head, before the World was made, that we ſhould be holy and blameleſs, both which ſummarily conſiſt in holy Love.

5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

5, 6. Ha-

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5, 6. Having predestinated us to become his adopted Children to him in and by Jesus Christ, of his own free and good Will, that so his Grace, wherein he hath made us accepted in his beloved Son, might have the Praise and Glory.

Note, 1. That the Election is from before the Foundation of the World. 2. That it is one Decree or Election of God by which he chuseth Christ to be our Head, and us to be his Members. 3. It is one and the same Election by which God hath chosen us to the praise and glory of his Grace, to be saved, and to be holy and blameless in Love. On Gods part it is by one Act, and on our part it is to one state of Blessedness, (as Generation maketh one Man) though as objectively that *one* have *many* Parts, it may accordingly be named *Many*, and distinguished. And the Essentials are given at once, though the Integrals and Augmentation be after given by degrees. 4. That Love is the sum of that Holiness and Blamelessness to which we are predestinated. 5. That we are not onely Predestinated to Life on condition of *Holiness*, but are Predestinated to *Holiness* it self; and consequently, to Faith and Repentance, and not onely on condition that we believe and repent: And so Election is of Individual Persons, *to Faith, Holiness, and Salvation*, and not onely of Believers to *Salvation*, or of Persons to be saved if they believe. A Conditional puts nothing into being or act. Were the Scripture dark in the Point of Gods free Electing of some to Faith and Repentance, more than others of equal Guilt and Pravity, Experience might fully satisfie us of it.

7, 8. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence,

7, 8. In whom we have deliverance by Redemption, through the Sacrifice of his Blood for our Sins, even the forgiveness of all our Sin, which manifesteth the Riches of his Grace and Bounty, from which this Gift proceedeth; in which he abounded toward us in the exercise of that wonderful Divine Wisdom and Prudence in the way of our Salvation by Christ, which to search and know, is the greatest Wisdom and Prudence of Man.

9. Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself:

9. Having now opened to us the Mystery of his own Will and good Pleasure, which he purposed in himself, but was little known by *Jews* or *Gentiles*.

10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

10. That when he saw the fit time fully come, he might gather into one Universal Church, united to Christ the Head, as his Kingdom and Body, both *Jews* and *Gentiles*, yea Angels and Men, the departed Souls and those on Earth, to be One, I say, in him their Head and King.

Note, Those that confine this to *Jews* and *Gentiles*, yea and those that exclude Angels, force the Text without proof. For though Angels sinned not, Christ may gather us into one Heavenly Society with them, and make us like them, himself being the Head.

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

11. In whom also we have our Lot of Inheritance, being thereto predestinated by God, who calleth whom he pleaseth, and worketh all things according to his own Counsel, Wisdom, and Will.

12. That we should be to the praise of his glory, who first trusted in Christ.

12. That we, who were first called, and made Believers in Christ, might be the First-fruits of his Church, and bring him much Praise and Glory by our Service.

13. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with that holy Spirit of promise,

13. In whom you trusted, when you had heard the true Gospel of your Salvation; and in and by Christ, after you believed, you received the great Gift of the promised Spirit, which is Gods Seal upon you, and the Seal of the Truth of his Promise to you.

14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

14. Which Spirit is given us by God as the ascertaining Earnest of our Inheritance, to fit us for, and assure us of our attaining the Possession of that which Christ hath purchased for those whom he had redeemed to be his peculiar People.

15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16. Cease not to give thanks for you, making mention of you in my prayers;

15, 16. Hearing of the continuance and increase of your Faith, and your Love to all the Saints, (and not onely to those that conform to your Minds in small or indifferent things) do constantly give thanks to God for your Stability, and daily pray for you.

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him:

17. That he that is the God of our Lord Jesus as Man, who sent him, and raised him from the dead, and

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glorified him, would give you yet more of the Spirit of Wisdom and Revelation, that you may know yet more of the Mystery of his Love in our Redemption by Christ.

18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

18. That your Minds being yet more illuminated, you may fullier and clearlier know, to what glorious Hopes he hath called us, and what Treasures of Glory he hath promised to his Saints, in whom he will be glorified for ever.

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places,

19, 20. And how wonderfully God hath manifested his Power in us that believe, in giving us the Spirit of Miracles, Tongues, Prophecy, &c. and the Spirit of Illumination, Faith, Hope, Love, Joy, Patience, to go on in Labour and Suffering for Christ, suitable to the Power which he shewed in raising Christ from death, and advancing him to the Heavenly Glory, where he is Lord of all.

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

21. Far above all the Princes, States, and Powers on Earth, the greatest Conquerors or Monarchs, whether those that persecuted him and us, or any other, even those above us in the World that we are going to, Angels, or any sort of Spirits.

22. And hath put all things under his feet, and gave him to be the head over all things to the church.

22. And hath given him power over all things, and made him Head of the Church, and Lord over all things, for his Churches good, and the Ends of Redemption.

23. Which is his body, the fulness of him that filleth all in all.

23. Which Church is his Body Mystical, the Celestial, Political Society, united to and under him, in which he attaineth fully the Ends of his Redemption, and in whom, as glorified with him, he is effectively a full and perfect Saviour, in whom he will delight, and be glorified: and God, that is all in all things, fully manifesteth his Love and Glory.

Note, 1. That the Text distinguisheth Christs Relation to his Church, and to all things else. He is *Head to the Church by vital influx*, as his Body. He is *over all things*, some as Utensils for the Church, and some as conquered Rebels, or Enemies.

2. How little reason the Church hath to fear malicious Principalities or Powers, or Great Names, or Devils, any further than we fear our selves, lest we yield to Sin by their Temptations; seeing they are all in the power of Christ, and under his Feet: And therefore our sinful Fear doth plainly prove our Unbelief, in that degree that it prevaileth.

3. As the same Love, so the same Power of God that was glorified in the Miracles and Resurrection of Christ, is engaged for, and glorified on the Church: And this Glory we shall see in the fulness of time, though now the Church (as Christ on the Cross, or in the Grave) seem a forsaken, shattered, desolate thing.

4. It is no wonder that Christ taketh what is done to his Church and Members as done to himself, and will judge Men accordingly.

5. The great Service that Christ requireth of us in the World, is to contribute our utmost Labour and Help for the Church; he himself needing nothing that we can do.

CHAP. II.

1. And you hath he quickened who were dead in trespasses and sins.

1. And you who are Members of this Church hath he revived and quickned by his mortifying and sanctifying Grace, and by absolving you from the Guilt of Death, who were in and by your Sin as dead to spiritual saving Good, and liable by Guilt to everlasting Death; your State of Sin was such a State of Death.

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

2. In this Sin you lived in your former Gentile State, according to the Temptations and Will of Satan, who is by Gods permission the Prince of the Power of the Air, and by his Temptations worketh in the unpersuadable Unbelievers and Ungodly, against Gods Grace and their Salvation.

3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

3. And we our selves were formerly such as they, and lived among them in fleshly Lusts, fulfilling the Desires of our Flesh, and our own Thoughts and false Reasoning, and were by Natural Corruption (not onely as Children of *Adam*, but also the Progeny of Heathens) the Heirs of Gods Wrath, obliged to Punishment by his Justice, as other Men, and specially Heathens be.

4. But

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4. But God who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

4, 5, 6. But God, who is very merciful, to manifest his own free Love to us, when we were as others dead in Sins, hath by his own Grace begun our Salvation, conforming us to the Resurrection and Exaltation of Christ, by delivering us from the Death of Sin and Guilt, and making us alive to Holiness, and giving us the Earnest and Fore-taste of Glory.

7. That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

7. That in these latter days he might shew forth the Glory of his Grace in our Redemption by Christ, in which his Love and Kindness to us is resplendent.

8. For by grace are ye saved, through faith; and that not of your selves: it is the gift of God: 9. Not of works, lest any man should boast:

8, 9. For your Salvation is of Gods meer Grace and Gift, though your Faith in Christ; And this is not of your own contriving, meriting, seeking, or effecting; but all of Gods own Gift, who hath chosen this way, rather than that of Works, that none may boast, and ascribe that to themselves which is due onely to God.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

10. Not that we hereby exclude Good Works, by excluding Mans boasting of his own Power or Merits: For we our selves are Gods Work, new made by Regeneration, which planted us into Christ, purposely to do those Good Works, which neither the Law nor meer Nature enabled and enclined us to do: These God hath fore-ordained and prescribed for us to live in, and by Grace inclined us to do them.

11. Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

11, 12. And that you may duely value the Mercy of your Vocation, you must never forget, that you were of the *Gentiles*, called Uncircumcised by the *Jews*, and had no Knowledge of Christ as promised, or as Incarnate, and were no part of that peculiar People the *Jews*, but Aliens, whom they justly refused Communion with, and were Strangers from the Covenant which promised Peculiarity, and so had none of the hope of Redemption which those Promises gave, nor knew how, as reconciled, to be accepted of God, and lived as Atheists, without the true Knowledge of God, or Trust in him, or Obedience to him, (though you had many Idols.)

13. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

13. But now ye are Christians, you are brought as nigh God as the believing *Jews*, the Partition being taken down, and the Covenant of Grace founding an Universal Church, purchased and sealed by the Blood of Christ, whose peculiar People now ye are.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

14. For he is the Maker of our Peace with God and one another, and hath taken away the Division between *Jews* and *Gentiles*, which was like the Wall which kept the *Gentiles* in the outer Court of the Temple, and opened to us all a way into the Sanctuary.

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself, of twain, one new man, so making peace;

15. Being Man in the common Nature of Man, and offering his Body a Sacrifice for the Sins of all, he hath abolished the Law of *Moses*, which contained Ordinances Ceremonial, Typical, and Political, with severe Penalties, and maketh us all one Catholick Church, united in himself the Head.

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

16. And as his one Body was crucified for both, so he thereby reconcileth both to God in one Body or Society, which is his Church, having abolished the Enmity.

17. And came, and preached peace to you which are afar off, and to them that were nigh.

17. And this Gospel of Reconciliation and Unity he hath by himself and his Apostles preached, and offered Grace and Peace, both to *Gentiles* and *Jews*.

18. For through him we both have an access by one Spirit unto the Father.

18. For through his Merits, Intercession, and Covenant, all Believers, *Jews* and *Gentiles*, are made the Children of God, and are sealed by his Spirit of Adoption, which is an Intercessor within us, by whom we have access to God.

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19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

19. And now this Reconciliation being made by Christ, you *Gentiles* are no longer Strangers or Forreigners to the Church or peculiar People of God, but are free Denizens, Burgesses, or enfranchised Citizens with the rest of the holy Society, even Members of the Holy Catholick Church, of Adopted ones, which is as the Household of God.

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

20. And I may liken you not onely to the Household, but to the House of God, of which you are a living part, built on the Doctrine of the Apostles and Prophets, qualified by the Holy Ghost, and authorised by Christ to call and gather his Catholick Church, and so may secondarily be called its Foundation, Christ himself being the primary Foundation, or Chief Corner-stone.

21. In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

21. In whom, as the Head of Union, all the Church of God being compact into one holy Society, as it were, of Living Stones, is built, riseth, and groweth up to be an holy Temple to the Lord, increasing to its perfection.

22. In whom you also are builded together for an habitation of God through the Spirit.

22. And as God called the Temple at *Jerusalem* his *Dwelling*, so, by the Spirit of Christ, you also, with all the rest of the Faithful, are built up as a holy Temple, in which, by the same Spirit, God will dwell.

Note, That, 1. The Catholick Church is not onely that which was once by the Policy of Emperours and Bishops called Catholick, as National, being in that Empire onely, and under its Laws; but as it containeth all Christians in the World. 2. That it is Headed onely by Christ, the Center of its Unity. 3. That inspired Apostles and Prophets being the Messengers of new Divine Revelation, are its secondary Foundation, by an Authority and Qualification proper to them, and not extending to Bishops or their Councils, who come after them. 4. Note the great Dignity of the Church, as resulting from this Foundation Christ, and the Reconciliation wrought by him. 5. That they that would destroy this Unity and Superstruction, fight against Christ, and would destroy the Church; which is most notably done by setting up a false Head or Foundation, or making false uncapable Terms of Union, by the presumptuous Canons and Laws of Usurpers. 6. That though this Church have no Uniting Head but Christ, yet it must be compact, as the Members of his Body, and have one Faith, Hope, Baptism, and Spirit of Love, and abhor Division as Destruction.

CHAP. III.

1. For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles.

1. Having those great Encouragements, I *Paul* even glory that I am Christs Prisoner for the *Gentiles* sake, even for preaching the Gospel for their Conversion and Salvation.

Note, That at once *Paul* was the *Jews* Prisoner, as his Accusers and Persecutors; and the Heathen *Romans* Prisoner, as his Judges; and *Christs* Prisoner, both *finally*, as suffering for his sake, and *obligatorily*, as Commissioned for a Persecuted Work; and the *Gentiles* Prisoner finally, as suffering for his Labours for their Salvation.

2. If ye have heard of the dispensation of the grace of God, which is given me to youward: 3. How that by revelation he made known unto me the mystery, (as I wrote afore in few words,

2, 3. For I suppose you have heard how for your good God hath commissioned me to declare and dispence to you the Gospel of Grace, and Gifts of the Spirit, and by Revelation from Heaven by the Voice of Christ, and inwardly by his Spirit, made known to me the Mystery of Mans Redemption, and the Calling of the *Gentiles*, (as I wrote briefly before.)

4, 5. Whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

4, 5, 6. In which you may read my Explication of this Mystery, and perceive that Christ hath acquainted me with it, which in former Ages was not openly and clearly made known to Men, as it is now by the Spirit revealed to the holy Apostles and Prophets who preach the Gospel; even that Christ would call and take in the *Gentiles* into the Catholick Church and Covenant, as his peculiar People, and make them Partakers of his Promise and Gift of Life in Christ, by the Gospel preached to them.

7. Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power.

7. Of which Gospel I was made a Minister, to dispence it according to that Measure of the Gift of the Spirit by Grace given to me, which wrought effectually in me, and by me, by Doctrine and Miracles to convert the *Gentiles*.

8. Unto me, who am less then the least of all

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all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

8. To me, who am by my former Persecution of the Church the lowest or most unworthy of all Saints, is this Favour and Honour freely vouchsafed, that I should preach to the *Gentiles* the unsearchable Riches of Christ.

9. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

9. And to notifie to all Men the Communication and Communion of this Mysterious Grace, which from the very Creation was secretly included (as a Tree in the Seed) in Gods making the whole World by Jesus Christ, even that he would redeem and new make us all by him.

10. To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, 11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

10, 11. That now in this Collection of the Universal Church in Christ, as in a Glass, or as in the clear Effects, the very Spiritual Principalities and Powers above us in the Heavens might see more of Gods eternal Counsel opened, and manifold Wisdom displayed, than they knew before.

Note, 1. That Superiour Spirits are Principalities and Powers, either over Political Societies there, or as Rulers over us here below, as Guardians: See *Josh.* 5. 14. *Exod.* 23. 20, 23. & 32. 34. *Num.* 20. 16. *Gen.* 24. 7, 40. *Psal.* 34. 7. *Dan.* 10. 13. *&c.* It's like it's both.

2. That even Superiour Powers are not Omniscient, but may by new Means have new increased Knowledge; and therefore Saints in Heaven are not more knowing.

3. That it is in Heaven that the Great Ends of God, in Redeeming and Gathering his Church, are attained.

12. In whom we have boldness and access with confidence by the faith of him.

12. In whom we all that trust in him, may come with boldness and confident hope of acceptance to God.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

13. Wherefore, I beseech you, be not discouraged by my Sufferings for preaching to you; for it is your Honour to have the Ministry of your Salvation thus attested by me.

14, 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, 16. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

14, 15, 16. For this end I beg of God the Father of our Lord Jesus Christ, of whom all the Blessed Society in Heaven and Earth is named *his Family*, (or of which Christ *Jews* and *Gentiles* are named *Christians*) That of his abundant Grace, in which he will be glorified, he will by his Spirit fortifie your Souls.

Note, 1. It is uncertain whether [*of whom*] relate to the Father, or to Christ.

2. Though *Paul* speak specially of the Catholick Church of *Jews* and *Gentiles*, there's no reason to exclude the glorified Souls; no, nor the Angels, from being part of Gods Family, united in and under Christ.

17. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, 18. May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

17, 18, 19. That Christ may by the constant exercise of your Faith upon him, even dwell objectively in your Hearts, (as one Friend by Love and Trust doth in anothers) and effectively possess and actuate you by his Spirit; that by his Spirit and your Faith, you may be so deeply possest with the sense of Gods Love, that you may be filled with Love to him and one another, and it may be the very Habit of your Souls, and a rooted Nature in you; that so being qualified by this Faith and Love, you may be able and fit to measure and understand, as all Saints in their several degrees do, the vast and wonderful Dimensions, and to know the Love of Christ, and of the Father in him, which exceedeth our comprehensive and adequate Knowledge, (or which is more excellent than all the Sciences which Heathens and Hereticks boast of;) that so by Faith and Love your Souls may be filled with the highest degrees of Grace, and the Spirit of God.

20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

20, 21. Now to that Almighty God who can do for his People exceeding abundantly, above all that we can desire or ask, believe or conceive in our narrow Thoughts, as is intimated even in the Power of Sanctity and Miracles, which he exerciseth in and among

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among us now; To him, I say, be Glory in the Church, by the Mediation of Jesus Christ, (in whom the Glory of Gods Love shineth to us, and by whom we render Praise to God) throughout all Ages, World without end. *Amen.*

CHAP. IV.

1. I Therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

1. Seeing then the Riches of Gods Grace in Christ is so abundant to you converted *Gentiles*, I that am a Prisoner for declaring this Grace of Christ to you, exhort you that you live according to the great obligation of your Vocation.

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

2. Such a Christian Life must be in all *lowliness*, or humble thoughts of your selves, your Knowledge, your Goodness, and your Power, and in all meekness or gentleness towards others: Love must cause you with long-suffering to forbear one another.

Note, 1. That Forbearance is to be exercised *towards evil*, that is, Imperfections in Knowledge, Vertue, and Duty, and tollerable Faults, and Injuries against each other: Therefore it supposeth us to be all faulty, needing forbearance.

2. That proud high thoughts of our selves, and Contempt, Censoriousness, and Hurtfulness to others, and not forbearing tollerable Offenders, are contrary to Christianity, and the Cause of Divisions in the Church: And by these the carnal persecuting Seed, especially when they invade the Sacred Office, are differenced from true Christians, as Wolves from Sheep, even when, as the false Prophets, they pretend the Cause and Name of Christ.

3. That all this is for want of Christian Love, and the Dominion of carnal Self-love; and Love to God, and to others as our selves, must be the proper Cure.

3. Endeavouring to keep the unity of the Spirit in the bond of peace.

3. This Love and forbearance must specially be exercised to preserve the Unity of the Christian Church; which all must endeavour faithfully to keep. And this Unity inwardly consisteth in being all possessed and governed by One Holy Spirit, as all the Parts of the Body are by one Soul; and outwardly, by living *peaceably* towards each other, especially in our Church-Communion.

4, 5, 6. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

4, 5, 6. More particularly, in these seven Respects our Unity doth consist. 1. The Church, which is as the *Body* of Christ, is one Universal Church. 2. The *Spirit* of God, which as it were animateth it, is *One* and the same Spirit. 3. The Grace and Heavenly Glory which is the Hope of Believers, which they seek, and for which they forsake the World, is *One*. 4. The Head, Lord, and Saviour of the Church is *One* and the same to all. 5. The Essentials of the Christian Faith, or Creed, are *One* and the same. 6. The Baptismal Vow, and Covenant, and Profession, in which we are devoted to God, the Father, Son, and Holy Ghost, and united Sacramentally to Christ his Church, is *One* and the same to all in the Essentials. 7. And all have *One* God and Father in Christ, who is, 1. Transcendently and absolutely *above* and over all; 2. And unconceivably penetrateth all: And, 3. and is in his Essence most intimately *in* you all, and is All in all things.

Note, That in these seven things, that Unity of the Church consisteth, which is Gods prescribed and conferred Qualification for Christian Communion in Love and Peace. And that as Satan useth to undo by overdoing (and the *Pharisees* had more Laws, Traditions, and strictness therein as needful to Communion than Christ had, who would have Mercy rather than Sacrifice) So it is by adding a multitude of Ensnaring Canons, Customs, and Opinions as necessary to Communion, that he hath corrupted and torn the visible Church, and turned Love and Communion into Wrath and Persecution.

And yet this *Unity* must be kept in *Peace*, and therefore, both *Persecuting*, and *Contumelious*, *Turbulent* unpeaceableness against those that own these Seven Points of *Union*, should be avoided by Christians, and restrained by Magistrates, who must keep the Peace. And whenever God in mercy will heal the lacerated Church, it will be on these terms.

7. But unto every one of us is given grace according to the measure of the gift of Christ.

7. But though we have all One Spirit, and are One in all the foresaid Essentials of our Religion, yet this Unity is found in very great diversity of degrees of Grace, and both degrees and kind of Gifts, (See 1 *Cor.* 12.) as it pleaseth Christ to distribute them.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

8. As it is said in *Psal.* 68. 18. When, *&c.* So when Christ ascended, he triumphed over Satan, Death, and Hell, and sent down from Heaven the Gifts of his Spirit.

9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10. He that descended, is the same also that ascended up far above all heavens, that he might fill all things)

9, 10. And

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9, 10. And when it is said, that he *ascended*, it implieth, that he first *descended* into this lower World, into a low Condition, and into the Grave. And therefore it is the same Jesus who was here humbled in his Descent, who is exalted by his Ascent, far above all Heavens which Man doth see or know, that thence (as the Sun by the influence of its Heat, and Light, and Motion, filleth all below, according to the receptive Capacity of each, so) our glorified Lord, by his administring Influx, might fill all with common or special Grace, according to their various receptivity.

11. And he gave some Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers; 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

11, 12. And he gave, by Qualification and Mission, some Apostles, sent by his own Mouth, to be the most eminent Attesters of his Miracles, Doctrine, and Resurrection, and Founders of the Churches; some Prophets, by Revelation and Inspiration to confirm the Christian Faith; some Evangelists, whose Work was as eminently qualified to go abroad, to preach the Gospel, and gather Churches, or confirm them, without being fixed to a special Place or Flock; and some Pastors and Teachers, (called also Bishops and Elders) who were set over the particular Churches as their Guides and Instructers, as being their special Flocks and Charge. And all these Gifts and Offices are given for that Ministerial Work which God (who worketh by Means) will use, to bring on all his Saints towards the Perfection of themselves and of the Church, and by the Increase, Concord, and Sanctity, of the Members, to edifie or build up this Body of Christ.

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

13. Till by this increase of Number and Holiness, and Concord, we all *Jews* and *Gentiles* make up that Church, which in the *Unity* of Faith and Knowledge and Acknowledgment of Christ, attaineth to that degree of perfection, in which consisteth the measure of Grace, and fulness of Stature, which Christ will bring his Church unto, which is that maturity which imitateth our natural growth from Infancie to full Manhood.

14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

14. That being by Gods blessing by such a Ministry brought up to Manhood, we may no longer be like Children, who through weakness cannot stand in the Wind, but are carried about by it; so childish Christians are by every Wind of Plausible Doctrine, by the slight subtilty and craft of Men that by pretences of *Knowledge*, *Holiness*, *Power* or *Love*, lay snares and lie in wait to deceive the weak.

15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

15. But (though we know but in part, yet) speaking and keeping the necessary truth or essentials of our Religion, in Love and Concord, in this Faith and Love, may in all things grow up to greater measures by degrees, even into a fuller Communion with Christ our Head, and likeness to him.

16. From whom the whole body fitly joyned together and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

16. From whom the whole Church receiveth both that vital Influence, and that Conduct and Government, to its own intensive and extensive increase in Love, which is its spiritual Life, which the natural Body doth from the Head and Heart, by communication of vital and animal Spirits and Heat: And this Life and Increase is received and communicated to each part from Christ, by that congmentation and due connexion of all the Members of the Church together, while each keepeth his place, and performeth his own Office, by the exercise of Faith and Love effectually for the good of all: Even as the Body is kept in Life and Health, while every inferiour Part and Joynt is *receptive and active* according to its proper Place and Office.

Note, There is no Text which is so plausibly wrested to maintain Popery, that is, One Universal Humane Government of the whole Church on Earth, Monarchical or Aristocratical, (by Pope, Council, or combined Metropolitans, as one Soveraignty) as this: It seeming to foretalled Men, to speak of the Church as compacted in one Universal Policy, so governed: And it is a Text which must be greatly studied against Dividers, and yet vindicated from *Roman* Perverters.

I. Doubtless the Text speaketh strongly for Universal Concord, and not onely for an uniting of Members in several Congregations, which shall each be Independent, which would be but like so many Limbs cut off from the Body; but for an uniting of Congregations, yea, of all through the World, in one compacted Body: And therefore all Christians must abhor Dissection and Separation, or Schism.

II. Yet it is evident that *Paul* speaketh of no one Head but Christ, and of no sort of Universal Soveraign on Earth as under him. And indeed it is an Office that Humane Nature here is not capable of, either in Monarchy or Aristocracy; It's impossible for any Church-Soveraign-Power, save Divine, (or Angelical at least) to rule the Church by Legislation, Judgment, and Execution, all over the Earth: much

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much of it being out of our reach, as the Moon is: And the Church is under contrary, enemy, militant, Civil Governours, which maketh it the more impossible. And the onely Pretenders have been the great Dividers and Destroyers. What then is here meant, and to be done for Unity?

Not to feign impossible Terms, such as are *An Universal Soveraignty*, and *Multitudes of Hamane, Doubtful, Unnecessary Canons*; which are the most effectual causes of Discord. But, 1. to take up with Christs own prescribed terms of Union here laid down, *v.* 3, 4, 5. If Christ have not made the Laws of Church Union, he is not the maker of the Church; for Unity is essential to it (as to a *House* or *Body*.) 2. To be one in Love, and to repress all Tyranny that would destroy Love and Peace. 3. As in the several Assemblies they must exercise the same Faith and Hope, and love and worship the same God and Saviour, by the same Spirit; so that these Churches must live in love to each other, and avoid all Discord: And if any breach be made between them in Faith or Love, they must use all reasonable means to heal it; which is by Writing or Messengers giving to each other an account of their Faith and Practice; and when need is, consulting in Synods, of one or of divers Nations: Not that such Synods are Governours of many Churches by a Major Vote, or by Metropolitan Power (save as they may exercise the Magistrates Power of the Sword by his Commission, which (were such fit) can be given only in his own Dominions, out of which Synods and Metropolitans can have no Political Governing Power: But the Major Vote must be regarded for *Concord*, which is the use of Synods; yet so that it prevail not against Divine Authority and Law, nor against Reason, or the Churches good. And therefore, 1. Synods are but for Counsel and Agreement. 2. And General Councils impossible and needless, it being impossible and needless that all the World have notice of the Cases of every particular Church, much less that they meet for the redress. 3. And when Corruption and Tyranny (as under the *Arrians* and Papists) have got the Major Vote, the minor are not bound to agree with them, but to dissent. As the Earth is Gods Kingdom, and all Kings are his Officers in their several Kingdoms, but neither *any one* Man, or *many* Conjunct in one Aristocracie or Council, are One Soveraign Governing Power over all the Earth; but only should by Consultations seek to keep the Common Love and Peace; even so all Churches and Christians on Earth are Christs Kingdom or Church Universal, and all True Pastors are his Officers in their several Churches, but neither one Man, or many Conjunct as one Political Person, or Aristocracie, are one *Summa Potestas* over all Christians on Earth; but those that are within the reach and notice of each other should when it's needful, by Synods and Consultations keep up Unity of Faith and Love, and all needful Concord. Had not Princes been made too capable of abuse, they would not take well the Doctrine of a late Learned and Triumphant Writer, who tells us, that tho *de facto*, Princes do not, yet they ought to unite their Power in one Council, which should be the brightest Governour of them all: And so, 1. all Kings must be Subjects. 2. Aristocracy must rule Monarchy. 3. How shall all Kings from the Antipodes, or over all the Earth meet? 4. Who shall call them? 5. Where must they meet? 6. Shall they trust their Crowns to Deligate Subjects? 7. What if the most be *Heathens* and *Mahometans*, and most *Christians Heretick*s in each others account? 8. If he condescend to limit this Soveraign Diet, who shall limit it, and how? And then the Universal Soveraign is still wanting.

They that dare plead for no more than *Universal Communion*, should have understood that *Communion* as such belongs but to a *Community*; and a meer *Community* is no *Body Politick*, or *Governed Society*, but a *Confederacie* of *Equals* (as to Rule.) With respect to *God only* the *World* is *one Governed Kingdom*, and with respect to *Christ*, the *Church* in one *Ruled Body Politick*: But neither of them is *One* as united in any *Vicarious Soveraign*, but in their several Provinces must keep Communion in Faith, Love and Peace.

17. This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

17. Therefore I charge you as from Christ, that you that are Christians live not henceforth as the Unconverted Heathens, that follow their own false imaginations.

18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: 19. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

18, 19. Their Understanding being darkened, and they being meer strangers to a holy living on and unto God, because of the ignorance and blindness of their Minds, which have left the very light of Nature, and being stupified by Pravity and Custom in sin, have given themselves up to fleshly lusts, to do the filthiest Acts with greedy desire and delight.

20. But ye have not so learned Christ; 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

20, 21. But Christ has taught you, and you have learned a clean contrary course of life: If indeed you have heard what he teacheth, and have been taught the True Doctrine of Christ.

22. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: 23. And be renewed in the spirit of your mind;

22, 23. That you put off the old fleshly Mind and Life,

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Life, which is corrupt in disposition and practice, by the deceit of sensual lusts: And that you be made New Men, in the very bent and habits of your Mind, with New Judgment and Affections.

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

24. And that you become New Men, possest of New Dispositions, wrought in you by God, according to his Word, and for his Glory, consisting in Righteousness and true Holiness.

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

25. And in particular, as parts of your Righteousness, see that you avoid all lying and fraud, and speak the plain truth to one another; for we are all fellow Members of one Body, and therefore should not be false and fraudulent to each other.

26. Be ye angry and sin not: let not the sun go down upon your wrath:

26. Anger is given us for the due resisting of Evil; but use it not blindly, rashly and inordinately to sin; much less may you lie down and continue in such sin.

27. Neither give place to the devil.

27. And do not yield to Satan, who by Mens provocations would draw you to sin.

28. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

28. If any have by want or errour been tempted to steal, or take any thing that is anothers against his Will, let him do so no more, nor by idleness continue his necessities, but as he is able labour in some profitable work, and that not only to supply his own wants, but to relieve as many others as he well can.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

29. Let no sinful, rotten, or filthy Discourse come out of your Mouths, (which will signifie a polluted Heart, and may corrupt the hearers) but let your words be such as are not only harmless to others, but profitable, even that which is useful to edification, (for useless truth it self is not to be chosen.)

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

30. For the Spirit of God, which is his Mark and Seal upon you, to prepare you for the day of Salvation, is a hater of all filthiness and vanity, and a lover of Purity and Holiness, and Mutual Edification: And though he have not Passion and Grief as Men have, yet as offended Men will in displeasure forsake that which is filthy and abhorred, so will the Spirit of God in displeasure forsake a filthy sinner: And that is one of the sorest kind of Punishment.

31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

31. And Gods Spirit being the Spirit of Love, cast away Malice and all that savoureth of it; bitterness, wrath, and hurtful anger, clamorous, fierce and ill and hurtful words.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

32. As having the same Spirit in the same Body, be kind and tenderhearted one to another, taking the good or hurt of each other as your own; And as you can easily forbear and forgive your selves, and be willing that others forgive you, so forgive one another, and that out of the belief and thankful sense of Gods forgiving you much more, for the sake of Jesus Christ.

CHAP. V.

1. BE ye therefore followers of God, as dear children; 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

1, 2. Having therefore so obliging an example of your Heavenly Father, shew that you are his true beloved Children by imitating him; and let Love be your very *Nature* and *course* of life, remembring still how Christ hath loved us, and given himself for us, an Offering and Sacrifice for our sins, with which God was highly pleased in him.

3. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

3, 4. But let not Fornication or any uncleanness or filthy lust be once named among you, unless by necessary opposition and detestation; for this is the course beseeming all Christians, who must be pure or Saints: Nor yet use any ribald talk, or filthy action, nor foolish speaking, nor vain jesting or drollery; the foam of a light vain wit; for these are unbeseeming Holy Persons; but rather employ your Tongues in thanks and joyful praise to God, and in holy edifying Discourse.

5. For this ye know, that no whoremonger, nor unclean person, nor covetous man

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who is an Idolater, hath any inheritance in the kingdom of Christ, and of God.

5. Let none pretend that Christianity by freeing them from the Law, giveth them liberty to sin unpunished: For if you are Christians, the Word and Law of Christ hath taught you, that no Whoremonger, or Unclean Person, or Covetous Person, who is an Idolater by loving the World more than God (or one that imitateth Idolaters in lusts,) hath right of inheritance in Heaven, or in the holy Church on Earth.

6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7. Be not ye therefore partakers with them.

6, 7. Let no Hereticks or Libertines deceive you with false Pretences of Liberty; for these are the Sins for which Gods Wrath cometh on the Unbelievers, and therefore will do so on all the Disobedient that live in them: Therefore be not you Partakers in the Sin, if you would not partake also of the Punishment.

8. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light,

8. For you were in darkness formerly your selves, but Christ hath brought you into the light of saving Knowledge: Live then as in the Light, according to the Gospel and Spirit of Christ, and do that of which you need not be ashamed.

9, 10. (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord.

9, 10. For Christ ruleth all true Christians by his Spirit of Illumination and Sanctification; and the Fruits of that Spirit and Light are Goodness, Love, and Kindness, Righteousness, Truth, and Faithfulness; trying and chusing what is pleasing to the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

11. Communicate not with these Heathens and Hereticks Works of Darkness, and fleshly Lusts, but rather do your best to save Men from them by reproof.

12. For it is a shame even to speak of those things which are done of them in secret.

12. For their secret Filthiness, which cannot bear the Light, is such as Modesty is loth to name.

13. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

13. But all things when the Light discovereth them are manifest, and, if approvable, need not fear it; for the Doctrine and Spirit of Christ are a manifesting Light.

14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

14. Which is the sense of *Isa.* 60. 1. which calleth the People that slept in Darkness to awake, that the Lord may shine upon them; which Christ now doth to true Believers.

15. See then that ye walk circumspectly, not as fools, but as wise, 16. Redeeming the time, because the days are evil.

15, 16. See then that you live not carelesly, but with watchfulness and accurate circumspection, not as Fools that see not, or mind not their danger, but as Wise Men, that look on every side, and are careful to avoid all sorts of Evil: And therefore take hold of the present Opportunity, and use well the Light of the Gospel while you have it; for the World is round about you full of Snares and Dangers, which without wise Circumspection cannot be avoided.

17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

17. Wherefore let not Ignorance and Folly prepare you for Deceit, but labour to be well acquainted with the Will of God concerning your Duty.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit: 19. Speaking to your selves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

18, 19. And do not, like Heathens and sensual Libertines, think that the exhileration of excess of Wine, which causeth Sottishness and Lust, is either lawful, or suitable to Devotion; but be you exhilerated by the Spirit of God, whose Grace you must excite and exercise, by Psalms, and Hymns of Praise to God, and Spiritual Songs, which you must use in holy manner to the Lord, with the inward Melody of the Heart.

Note, 1. That *Paul* here leaveth it to Christian Wisdom, whether we shall use *David's* Psalms, or others more fitted to Gospel Times and Worship.

2. That hence it is evident, that it is lawful to use some Forms of Worship *invented* and *imposed by Men*: For Hymns and Songs cannot be used without Invention: And the Church, or many, cannot join in them, unless some one lead and impose them on the rest. It would be mad Work for a Congregation to sing extemporate Songs, and every one a several one of his own. And if Prayer and Praise in Metre may be invented and imposed, the same Reasons will hold as to Prose, when Uniformity is needful, (as in Baptism, *&c.*)

20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

20. Chearfully thanking God continually on all occasions,

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occasions, for all his Mercies, which are found in all things that he doth; offering this to the Father in the Name of Christ.

Note, That Psalms and Thanksgiving to God through Christ, must be the most constant Part of Christian Worship.

21. Submitting your selves one to another in the fear of God.

21. And let Gods Command move you to be yielding and submissive, and not stout and stiff towards one another; but especially to your Superiours: but so as to fear and obey God before Men.

22, 23. Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

22, 23. Let Wives shew their Subjection to Christ, by submitting to their Husbands, as by his Command. For the Husband is under Christ the Head or Ruler of the Wife, to govern her in Love, and protect her, as Christ is the Supreme Head and Ruler of the Church, and the Saviour of it as his Body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

24. Therefore as the Church is in all things to be subject to Christ, so must the Wives be to their Husbands, in all things belonging to that Relation, under Christ.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it: 26. That he might sanctifie and cleanse it with the washing of water, by the word,

25, 26. Husbands, imitate Christ, in loving your Wives, as Christ did his Church, for which (in a special sense) he gave himself by death, that he might sanctifie it to God, and cleanse it from Sin, by washing away their Guilt and Filth, signified and sealed in Baptism, and by the Promises and Preaching of his Word.

27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

27. That he may prepare it for the great Marriage-day, and then present it to himself, cleansed and beautified, without Sin, Guilt, or Blemish, but perfect in Holiness, and glorious.

28. So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

28. As *Eve* was taken out of *Adam*, so the Union between Husband and Wife is so near, that Men should love their Wives in a sort as their own Bodies; and to love a Wife, should be as the loving of our selves.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

29. And as Nature causeth all Men to love, nourish, and cherish their own Flesh, and not to hate it; so must Men do by their Wives, as Christ doth by the Church.

30. For we are members of his body, of his flesh, and of his bones.

30. And as *Eve* was said to be to *Adam*, Flesh of his Flesh, and Bone of his Bone; so, by allusion, we may say of the Church and Christ in a spiritual sense.

31. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh.

31. And as it was then said, [*A man shall leave, &c.*] so must Believers leave all for Christ, as Christ laid down his Life for them; and they shall be made as one.

32. This is a great mystery: but I speak concerning Christ and the church.

32. This that is said of *Adam* and *Eve*, and of Marriage, did mystically prefigure the Marriage of Jesus Christ and the Church: and of this it is that I now speak.

33. Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband.

33. But though I have turned my Speech to Christ and the Church, I repeat my Counsel; Let every Man love his Wife with such an entire, constant, and forbearing Love, as he loveth himself; and let the Wife see that she live in loving Subjection and Reverence to her Husband.

CHAP. VI.

1. CHildren, obey your parents in the Lord: for this is right.

1. Let Children be obedient to their Parents, under God, in obedience to him; for he hath commanded it,

2. Honour thy father and mother, (which is the first commandment with promise)

2. Saying, Honour thy Father and Mother: And though general Promises be intimated in the First and Second Commandment, this is the first Commandment that hath annexed the Promise of the Land which God was then leading the *Israelites* to; as it is said,

3. That it may be well with thee, and thou mayest live long on the earth.

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3. That thou mayst live long, and prosper, in the Promised Land of *Canaan*; which intimateth also to us Christian *Gentiles* a Promise of more Prosperity on Earth than disobedient Children shall have, and an earthly Curse to the disobedient.

Note, That accordingly, Gods Curse on Earth doth usually follow Children that dishonour and wrong their Parents, and rebell against them; and usually even Earthly Blessings are given to those that honour and obey Parents (under God.)

4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

4. And let Parents remember, that Childrens corrupt Nature and Weakness are liable to such Passions as may pervert them: and therefore let not your sowr and provoking Government and Carriage tempt them hereto, beyond their strength: but govern them with Fatherly Love, and bring them up to the Knowledge and Obedience of the Lord, by wise and diligent Teaching, Example, Admonition, and Discipline.

5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

5. And let not Servants think that Christianity freeth them from Service, or from Obedience, Diligence, or Reverence to their Masters, though they be Unbelievers: but give them all due Obedience, and reverent Submission, and this in conscience and sincerity, as part of your Obedience to Christ, who doth command it, and will reward you.

6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

6. Not deceitfully, when your Masters see and know what you do, meerly to please Men; but as the true Servants of Christ, with heartiness, and in secret things as well as open, doing Service to Men in obedience to the Will of God, and to please him.

7. With good will doing service, as to the Lord, and not to men.

7. I repeat it, because it greatly concerneth you, that you do all your Service faithfully and willingly, without grudging; and that not as a bare Service to Man, but as a part of your Service to the Lord himself, which he hath prescribed, and will accept.

8. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

8. Be sure of this, That your lowest and hardest Service being your Duty, is a good Work; and such Works of Fidelity in the lowest Bond-servants are accepted of God, as well as the more honoured Service of the Greatest.

9. And ye masters, do the same things unto them, forbearing threatning: knowing that your master also is in heaven, neither is there respect of persons with him.

9. And you that are Masters, see that you be as careful of your Part to your Servants, as you would have them be of their Duty to you; and rule them not tyrannically, by insulting and passionate Menaces and Reproaches: Knowing that Christ in Heaven is equally the Lord of them and you, and will not be partial to you for your Wealth or Superiority, but will equally do Justice unto all.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

10. To conclude, Behave your selves in the discharge of all your Duties, and resistance of all the Temptations of your Warfare, as resolved valiant Christians, strong in the Faith and Love of Christ, by his powerful assisting Grace.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

11. And with skill and care put on and use the Grace and Helps which God vouchsafeth you, (which are to a Christian like compleat Armour to a Soldier) that you may be able to stand fast against all the Stratagems and Plots of the Devil, who seeketh to overthrow you.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

14. For the great Conflict which Christians are engaged in, is not meerly against Men, but against Devils, who by Gods Ordination, and the Success of their Temptations, are Principalities and Powers, and the Rulers of the Persons and Ways of Darkness, Ignorance, and Unbelief in the World, and are spiritual Wickedness, above us in the Air.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

13. Therefore neglect no part of the Armour afforded you by God, but use it all, that in the time of Temptation you may be able to resist and conquer the Assaults of Men and Devils, and when they have done their worst, and you have withstood them, you may stand fast in Faith, and Holiness, and Hope.

14. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness; 15. And your feet shod with the preparation of the gospel of peace.

14, 15. Stand therefore to your Obligations to Faith

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Faith and Holineſs. 1. See that the firm Belief of the Truth of the Goſpel, againſt all Deceivers, be to you as a Military Girdle about your Loins. 2. And that univerſal ſincere Obedience to God, and Uprightneſs of Life towards all Men, joined to your Pardon through the Merits of Chriſt, may be to you as a Breaſt-plate is to Soldiers in Fight, that no Adverſary may have Matter of juſt Accuſation againſt you. 3. And that the Goſpel of Chriſt, which ſpeaketh Peace to the World, and to your ſelves, may ſo dwell in your Hearts, to make you Men of Peace, and in your Mouths to invite others to Peace with God and one another, that it may be to you as thoſe Shoes were to Soldiers, which they put on when they went to War, to keep their Feet from hurt and danger.

16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

16. Above all, ſee that you firmly believe and truſt to the Word and Promiſes of God, which will be to you as a Shield or Target to a Soldier, by which he is preſerved from all the Darts or Shot that is made againſt him. And though Satans Darts be fiery Perſecution and fierce Temptations, this will defend you, and fruſtrate all.

17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

17. And truſt fully in Chriſt as your Saviour for Salvation, and this will, as an Helmet (or Head-piece) to a Soldier, defend your chiefeſt Part from danger. And skilfully uſe the Word of God, indited and ſealed by his Spirit, which will ſerve you for Defence and Conqueſt by the help of the ſame Spirit, as a Sword doth to a Soldier.

18. Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;

18. And becauſe you muſt do all in dependence on God, ſee that you be conſtant in all ſorts or parts of Prayer, for your ſelves and others, even ſuch Prayer as Gods Spirit directeth you to by his Word, and exciteth you to by his Grace: And for that end, keep your Minds by watchfulneſs in a ſerious praying temper, and be not cold or weary, but hold on; and forget not to pray for all holy Perſons (and holy things.)

Note, That, 1. They that ſcorn praying in or by the Spirit, ſcorn the Work of the Spirit in all acceptable Prayer to God.

2. They that forbid Prayer, forbid that which God commandeth, and his Spirit in us as an Interceſſor performeth.

3. When God commandeth [*all Prayer and Supplication*], we muſt obey him, though any Men would confine us to the Fetters of their narrow defective Words and Books.

4. They that hate, revile, excommunicate unjuſtly, and perſecute thoſe Saints whom God commandeth us to love and pray for, fight under Satan, againſt Chriſt.

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:

19. And let me have a ſpecial part in your Prayers, that I may be freed from ſilencing Impriſonments and Reſtraints, and may have Liberty and Ability boldly to make known the Myſtery of Mans Salvation by Chriſt.

20. For which I am an ambaſſadour in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

20. For I am in Bonds by Men, though Chriſts Ambaſſador, even for preaching to Men this Goſpel of Salvation: But pray for me, that whatever it coſt me, I may do my Duty, and ſpeak (though forbidden) as I ought to ſpeak.

Note, That as God worketh by Men, ſo doth the Devil: And therefore it is no wonder that *Paul* was in Bonds for preaching Salvation; and that Men make Laws againſt Praying and Preaching, and if the Devil call it Sedition; For really Praying and Preaching do more to deſtroy his Kingdom, and ſave Souls, than Arms can do.

21. But that ye alſo may know my affairs, and how I do, Tychicus a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

21. And that you may know how all things go with me, *Tychicus* will tell you, whom you may truſt.

22. Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

22. I have ſent him, that he may repreſent things truly to you, and help to keep you from diſcouragement, or undue trouble for my Sufferings.

23. Peace be to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

23. I conclude with this Benediction and Prayer for you, That God the Father of our Lord Jeſus Chriſt will give, maintain, and increaſe in you all, that confirmed Faith which may fill you with Love, and keep you in Peace and Welfare.

24. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

24. And let the Grace, Favour, and Bleſſing of God be ſtill with all them who love our Lord Jeſus Chriſt with ſincere, incorruptible, confirmed Love. *Amen.*

The

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The Epistle of PAUL the Apostle to the PHILIPPIANS.

CHAP. I.

1. PAul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons: 2. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

1, 2. I *Paul*, and *Timothy* now with me, send greeting with this Epistle to all the Saints (or Christians) which are at *Philippi*, with the Bishops and Deacons there; wishing to them Grace and Peace, which are all Blessings in sum, from God our Father, and Jesus Christ our Lord.

Note, 1. That Dr. *Hammond* affirming, That *Paul* meant here all the Bishops and Deacons in *Macedonia*, or a whole Province, doth this without any cogent Proof; as he saith the like of *Corinth*, *Ephesus*, &c. though it may be granted, that consequently they to whom these Epistles were written, were to communicate them to as many as they could.

2. That he contradicteth himself in saying, there was but one Bishop in a City; when elsewhere he saith, there was one of the *Jews* Church, and another of the *Gentiles*.

3. That *Paul* saith it was [*the Saints which are at Philippi, with the Bishops and Deacons*], to wit, which were at *Philippi* with them. But sure all that were in a Province so great, were not at *Philippi*.

And his Conclusion, That every Church in Scripture-times had but *One* Bishop, with *Deacons* his *Servants*, [*there being then no middle Order in use*:] and that in all the New Testament the Words [*Bishop* and *Presbyter*] signified onely such as we now call *Bishops*, 1. Is contrary to the Descriptions of the Churches of *Jerusalem*, *Antioch*, *Corinth*, &c. where, in one Assembly, there were so many Prophets fit for the Publick Ministry, that they needed regulating restraint in Ministring. 2. But thus he must maintain, That *de facto* no Church had then more than one Presbyter, and so no Bishop more than one fixed Congregation, (being but in one place at one time:) And so that there was no Bishop that governed Presbyters, nor any Presbyters subject to Bishops, (but onely to Itinerant Apostles.) So that all that remaineth in controversie will be, *Who instituted this middle Order of Presbyters after Scripture times?* and, *Quo jure?* and How it's proved that they had Power so to do?

3. I thank my God upon every remembrance of you, 4. (Always in every prayer of mine for you all, making request with joy)

3, 4. Whenever I remember you, it is with thankfulness to God; and in all my Prayers for you, I do it with joy.

5. For your fellowship in the gospel from the first day until now;

5. For the hearty Communion and Communication in and for the Gospel, which you have exercised from the first day of your Conversion until *now*.

6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

6. Not doubting but God, who hath been the Author of this good Beginning, will carry it on, till you are presented perfect in the day of the coming of Christ.

7. Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

7. It is meet that I think this of you all; for you have a great room in my Heart, because in my Bonds and Sufferings, and in all that we do for the defence and confirmation of the Gospel, you have manifested the same Grace, and by your Communication and Cooperation have your part in the Blessing and Reward of my Ministerial Grace and Labours.

8. For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

8. For God is my Witness, with what earnest Love I long for your Welfare; even with that Love which Christ hath kindled in me for his own sake, who loveth you.

9. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment;

9. And my Prayer for you is, That you may increase and abound in holy Love to Christ and his Gospel, and each other, and in all spiritual Wisdom and discerning Judgment.

10. That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ;

10. That

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10. That you may yet more grow up in the Approbation and Love of the excellent things of Christian Faith, and Life, and Hope, and may be found sincere in Faith and Life, without warping in Judgment, or scandal in Practice, till the Day of Judgment.

11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

11. And that you may abound with all that Righteousness towards God and Man, which is the true Fruit of Faith and of the Spirit, by which you may praise and glorifie God.

12. But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel:

12. I think meet to give you notice, lest misinformation discourage you, that my Imprisonment and Sufferings have not hindered but furthered the Gospel.

13. So that my bonds in Christ are manifest in all the palace, and in all other places;

13. For my Imprisonment for Christ, hath but made me, and consequently my Preaching, to be known in the Court, and Places of Judicature, and abroad to others.

14. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

14. And the Example of my Patience, Boldness and Success in Suffering, hath emboldned many of the Brethren, confidently, without fear, to preach and profess the Gospel.

15. Some indeed preach Christ even of envy and strife; and some also of good will.
16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17. But the other of love, knowing that I am set for the defence of the gospel.

15, 16, 17. There be some here at *Rome*, and elsewhere, that because I reprove them for Judaizing, by obtruding the Law and Ceremonies of *Moses* on the *Gentiles*, and such other Causes, are quarrelsom with me, and seek my Defamation; and while they preach Christ, it is with the mixture of Spleen and Bitterness against me, and in an envious, striving, and reproachful manner, against me, and such as I, who conform not to their Ceremonious Impositions. Thus some preach the same Christ that I do, but contentiously, and not in sincerity, and love, and meekness, but to add to my Bonds the Affliction of Mens Contempt and Disaffection, to turn the Hearts of People from me and my Ministry. But there are others that preach in Christian Love, and carry it with Kindness toward me, knowing that I am called to propagate and defend Christs Gospel, and that it's it that I suffer for, and not for my Fault and Errour, as the other would persuade the People.

18. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoyce, yea, and will rejoyce.

18. But though some seek Preeminence, and their own Honour and Interest, and envy me, and join too much self-seeking with the Preaching of the Gospel, and do it not with the Love and Sincerity that they ought; yet every way Christ is preached, and I therein rejoice, yea, and will rejoice.

Note, 1. That they mistake who think *Paul* speaketh of the Preachers of false Doctrine in any great Point; for he would not rejoice in that. It is but preaching with corrupt Passions and Purposes, perhaps for little Differences, in a splenetick manner, contrary to Love and Peaceableness.

2. *Paul* here entreth his professed Dissent, both against Church-Tyranny, that would forbid those to preach that cross them and their Opinions or Interest, and against those Separatists who cry down the Ministry of those that are faulty in tolerable things, yea that cross them and their Way.

19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

19. For I doubt not but even this accumulating Affliction on me, by envious Brethren, with Heathen Persecutors, shall through your Prayer, and Christs Spirit, all turn to good, and but further my own and other Mens Salvation.

20. According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

20. For, as it is my earnest expectation, so it is my comfortable hope, that whether it be by my Life or Death, all that befalls my Body shall be to the honour of Christ, and then I have my End.

21. For to me to live is Christ, and to die is gain.

21. For to me to live, is to serve and honour Christ; he is the End of my Life, and his Work the Business; it is for Christ that I live; and if I die, it will be my gain.

22. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

22. But if God will have me live longer, it will be time given for my fruitful Labour, (or, it will be worth

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worth desiring, for my Labour sake;) or, as *Beza*, [*whether it will be worth my Labour and Suffering*], and what to chuse (if God would leave it to my choice) I know not.

23. For I am in a streight betwixt two, having a desire to depart, and to be with Christ; which is far better:

23. For it is to me a great difficulty to know which is more desirable: I would fain be with Christ, which is far better for me than to be here.

24. Nevertheless, to abide in the flesh, is more needful for you.

24. But my Life seemeth more needful for your further Service.

25. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

25. And being assured of this, (and knowing withal Christs Love to his Church) I am perswaded that I shall yet longer continue in Life, for your furtherance, and comfort, and confirmation in your Christian Faith and Hope.

26. That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

26. That when you see me with you again, you may greatly for my sake rejoice in Christ.

27. Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;

27. But I beseech you look to this one thing on your own part, that your Conversation may be such as becometh the Belief and Profession of the Gospel of Salvation; that whether I come again to you, or not, I may hear that you stand fast, in One Spirit actuating you, and with One Mind and loving Concord, (not striving against one another, as Persecutors and Sectaries do, but) cooperating and striving together, to defend and propagate the Belief of the Gospel, (though you may differ about many lesser things.)

28. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

28. And that you be in nothing terrified by your Adversaries Power or Rage; for their Persecuting, and your Patience, are an evident Prognostick of their Perdition, but of your Salvation, even by God, who will condemn the Wicked, and justifie the Just.

29. For unto you it is given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake;

29. For it is a great addition to your Honour and Felicity, that God hath given you this Blessing, not onely to believe on Christ as Christians, but to suffer for him as Martyrs. (For by this you have the Promise of the greatest Reward.)

30. Having the same conflict which ye saw in me, and now hear to be in me.

30. Having the same kind of Conflict with Opposers and Persecutors, which you saw me have when I was with you, and now hear that I have at *Rome* when I am from you.

Note, It is meer violence to the Text, which the *Socinians* use with *Ver.* 21, 23. while they expound *Ver.* 21. of [*Gain to the Church by my Martyrdom, and to me onely as I shall be rewarded as a Martyr at Christs coming*;] and *Ver.* 23. of [*A desire to depart by Martyrdom, that I may be with Christ at the Resurrection*;] or, [*which is far better for the Church, that will gain more by my Martyrdom, than my Preaching*:] Clean contrary to what he saith *Ver.* 24, 25. and to the plain Text. Men that can thus use the Scripture, may believe what they list, let God say what he will. Christ hath expresly promised all his Servants, *John* 12 26. as well as the dying Thief, that they shall be with him where he is, even in Paradise.

CHAP. II.

1. IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; 2. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

1, 2. I adjure or beseech you therefore, as ever you take Christ, our common Head, for your Hope and Comfort, and look to find Comfort in the Exercise of Christian Love to all Saints, and if you are indeed united in the Communion of the same Spirit, (without which you are none of Christs) and if you have any Bowels of Mercy to others, (as all Christians must have,) that you yet make me more joyful by your increased Unanimity, that you have all one and the same Affection and Design of Life, that you all love one another as your selves, and be of one accord in your Doctrine and Converse, and of one Mind and Judgment.

Note, 1. That *Paul* here supposeth that all Christians should live in this Unanimity, Love, and Concord, who do but know and agree in the great things which constitute true Christianity, though they may not have skill enough to know Right from Wrong in many small, indifferent, or circumstantial things. The Church-Tyrants Exposition maketh *Paul* to scorn them, rather than counsel them; as if he said, [*I adjure you by all the Comforts of Christ and his Spirit, that you be all so wise as to know all that is in the Bible, yea more,*

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more, all that any Bishops in Council and all their Canons shall tell you, or commend you; yea, that you know not onely all the Essentials and Integrals of Religion, but even all the things indifferent, which Canons shall impose on you, to be really indifferent, that is, that every Man and Woman know more than any Doctor on Earth knoweth, or else you cannot live in Christian Love and Comfort.] It is this Diabolical Exposition of the Scripture, that hath torn and ruined the Christian World.

2. And yet *Paul* here implieth, That no Christian should affectedly scruple any lawful Command of their Superiours, or Custom of the Church, but should so avoid Singularity and Disobedience, as to do any thing, save sin, for Peace and Concord.

3. Let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other better then themselves.

3. Let not Pride make you vain-glorious and contentious; but let Christian Humility make you so low in your own Eyes, as to be more inclinable to think highly of other Mens Wisdom and Goodness than of your own, further than Evidence constraineth you to think meanlier of any.

Note, That *Paul* knew that it was Pride of Mens own Knowledge and Goodness, (especially in the Clergy) setting them in a vain-glorious striving against each other, that was like to cause Schism in the Church.

4. Look not every man on his own things, but every man also on the things of others.

4. Specially take heed of Selfishness, which maketh Men over-regardful of all that is their own, their own Interest in Honour, or Profit, or Opinion; and to set too light by other Mens, yea, to set against the Interest of others to advance their own.

Note, That *Self-denial* and *Love* (or, *to love others as our selves*) are the great Means to keep and cast out Schism; and the want of them in Clergy and Laity, is the common Mischief and Ruine of the Churches.

5, 6. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God:

5, 6. Learn this of Christ, who being God, the Brightness of his Fathers Glory, and the express Image of his Subsistence, (or Person) *Heb.* 1.3, thought it no Robbery to be Equal with God the Father, being One with him.

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

7. But yet condescended to assume Humane Nature, and so in that which was visible was a Man, and a Servant, obliged to Obedience in the most humble Instance, and so made himself, by this humble Self-denial, of no Reputation with the unbelieving World, that knew not his Divinity thus veiled, yea, counted him a Malefactor.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

8. And being visible onely in his Humane Nature, like other Men, he yet further humbled himself, obeying his Father, by submitting to the reproachful, cursed Death of being crucified, as accused of Blasphemy, and Treason against *Cæsar*.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

9. Wherefore God hath highly exalted him in that Manhood in which he suffered, and hath given him greater Dignity, and Honour, and Renown than any Creature ever had over them all.

10. That at the name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth;

10. That to his Dignity and Power all Creatures should be subject, and Angels, Men, and Devils should, by their submission respectively honour his Name.

11. And that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father.

11. And that all reasonable Creatures acknowledge Christs Dominion, to the Glory of the Father.

12. Wherefore my beloved, as ye have always obeyed, not as in my presence onely, but now much more in my absence; work out your own salvation with fear and trembling.

12. Wherefore as you have always lived in Obedience to Christ, both while I was with you, and much more since, go on, and finish or perfect that holy Obedience which God requireth of you, for the obtaining of Salvation, and that with holy care and diligence, and watchful cautelous fear of miscarrying.

13. For it is God which worketh in you, both to will and to do of his good pleasure.

13. Which I may the more confidently exhort you to in hope, because you are not the prime Agents required to do this meerly of your selves, but onely under God, the prime Cause of all Good, both of Nature and Grace, who doth not onely give you Power, but worketh in you both the Act of Willing and of Working, of his own good Pleasure.

14. Do all things without murmurings, and disputings:

14. And do all your Works of Obedience to God, in Love and Peace with one another, without murmuring at your Work, or one another, and without provoking Wranglings.

15. That ye may be blameless and harm-

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leſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world:

15. That you may be unreproveable and ſincere, the blameleſs Sons of God, in the midſt of a naughty crooked perverſe Generation, or ſort of Men, among whom ye ſhine as lights in the World.

16. Holding forth the word of life; that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

16. That in the day of Chriſts Judgment, I may rejoice not only in the ſincerity of my labour, but in the ſucceſs, that I have not preached, and laboured, and ſuffered without fruit.

17. Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoyce with you all.

17. Yea, if I ſuffer death as a Sacrifice for the ſervice of your Faith, your Conſtancy and Welfare will make it matter of joy to me for your ſakes.

18. For the ſame cauſe alſo do ye joy, and rejoyce with me.

18. And if my ſuffering be my joy, let it be yours alſo; be not diſcouraged, but rejoyce with me.

19. But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

19. But I hope by the mercy of the Lord, to ſend *Timothy* ſhortly to you, that when by him I know your State, I may have comfort in you, as you may have in me.

20. For I have no man like-minded, who will naturally care for your ſtate.

20. For I have no man equal to him in Love to you, who will care for your State with ſuch affection, even as Nature teacheth Men, to care for their Children as themſelves.

21. For all ſeek their own, not the things which are Jeſus Chriſts.

21. For all are ſo much ſet on minding their own Matters, and ſeeking their own Intereſt, that it abateth their Zeal and Diligence in ſeeking the Intereſt and things of Chriſt.

Note, 1. That ſelfiſhly to prefer their own Carnal Intereſt to Chriſts, is a certain mark of a Graceleſs Hypocrite. 2. Therefore *Paul* meaneth not that all are ſuch predominantly, but that all too much ſeek their own, and Chriſts too little. 3. But that this ſelf-ſeeking is the Plague of the Clergy and Church, culpably in all in various degrees, and predominantly in Falſe-hearted Hypocrites.

22. But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

22. But you know what experience you and I have had of him, that with the love of a Son, and the diligence of a Servant, he hath aſſiſted me in my Miniſtry of the Goſpel.

23. Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

23. Him I hope to ſend as ſoon as I know, and can by him tell you, how it will go with me.

24. But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

24. And I truſt that the Lords Mercy will deliver me, and I ſhall ſhortly come my ſelf.

25. Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother, and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

25. But I thought good to ſend you back *Epaphroditus*, who is my Brother and Fellow-labourer, and Meſſenger, who from you ſupplied my wants.

26. For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

26. He longed to be with you, and comfort you by the ſight of his health, hearing that his ſickneſs made you ſad.

27. For indeed he was ſick nigh unto death: but God had mercy on him; and not on him onely, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

27. He was nigh to death, but God in mercy to him and me recovered him, not adding his death to my affliction.

28. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſs ſorrowful.

28. *Note*, That Mercys reſtored after Danger, affect us more than thoſe continued in Proſperity.

29. Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation: 30. Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

29, 30. Receive him gladly as returned to you by God, and account ſuch honourable; for it was for the work of Chriſt, that he willingly hazarded his Life by his Travels and labour to be ſerviceable to me as your Meſſenger in your ſtead.

CHAP.

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CHAP. III.

1. Finally, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

1. Finally Brethren, serve God with joyful hearts: That I write to you the same things which I have formerly taught you, and warned you of, is not through sloth or cowardise in me, but for your own safety, as fittest for you.

2. Beware of dogs, beware of evil workers, beware of the concision.

2. To wit, that you take heed of the worrying, hurtful sort of Men, who live in wickedness, and calling themselves the *Circumcision*, are indeed the *Concision*, that cut and rend the Churches.

3. For we are the circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.

3. For we are the Children of Circumcised *Abraham*, who worship God in Spirit and Truth, and have no confidence in Fleshly Priviledges, or Carnal Ceremonious, Jewish Worship.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

4. Though if *Judaism* were matter of trust or boasting, I have more such cause than any of them.

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

5, 6. I was Circumcised as the Law required, I was an *Israelite*, a *Benjamite*, an *Hebrew*, a *Pharisee*, the strictest Sect in Religion; not cold in Religion, but a zealous persecutor of the Church, which I thought had been against it: And as to the outward observance of the Law of *Moses*, I seemed to Men so just and harmless, that none accused me.

7. But what things were gain to me, those I counted loss for Christ.

7. But I willingly disclaim all confidence in these, and reject all as loss that would keep me from Christ.

8. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,

8, 9. Yea, I reject all as loss and hurtful to me, which stand against the excellency of the knowledge of Christ, for whom I have readily suffered the loss of all things, and count them but as Dung in order to my part in Christ, and that I may be found in him.

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

9. Not having and trusting not in that Righteousness which consisteth in keeping the Law of *Moses*, which is of my own Works, and I accounted formerly to be my justifying Righteousness; but that which is of Faith in Christ, even the Righteousness which is of Gods free Gift by believing acceptance of his purchased and offered Grace.

10. That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death.

10. By which I shall gain the knowledge of Christ, and of the great Mystery of Salvation by him, and the powerful work of his Grace and quickening Spirit and preserving Providence, answering in his Members that power that raised him from the Dead, and a Communion with him in sufferings, by which I shall be made conformable to him as Crucified for our sins; and thus in all be made as a Member suitable to him that is my Head.

11. If by any means I might attain unto the resurrection of the dead:

11. In hope that by all these means and methods (which I account not too dear) I may at last attain that blessed perfection in which I shall be also like him, as he is now risen from the Dead, and glorified, in the state of Immortality.

12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

12. Not that I have already attained this Conformity to my Glorified Lord, or were already perfect, by reaching all that I pursue: But I run as for this Prize, and earnestly strive, that at last I may lay hold on and attain the state of Glory, to bring me to which Jesus Christ did elect, redeem, and call me to himself.

13. Brethren, I count not my self to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14. I press toward the mark, for the prize of the high calling of God in Christ Jesus.

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13, 14. I know I have not yet attained the end that I ran for, even glorious Perfection: But this I do, not minding the things of the World which I have forsaken, but neglecting and forgetting them, and with all my might and diligence striving towards the things which are before, I press or hasten towards the Mark, for that glorious Crown and Prize, for obtaining whereof, the high Calling of God by Jesus Christ hath encouraged me to seek and hope.

15. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

15. And let all that are sound and sincere Christians, holding these things that are necessary to Salvation, be thus minded, and with joint endeavour confessing our Defects, thus press toward the End of our Faith in Love: And then, if through imperfection of Knowledge you come short, and differ in other things, while you wait on God in Humility, Love, and Peace, God will in time make you know what yet is wanting to you.

16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

16. But let all that have attained soundness in these necessary Essentials of Christianity, still live according to these Gospel-Truths which we all acknowledge, and in Love and Concord practise and promote these things in which we are agreed.

Note, How directly *Paul* condemneth both Church-Tyrants and Sectaries, the former silencing, reviling, and persecuting, and the other reproachfully censuring and separating from those that agree in all here instanced, for not consenting to needless Trifles of the Clergies imposition, or to the Errours of superstitious ignorant Men.

17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

17. God that hath sent me to teach you, hath herein also made me an Ensample to you; I beseech you therefore herein follow me, (in humble striving towards Perfection, uniting in sincere Christianity, and bearing in other things with each other, till God teach you the rest.)

18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19. Whose end is destruction, whose God is their belly: and whose glory is in their shame, who mind earthly things.)

18, 19. For many, of whom I have oft told you, and now mention them with Tears, for their own sakes and the Churches, do so live, as that while they are called *Christians*, they are such Enemies to the bearing of the Cross, in following a Crucified Christ, that they will suffer nothing for their Faith: For taking up Christianity notionally in their Brains, without the Life and Power on their Hearts, the World was never overcome, or their Lust mortified by it; so that their Belly, or fleshly Lust, is the God which they most love and obey; and while they glory that they know more of Christian Liberty than we do, and so may lawfully please fleshly Lusts, it is their Shame and Brutishness which they glory in: and therefore Destruction will be their end.

20. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

20, 21. But our City-freedom, Relation, Treasure, Converse, and Business is in Heaven, among the Heavenly Society, in the *Jerusalem* above; From thence, by Faith and joyful Hope, we look for the Saviour, the Lord Jesus, who is our Head and Intercessour there; and who will not onely receive our Souls at death, but will also change these vile Bodies, (which being made of the low dissoluble Elements, are a clog to our Souls, and must corrupt like the Flesh of Bruits) and will make them like his own now-glorious Body, (spiritual, incorruptible, and glorious;) and this he can and will do, how unlikely soever it appears to us, by the exercise of his Omnipotency, by which he can conquer all Difficulties and Enemies, for the accomplishing of the Work of the Salvation of his Church.

Note, 1. That the great difference between miserable Hypocrites and sound Christians is, that the former set most by Flesh and Earth, and the latter by the Hopes of Heaven, to which they subject all worldly Interest, and on which and for which they live and labour most, as Worldlings do for a Worldly Welfare.

2. That a false, sensual, worldly, unmortified Heart, betrayeth Hypocrites into worldly sensual Opinions and Heresies, and they easily believe all to be lawful which maketh for their fleshly worldly Interests and Lusts, because their false Hearts would have it to be lawful.

CHAP. IV.

1. THerefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

1. *Note*, That the most amiable Christians have need of Warning and earnest Exhortation against Backsliding by Temptation and Deceivers.

2. I beseech Euodias, and beseech Syntiche,

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che, that they be of the same mind in the Lord.

2. *Note*, It's like he heard of Contention between these two, which he beseecheth them to cease.

3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

3. And I intreat thee, my true Fellow-labourer, (it's like he meaneth *Epaphroditus*, but uncertain:) take care of those Women that furthered our Work, (by entertaining us, and suffering for the Faith,) with *Clement*, and other Helpers, who are of the number of those that God will own.

4. Rejoyce in the Lord alway, and again I say, Rejoyce.

4. Rejoice in the Interest you have in the Lord, his Grace, and Protection, and Promise of Glory: Yea, I again urge it on you, *Always rejoice.*

Note, 1. That Christians even in a state of opposition from the World, have always greater cause of rejoicing in God, than of sorrow for the World. (Though if they wilfully sin, it may interrupt their Joy, by making them unfit for it, as Wounds and Sickness do the Body.)

2. That holy Joy in the Lord is that Flower of Religion which all Christians should desire, and chiefly labour to attain.

5. Let your moderation be known unto all men. The Lord is at hand.

5. Let all Men see that you put the best sense on all that befals you from God and Man, and that you take nothing by impatience or uncharitableness at the worst, but can suffer Injuries: For God is with you, and the day of his delivering you is near.

6. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

6. Let no Want or Danger disturb your Mind with anxious distrustful Cares; but in every Case, go and open it to God in Prayer, for your selves and others, with Thanksgiving for what you have received, as beseemeth those who truly trust in God.

7. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

7. And by this Lenity of Mind, and Trust in God by Prayer, the Peace which you shall have in Gods Love to you, in your own Souls, and in Concord with the Church, which is of inestimable value, above much notional Knowledge, shall, as a Garrison, keep your Affections from disturbance, and your Judgments from Errour, through the Grace of Christ.

8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

8. In general, to conclude, Be sure that you cleave to Truth, against Falshood; to things seemly and venerable, against things shameful; to things just, against Injustice; to things pure, against Lust and Pollution; to things truly amiable, against deceiving Paint and flattering Allurements; to things deservedly of good report and approved by Men, against Scandal. In a word, Let all things that are truly virtuous and praise-worthy be faithfully minded and followed by you.

9. Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

9. Practise the Doctrine which you have heard and received from me, and the good Example which you have seen in me; and the God of Love and Peace will be with you, thus walking in Love and Peace.

10. But I rejoyced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

10. I was glad, and thanked God, that your Care of my Supply at last revived; not that I suppose it dead before, but that you lacked opportunity of sending to me, rather than Will, and Care of me.

11. Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

11. I mean not that I so much rejoice that my Wants were supplied: For I have learned to be of a quiet and contented Mind, in whatever Condition God shall bring me.

12. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

12. I know how to be in a low and poor Condition, without repining; and how to have Plenty, without sensuality and abuse: I have learn'd how to live in every Place and Case, both to be fully provided, and to be in hunger through poverty, to abound, and to suffer need, and glorifie God in all.

13. I can do all things through Christ which strengtheneth me.

13. All this is but my Duty; and Christ will strengthen me for all that he calls me to.

14. Notwithstanding, ye have well done, that

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that ye did communicate with my affliction.

14. But this Communication for my Supply in my Suffering for the Gospel, was your Duty, and you did well in doing it.

15. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

15. I suppose you know that this Honour of Contributing to me was due onely to you, when I first had preached the Gospel in *Macedonia*, no other Church doing the like at my departure.

16. For even in Thessalonica ye sent once and again unto my necessity.

16. *Note*, How much professed Christians differ in Liberality, as they do in Charity.

17. Not because I desire a gift: but I desire fruit that may abound to your account.

17. Not that I am craving more by commending you, or value most my own Supplies; but I commend and desire your Fruitfulness in Good Works, that it may abound to your own consolation, when you must be accountable for all to God.

18. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

18. But I certifie you, that I received your Gift from *Epaphroditus*, and it was a very liberal Supply to me; and to encourage you, I add, That under and through Christ, the great propitiating Sacrifice, such Works are the sweet Incense and Sacrifice acceptable and pleasing to God.

19. But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

19. And my God, who employeth me in his Work, will see that you shall lose nothing by furthering his Service, but, out of the Riches of his Glory by Christ, will give a more excellent Supply of all your Wants.

20. Now unto God and our Father be glory for ever and ever, Amen.

20. Now to God, who is Love, and a Father to us through Christ, be Glory for all his Mercies, and for and by all his Works, for ever. *Amen.*

21, 22, 23. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cesars houshold. The grace of our Lord Jesus Christ be with you all, Amen.

Note, 1. That Christians were all then called Saints, because they were by Profession and Vow devoted to God in the Covenant of Holiness, and were not debauched, as Multitudes now are.

2. That God had his Saints even in a Heathen, Persecuting Emperours Family.

3. That the Grace of Christ is the Sum of all Benediction on Earth.

The Epistle of PAUL the Apostle to the COLOSSIANS.

CHAP. I.

1. PAul an apostle of Jesus Christ, by the will of God, and Timotheus our brother. 2. To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. 3. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you: 4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

3, 4. *Note*, 1. That Faith and Love are the Sum of Religion, and greater Riches than all earthly things.

2. Love must extend to all Saints, and not onely those that are of one Party.

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel: 6. Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

5, 6. *Note*, 1. It is the Hope of Heavenly Felicity, which is the End, and effectual Motive of Christian Love and Duty. 2. It is the true Word of the Gospel that giveth us this Hope. 3. This Gospel divulged to the World is fruitful extensively in the number of Converts, and intensely in their Holiness, when it is so heard as to cause Men to know Gods Grace in Truth.

7. As

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7. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; 8. Who alſo declared unto us your love in the Spirit.

7, 8. *Note*, It's like *Epiphras* was he by whom they were converted, or at leaſt their preſent Biſhop.

9. For this cauſe, we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding:

9. True Converts have need to be prayed for, that they may have Spiritual and Practical Wiſdom to know the Will of God.

10. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

10. That you may live ſuitably to your profeſſed Faith, ſincerely obeying and pleaſing God in all things, which is your Worthineſs in a Goſpel-ſenſe, bringing forth the Fruits of all ſorts of Good Works, and increaſing in the Knowledge (or acknowledging) of God.

11. Strengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

11. *Note*, 1. The glorious Power of God appeareth in his Servants Strength. 2. The Strength of Chriſtians appeareth moſt in ſuffering long and patiently for Chriſt with joy, and not in overcoming Men by Strength.

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

12. *Note*, 1. The Inheritance of the Saints is in the State and World of Light, that is, of Viſion and Glory. 2. Gods way of bringing Men to this Glory, is by fitting them for it now by Holineſs. 3. This is the Gift which obligeth us to the greateſt Thankfulneſs to God.

13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son:

13. *Note*, The World is divided into two Societies: One under the Power of Darkneſs, that is, Satan the Prince of Darkneſs, who leads Men by the way of Ignorance, Errour, Unbelief, and Lies, to the utter Darkneſs of Miſery. The other is the Kingdom of Chriſt, led by him who is the Light of the World, by Truth, Knowledge, and Faith, to the Heavenly Light.

2. When Men are truly converted to Chriſt, they are initially delivered from the Power, State, and Way of Darkneſs, into the Kingdom of Chriſt and Light.

14. In whom we have redemption through his blood, even the forgiveneſs of ſins.

14. *Note*, Chriſts Blood is the Price of our Redemption, and Remiſſion of Sin is much of the Collation and Application. Redemption ſignifieth Deliverance from Bondage.

15. Who is the image of the inviſible God, the firſt-born of every creature:

15. In whoſe Humane Nature, Doctrine, and Works, the Inviſible God, whoſe Image he is, is manifeſted to Man; and who in his Divine Nature was begotten of the Father before any Creature was made, (even from Eternity,) and in his Perſon, as God-Man, is moſt Excellent, and is Lord of all.

(This [*Firſt-born*] numbreth him not with Creatures, but lets him above them.)

16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. 17. And he is before all things, and by him all things conſiſt.

16, 17. By him, as God, were all things created, and for him; and he is from Eternity before them all, and by him they are upheld in being.

Note, 1. Some by [*things in Heaven and Earth*], and [*Thrones, Dominions, &c.*] underſtand onely [*Jews and Gentiles*], and [*the Powers of Men*]: But this forced Expoſition is groundleſs; it being certain, that all Heavenly Powers and Orders were created by the Eternal Word, and *Paul* being here extolling his Magnificence, why ſhould we feign him to leave out the higheſt Part, which he ſo plainly expreſſeth? That Celeſtial Spirits have potent Superiority both over us and one another, is no doubt.

II. The ancient Churches and Heretiçks had ſo great Contentions about the right Notions of the Nature and Perſon of Chriſt, and with ſuch diſmal Effects, as maketh many Lovers of Peace to wiſh, that ſuch Points had been handled more cautelouſly, reverently, and peaceably. Four notable Opinions there be about the Natures and Perſon of Chriſt.

1. The Orthodox hold, That he hath onely two Natures in one Perſon, the Divine and Humane. And of theſe, the ſubtle Philoſophers ſay, that the Humane Nature is no *part* of his *Perſon*, but an Adjunct, becauſe God cannot be a *Part*. But others avoid this, as dangerous.

2. The *Arians* think Chriſt is but a Creature, but is a Superangelical Spirit, the firſt created, by whom God made all the reſt; and that he aſſumed the Humane Nature, and may be well called God, but not as the Father is, nor of the ſame Subſtance: And ſo, that he hath two Natures, Superangelical and Humane. Of theſe, 1. Some think that the Superangelical, as a Soul, aſſumed onely a Humane Body: And, 2. Some, that he aſſumed a Soul and Body.

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3. A third sort say, Christ hath three Natures; 1. The *Divine*, producing by Emanation the first created *Superangelical Nature*, united to it self, and by it creating all other things; and both these Natures in the fulness of time assuming the *Humane Nature*, (entire, say some; and a *Body Onely*, say others.)

4. The last and worst is that of the *Socinians*, that count Christ a meer Glorified Man. This Text seemeth to speak but the first, though the Favourers of the third think it is for them; and that other Texts are so also. They think it was not onely the Divine Nature, but the Superangelical, which appeared to *Abraham*, *Moses*, &c. in a visible Body, before the Incarnation: And by asserting these three Natures in Christ, they would reconcile the Orthodox and the *Arians*. The Controversies also whether Christ be two Persons or but one, and have two Wills and Operations, or but one, and whether it may be said, That *Mary* was the Mother of God, and that one of the Trinity was crucified, &c. did grievously rend the Church; of which I have spoken elsewhere, and plainly shewed in what sense Christ is two, yea, many Persons (relatively), and in what sense but one; and in what sense his Wills are two, and in what sense but one.

18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

18. And he is now the Head, both by Government and quickning Influence, of the Church, which is his Body Politick, and united to him incomprehensibly; the Spring of Life to us, and the first that rose from Death to glorious Immortality, triumphantly, by his own Power; by whom it is that we live, and shall be raised: For in all things he is Highest, above all Creatures.

19. For it pleased the Father, that in him should all fulness dwell;

19. For it seemed good to the Father that Jesus Christ should be filled with all Created Perfection, as well as he hath Divine Perfection, and be the Spring and Treasure of all Good, as the Head over all things to his Church, and the Universal Administrator.

20. And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

20. And having accepted his Sacrifice on the Cross for a general Attonement and Propitiation, by him to reconcile the guilty, sinful, and cursed World to him, so far as that their Guilt and Enmity should not hinder the Tenders of Free Mercy and Salvation to *Jews* and *Gentiles*, nor keep his Elect and Faithful Flock from that Heavenly Glory, where Angels and Saints shall be One Blessed Society, united in Love to God and each other.

21. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

21. And you, who were not onely, as all others, originally guilty, as the Seed of *Adam*, but also of the Race and Society of *Gentiles*, by your wicked Works estranged from God, and out of the way of his saving Grace, and Enemies to it and him, yet now hath he reconciled by Christ, and taken you for his Children.

22. In the body of his flesh through death, to present you holy and unblameable, and unreprovable in his sight.

22. By giving up his Body of Flesh to death, as a Propitiatory Sacrifice; and by justifying and sanctifying you, to present you holy, and blameless, and justified at last before him.

23. If ye continue in the faith, grounded and setled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

23. I say, you shall be thus perfected at last, if you prove sound confirmed Christians, continuing in the Faith, grounded and setled, and by no Temptation be ever turned from the Hope which Christ hath given you in his Gospel; which by Christs Commission we preach to all Men in this lower World, which is already happily begun, the Church being no more confined to *Jews*, but gathered out of all the Earth; to which Work Christ hath Commissioned me, who am labouring therein.

Note, That how true soever it be, that sound Believers shall be finally justified in Judgment, and glorified, the Promise giveth them Right to it but on Condition of Perseverance; and God useth Conditional Promises to engage us rationally to our Duty, and as a Means to accomplish his Absolute Decrees.

24. Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church.

24. And I rejoyce that God honoureth me to suffer for his Church in so excellent a Work: For it is by the Cross, or Suffering, that God will bring the Church to Glory: And as Christ hath perfectly done his own part, as the onely Propitiating Sacrifice; so I, with the rest of his Members, must undergo and make up the rest, even for the same Churches sake for which he died, though not as a Mediator, to reconcile God and Man, as he was.

25. Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

25. Of which Church I am made a Servant, by Gods

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Gods appointment and commission, given me for you, as well as for others, that I may fully divulge the Word of God.

26. Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

26. The great Mystery of Redemption, (God manifested in the Flesh, as the Head and Saviour of the Church), which (though not wholly, yet comparatively) hath been hid from *Jews* under dark Types, as well as more from *Gentiles* by greater Darkness, in all foregoing Ages: But now is plainlier made known to Gods Saints.

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

27. To whom God of his good Pleasure would specially make known the Riches and Glory of this Mystery of Calling the whole World of *Gentiles*. The Sum of it is, Christ among you, and in you, purchasing, giving, and assuring to you the Heavenly Glory, for which he hath commanded you joyfully to hope. Christ the Way, Glory the End.

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

28. To preach this Christ is the Work of our Office, warning and teaching every Man as we have opportunity, neglecting none of any Rank, in all the saving Wisdom of the Gospel, that we may present as many as possible, perfect to Salvation.

29. Whereunto I also labour, striving according to his working, which worketh in me mightily.

29. In this Labour I am employed; in which with diligence I strive, according to the Grace of him that called me, which wrought in me (or worketh by me) in Power, (confirming my Ministry by Miracles and Success, as well as qualifying me for it.)

CHAP. II.

1. FOr I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

1. [*Conflict,*] by Prayer, and Care, and Study, to do them good.

Note, Good Men long for the Good of them whom they never saw.

2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

2. That they may grow up to a State of Joy, by holy Union and Communion in Love, and to be yet richer and happier in the full and assured understanding and acknowledgment of the Mystery of God's Love, and of Christs Grace, in the Promises, Prefigurations, and Performance of our Redemption.

3. In whom are hid all the treasures of wisdom and knowledge.

3. Though it be not discerned by carnal Men, who search more after other Knowledge in the World, the depth, excellency, and benefit of all true Wisdom and Knowledge, are comprised in the Knowledge of God manifested in Christ: This is the true Philosophy, in comparison of which, all other is Vanity and Folly.

4. And this I say, lest any man should beguile you with enticing words.

4. I tell you this, lest any delude you by the specious ostentation of any other sort of Knowledge, called Philosophy, or Oracular, or Enthusiastical, or Pharisaical Tradition, as if it were somewhat more excellent than the Knowledge of Christ.

5. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

5. For though I see you not, I am in the Spirit as if I was present with you, affected with Joy to hear of your Order, and stedfastness of Faith: but yet I know where your danger lieth.

6. As ye have therefore received Christ Jesus the Lord, so walk ye in him:

6. Let it then be your care to hold fast and practise the Gospel of Christ, as you have already received him and his Word, and turn not to any other way.

7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

7. As growing downwards in the Roots is necessary to Trees, for stedfastness and Fruit; and as the House must be built up, when the Foundation is laid: so must you now be more and more rooted, and built up, and stablished in the same Faith which you were taught at first, and must abound with joyful Thanks to God, in the increased Knowledge, Love, and Practise of that, in stead of hearkning to Novelties or Errours.

8. Beware lest any man spoil you through philosphy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

8. The danger which I advise you to beware, is, lest any by pretending that the Heathen Philosophy is a higher sort of Wisdom and Learning (more methodical, accurate, extensive) than the Gospel of

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Christ, should deceive you, and draw you from the true Wisdom of Christianity, or Hereticks draw you by Philosophical Pretences to their Heresies; and they should set up the Tradition, Books, or Opinions of any Sect of Philosophers, against the Heavenly Doctrine of Christ.

Note, That as *Moses*'s Law was very useful in subordination to the Covenant of Grace, and to Christ; but pernicious to them that set it in opposition to Christ, or in separation from him: so is true Philosophy; which is the Knowledge of the knowable part of Gods Works, useful in subordination to Christ: But the Heathen Sect of Philosophers were the most dangerous Adversaries to Christianity, by deriding its Simplicity, and pretending to far greater Learning, and despising Christians as ignorant and credulous, and using against them their Logical Art and Sophistry, and the Reputation of all their Sciences.

9. For in him dwelleth all the fulness of the Godhead bodily.

9. For as the Divine Nature it self hath united it self to, and so dwelleth in his Humane Nature; so in the Person, Doctrine, and Works of Christ Incarnate, God hath treasured up, and by that In-dwelling placed, the fullest Manifestation of himself to Mankind, that ever he will give them in this Life on Earth.

10. And ye are compleat in him, who is the head of all principality and power.

10. You need not seek after Wisdom in the Oracles or Knowledge of Demons or Angels; for in Christ you have compleat Wisdom, (if you truly receive him, and learn of him) who is not onely above all Philosophers and Rabbies, but above the highest Angels or Celestial Powers, and is the chief Revealer of God to Man.

11. In whom also ye are circumcised, by the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.

11. Nor need you go to Judaism for Circumcision: For you have the true saving Circumcision in Christ, even that of the Heart, made without Hands by the Spirit of Christ, cutting off and casting away the Body of Sin, or Fleshly Lusts.

12. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

12. And it's more than a Circumcision of your Lusts that you have in Christ; they are dead and buried with him: For so your Baptism signifieth, in which you are put under the Water, to signifie and profess, that your Old Man, or Fleshly Lust, is dead and buried with him; and you rise thence, to signifie and profess, that you rise to Newness of Life, and Heavenly Hopes, through the Belief of Gods Works that raised Christ from the dead.

13. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

13. And you, that were as dead in the Guilt and Power of your Sins, your Hearts and Lusts, as your Flesh, being uncircumcised, hath God made spiritually alive, as Christ was quickned and raised, and hath absolved you by pardon of all Sin, from the Obligation to Everlasting Death which you had contracted.

14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

14. Cancelling the Legal Imposition of *Mosaical* Rites and Ceremonies, even to us *Jews*, which might have been produced against us Breakers of the Law to our condemnation, and as it were nailed it to his Cross, while by dying he disabled it: So that you need not think that Judaizing is necessary to your Salvation.

15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

15. And when his Crucifiers triumphed over him on the Cross, as if they had utterly overcome him, it was but his Conquest and Spoils of all Principalities and Powers, of Devils or Men, that were Adversaries to his Grace and Kingdom, and his open Ostentation of his Victory, and Triumph over them, in that his Crucifixion.

16. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath days:

16. Seeing then that Christ hath abrogated the Mosaical Law, none ought to censure you as Sinners, for not keeping the Ceremonies of the Law, about Meat, or Drink, or in the Point of Festivals called Holydays, or of the New Moon, or of the Sabbath-days.

17. Which are a shadow of things to come; but the body is of Christ.

17. For these were but Shadows of the things to come, even Christ and Christianity, which are the Substance shadowed.

Note, That Sabbaths are abolished with the rest of *Moses*'s Law. As to the Lords-days, consider these things distinctly. 1. That all *Moses*'s Law, as such, bound onely the *Jews*, to whom it was promulgate, and is now abolished, even (saith *Paul*) that written in Stone. 2. That all the Law of Christ in Nature and Revelation still bindeth us. 3. That the Word [*Sabbath*] in Scripture properly signifieth a Day of Ceremonial Rest, in which the Bodily Rest was a Duty directly in it self, (as Sacrificing and other Ceremonies were.) 4. That the Lords-day is never called

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called a *Sabbath* in Scripture, (however some mistake a Text or two.) 5. That the Lords-day is separated by Divine Appointment to the holy Commemoration of Christs Resurrection and our Redemption, especially in Sacred Assemblies for Church-worship. 6. That it is of greater dignity than the Sabbaths were, as being for more substantial, spiritual, excellent Work. 7. That on it, Rest is not a Ceremonial Due, as it was on Sabbaths, for it self; but onely a subordinate Duty, that Soul and Body (even of Servants) may be vacant and free for Spiritual Worship: and no Breach of Rest is now a Sin, but, 1. That which hindreth this Spiritual Work; 2. Or is scandalous, encouraging others to Sin. 8. That therefore the Seventh-day Sabbath is abolished, 1. Because *Moses*'s Law is abolished; 2. And all proper Sabbaths are abolished. 9. That yet (with the ancient Churches) we may well call the Lords day [*the Sabbath*], (when it tendeth not to Errour;) But onely by allusion, or metaphorically, as they then called the *Table* an *Altar*, the *Ministers*, *Priests*, and the *Sacrament*, and *Alms*, and *Thanksgiving*, *Sacrifices*. This is the full Truth, as I have proved in a set Treatise.

18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind;

18. Let no Man beguile you of the Reward of Christianity, by pretending greater self-humbling than God commandeth, by worshipping Angels, intruding into and pretending to know the things which he never saw, nor God revealed to him, vainly puffed up by the Imaginations of his fleshly Mind, and building on his deluded Conjectures and Self-conceits.

19. And not holding the head, from which all the body by joynts and bands having nourishment minister'd, and knit together, increaseth with the increase of God.

19. By which they depart from their due Dependence on Christ the Head, whose Office it is to be the sole immediate Mediator between God and Man, and the Lawgiver to the Church, who hath given us sufficient notice what Worship God accepteth. It is from him the Head (of Life and Government) that the Body, even the Church, receiveth its Nourishment and holy Increase by the Blessing of God, it being by Joynts and Ligaments of Faith, Love, and Ministry and Communion for Concord, conjoined and made a meet Receiver.

20. Wherefore if ye be dead with Christ from the rudiments of the world; why as though living in the world, are ye subject to ordinances, 21. (Touch not, taste not, handle not: 22. Which all are to perish with the using) after the commandments and doctrines of men?

20, 21, 22. If then you be dead to the Rudiments of all other Masters and Customs in the World, of *Jews* or *Heathens*, in conformity to your Crucified Lord, why, as though yet you were not separated from the World to Christ, are you subject to such Ordinances, which Christ never made you, but hath abolished? as, Touch not, taste not, meddle not with such and such Meats, as unclean, and the like: which were all temporary things, and consist in transient unprofitable Actions, having no Reward of God, as being but the Products of the Commands and Doctrines of unauthorised Men.

23. Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

23. Which are the things for which, as deceitful Shews, the Heretical and Heathen Seducers pretend to be wiser Men than the Apostles and Christians, and to be more pious Men, and so would draw you to their Errours, as being stricter in Voluntary Worship and greater Humility, and neglecting of the Body on pretense of being more for the Soul, and not, as sensual Men do, setting up and pampering the Flesh.

Note, The Description of *Paul* and Church Historians notifie to us, that these Hereticks made up a Religion of three Parts: 1. Of the Name and some Parts of Christianity, to keep in with the Christians. 2. Of many Jewish Rites, to keep fair with the *Jews*. 3. But the main Substance which they boasted of, was *Pythagorean* Heathenism, in which they pretended great knowledge of Spirits, Demons, and invisible things, their Orders, Powers, Offices, Durations, *&c.* which God never revealed, but the deluded Imaginations of themselves and the said *Pythagorean* and *Platonick* Philosophers taught them. In many of which Superstitions, of Will-worship, Angel-worship, Laws of Penance on the Flesh, (while the vain Mind usurpeth Christs Legislative Power) too many of the carnal corrupt Church do imitate them to this day.

CHAP. III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

1. If then you be true Christians, risen with Christ as you profess to the hope of a Celestial Glory, and to a Holy Life, shew it by seeking the things which are above, where Christ who you trust in is as your Head, over all in glory.

2. Set your affection on things above, not on things on the earth.

2. Let the Heavenly things, and not the things on Earth, have your strongest affections, your Love, your Desire, your Hope, your Joy, your Care, your very Hearts.

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3. For ye are dead, and your life is hid with Christ in God. 4. When Christ who is our life shall appear, then shall ye also appear with him in glory.

3, 4. For ye are *dead* to the World and sin, and the root of your Spiritual Life is not in your selves; but both your *Objective Life*, which is your *Happiness*, and the Root of all your Spiritual Life, are out of sight with Christ in God. It is by him that you live, and it is with *him* and on him that you must live in Glory for ever.

5. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: 6. For which things sake the wrath of God cometh on the children of disobedience.

5, 6. Therefore, tho your Lusts are as it were the very Members of your corrupt fleshly Nature, kill them all, even Fornication, Uncleanness, Inordinate Affections of Love or delight, all evil lustings or desires, and Covetousness which loveth the Creature above God, and which is Idolaters sin. For it is for these things that the Unbeliving Rebellious World is under the wrath of God.

7. In the which ye also walked sometime when ye lived in them.

7. These sins were formerly your own practices, when you were Heathens among them.

8. But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9. Lie not one to another, seeing that ye have put off the old man with his deeds;

8, 9. But now you must not only cast off all these filthy sins, but also all that is contrary to Love and Peace, all sinful wrath and malice, and evil speaking and rybaldry, and lying: For all these are the Members and Deeds of the Old Man, or state which you have renounced.

10. And have put on the new man, which is renewed in knowledge, after the image of him that created him.

10. And you have by Conversion become New Men, renewed in Saving Knowledge, unto the Image of that God and Saviour who is the maker of this New Creature.

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all.

11. Where the Interest and Union that we have all in One Christ, who is all in all, doth swallow up all the little differences, of *Greeks* and *Jews*, &c. And so must do in our Communion.

12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

12. Let these therefore be your very Habit, and Nature, and Practice, as becometh Gods chosen, holy and beloved ones, Bowels of Mercy, Kindness, &c.

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

13. *Note*, 1. That it is supposed that we are wronged, else there is no need of forgiving. 2. True Christians are known by this Spiritual Nature, as well as by Religious Exercises.

14. And above all these things put on charity, which is the bond of perfectness.

14. But as the most necessary and excellent of all, put on true endeared Love to others as your selves, for the sake of God, who must be most loved: For as this is the higheft Grace which Christs Spirit worketh in us, so it is that Bond which by uniting Believers to Christ and each other, tendeth to the perfect compagination, growth, and welfare of the Church, and every Member of it.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

15. And let that Peace which God both giveth you within, and calleth you to exercise, by dwelling in your Hearts, bear rule in your lives towards all Men, as being of the same Body: And live in continual thankfulness to God.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

16. Let the word of God so possess your Souls, that you may by it have plenteous Holy Wisdom to instruct and admonish one another, and Holy Affections, that those who have the gift of composing Holy Psalms, and Hymns, and Spiritual Songs for themselves and others use, may do it wisely, and all of you use them with Holy Joy in singing to the Lord.

17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

17. And let all that you offer to God in word or deed, in worship or obedience, be done in the name of the Lord Jesus trusting for acceptance to his Mediation, and offer your daily Thanksgiving to God the Father, by him our High Priest in the Heavens.

18, 19, 20, 21, 22, 23. Wives submit your

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your selves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers, but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

18, 19, 20, 21, 22, 23, 24. See all this before Paraphrased, *Eph.* 5, & 6.

25. But he that doth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

25. But if Masters or Servants do wrong to the other, though they may escape the punishment of Man, God who respecteth no Mans Person will judge and punish them.

CHAP. IV.

1. MAsters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

1. Let not your power over your Servants embolden you to abuse, oppress, or wrong them, but give them all wages and usage which Justice and Equity require; for you have a Master in Heaven, who will judge you as you are and do.

2. Continue in prayer, and watch in the same with thanksgiving;

2. Be constant in Prayer, and not cursory or cold, and watch in it against your corruptions, and temptations, joyning thanksgiving with your requests.

3. Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

3. Praying for us Ministers of Christ, that God would give us freedom from Mens restraints and our own infirmities, that we may with enlargedness and boldness preach the Gospel, for which I suffer.

4. That I may make it manifest, as I ought to speak.

4. That I may open and apply it, as the Work and the Souls of Men require.

5. Walk in wisdom toward them that are without, redeeming the time.

5. Use the wisdom toward them that are without the Church, which is needful to keep you from receiving hurt by them, or in doing good to them.

6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

6. Let all your speech be the exercise of God's Grace in your Hearts, not rotten, filthy, or vain, but wise and savoury, that you may speak pertinently and fruitfully to every Man, especially in the necessary defence of the truth, against Gainsayers, and resolving of the doubtful.

7. All my state shall Tychichus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord:

7. *Tichicus* a faithful Brother, fully shall acquaint you with my Concernments.

8, 9. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts: With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. 10. Aristarchus my fellow-prisoner saluteth you, and Marcus sisters son to Barnabas (touching whom ye received commandments; if he come unto you receive him) 11. And Jesus which is called Justus, who are of the circumcision. These onely are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

8, 9, 10, 11. These are all that have helpt me here at *Rome* in my suffering, and have much comforted me.

12. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and compleat in all the will of God. 13. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

12, 13. *Note*, 1. That Prayer should be a Work of fervent labouring. 2. That Ministers should long for the Peoples increase in Grace and universal Obedience, more than to promote their own Interest with them.

14, 15. Luke the beloved Physician, and Demas greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

15. Which use to meet there.

16. And

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16. And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea.

16. *Note*, 1. It was the Duty of the Churches to communicate the Epiſtles written to them by the Apoſtles. 2. What Epiſtle that written to *Laodicea* was, it concerneth us not to know. It's vain to think that *Paul* and other Apoſtles wrote no more Epiſtles than be in the Bible; or, that God is bound to bring down all that they wrote, to us.

17. And ſay to Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfil it.

17. *Note*, That Biſhops or Paſtors may have need to be admoniſhed by the People to take heed to the Miniſtry which God calleth them to, and not to ſlubber it over, (much leſs pervert it) but fulfil it.

18. The ſalutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

18. In concluſion, I ſubſcribe my Salutation to you. Let the remembrance of my Bonds, remember you of your Duty to me, in Prayer, and receiving of this Word. Grace be with you, is the ſummary Benediction. *Amen.*

The Firſt Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

CHAP. I.

1. PAul, and Silvanus, and Timotheus, unto the church of the Theſſalonians, which is in God the Father, and in the Lord Jeſus Chriſt: Grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

1. To the Aſſembly of Chriſtians aſſociated in the profeſſed Belief of God the Father, and the Lord Jeſus Chriſt, *&c.*

2, 3. We give thanks to God always for you all, making mention of you in our prayers, remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father.

2, 3. We thankfully remember your working Faith, your laborious Love, and patient Hope in Chriſt, which is all ſeen and accepted by God our Father.

4, 5. Knowing, brethren beloved, your election of God. For our goſpel came not unto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

4, 5. For I was aſſured, that God had freely elected you to be honoured as a Church of Chriſt, in that he ſent me particularly to you, and that with Power of Miracles, and pouring out of the Holy Ghoſt, he confirmed my Miniſtry, and cauſed me to fulfil it, as your Experience telleth you.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghoſt:

6. And becauſe he bleſſed all with ſuch Succeſs that you obeyed our Word, and were converted to God, receiving the Word in the trial of ſharp Affliction and Oppoſition, and yet with Joy, and the participation of the Holy Ghoſt.

7. So that ye were enſamples to all that believe in Macedonia and Achaia.

7. So that your Example tended to the happy imitation of all that now believe in *Macedonia* and *Achaia*.

8. For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

8. For from you the Word of God ſpread abroad, even in many other Countries it is known; ſo that I need not tell it them, to your praiſe, and their imitation.

9. For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God,

9. They tell abroad themſelves, what Succeſs we had in your Converſion from Idolatry to the true God.

10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come.

10. And to wait in Faith and Hope, that his Son, that

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that is raised from death, and ascended, will come from Heaven for our Salvation, even Jesus, who delivereth us from the Wrath that will come on Unbelievers.

CHAP. II.

1. For your selves, brethren, know our entrance in unto you, that it was not in vain.

1. For you are my Witnesses, that I came not to you in deceit, on any false design or manner.

2. But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3. But our shameful usage at *Philippi* did not discourage us; but our trust in our God did embolden us to preach his Gospel to you, though in a conflict of great opposition.

3. For our exhortation was not of deceit, nor of uncleanness, nor in guile: 4. But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

3, 4. For I came not to you to deceive you into Errour, nor to plead for fleshly Lusts, nor craftily to make advantage of you to our gain: But as God approved and chose me to be put in trust with the Preaching of the Gospel, I do it to please him who trieth our Hearts, and not to please the Humours and Lusts of Men.

5. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness.

5. For you your selves know, that I flattered you not, nor indulged fleshly Pleasures; and God knoweth, that I made not the Gospel a Cloak to hide any covetous Design.

6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensom, as the apostles of Christ.

6. Nor did I preach up my self, for Vain-glory (Power or Profit), neither with you, or any others; though as Christs Apostle I might have pleaded my Power, and demanded Maintenance.

7. But we were gentle among you, even as a nurse cherisheth her children:

7. But we sought not our Gain and Glory, but your Good; and that with all the love and tenderness to you, as a Nurse cherisheth her Children, in self-denial.

8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own souls, because ye were dear unto us.

8. So my strong Love to you made me not onely willingly to preach the Gospel to you, (without any selfish, proud, or covetous design) but you are so dear to me, that I think not my Life too dear for you.

9. For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

9. Ye cannot but remember my great Toil and Labour, how working at my Trade Night and Day, because I would not be chargeable to any of you, I preached the Gospel to you freely.

10. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe.

10. I appeal to your selves, and to God, as Witnesses, that our Behaviour with you was holy, just, and blameless.

11. As you know how we exhorted and comforted, and charged every one of you (as a father doth his children) 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

11, 12. As you know how tenderly I exhorted, and comforted, and charged not onely the Assemblies, but every one that I could speak to, even as a Father will do to every Child; that now you are Christians, you will live as is suitable to the God you serve, and the Kingdom and Glory to which he hath called you.

13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

13. And it is the matter of our unceasing thanks to God, that you received not the Gospel as Mens Word, with a meer Humane Faith and Obedience; but as Gods Word, with a Divine: which it appeareth to be, by the powerful efficacy of it on your selves, who are true Believers.

14. For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.

14. Ye follow the Churches in *Judea*, in suffering by your own Neighbours, as well as in the same Faith.

Now

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Note, The same Faith, Hope, and Holiness, will meet with the same Enmity in all Countries.

15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16. Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

15, 16. *Note*, 1. That the Carnal Church hath been more persecuting and bloody than the Heathens.

2. That Christ himself seemed not to them good enough to live, or to be endured among them; but was murdered as a Traytor and Blasphemer, by pretended Law and Justice. And Prophets and Apostles had the like usage.

3. That bloody Persecution oft goeth with the Carnal Church for a great Duty.

4. That God is not pleased with the Persecutors of his Servants, though they do it as to please him.

5. That malignant Persecutors are oft so mad as to be contrary to all Men, or engage themselves against the common Interest of Mankind, that they may persecute the Faithful.

6. It is the silencing of the best Preachers of the Gospel, which hath the heat of their malignant Zeal.

7. It is that Preaching which would save Souls, which they forbid: And because this Preaching is the Means to save Souls, it is that Satan aimeth his Militia against it.

8. Persecuting and silencing Faithful Preachers, is the way to fill up the Sins of the malignant Enemies.

9. God useth not to bring the utmost Wrath on Men, till they have filled up their Sins.

10. How long soever they prosper, Wrath will come at last to the uttermost on malignant Sinners and Persecutors of the faithful Preachers of the Gospel.

17. But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

17. But our constrained absence from you, (in Person, not in Heart) made us the more earnestly desire to see you.

18. Wherefore we would have come unto you (even I Paul) once and again, but Satan hindred us.

18. I would oft have come to you, and attempted it: but by Gods permission Satan hindred me, (by stirring up Persecution and Restraints, and making me Work elsewhere by Opposition.)

19. For what is our hope, or joy, or crown of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming? 20. For ye are our glory and joy.

19, 20. For what is that Hope, and Joy, and Crown, for which I labour so hard, and suffer so much? Is it not your Conversion and Salvation, which before Christ at his coming will be my Joy? Yes, ye are our Glory and Joy, that God hath so blest our Labours to your Salvation.

Note, 1. True Ministers of Christ thirst and labour far more for Mens Conversion and Salvation, than for Reputation, Honour, Riches, Preferment, or Domination.

2. Though God will reward Faithful Preachers though they have small Success, yet to have great Success, to the saving of many, is far more comfortable, not onely now, but at the Coming of Christ.

CHAP. III.

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone: 2. And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

1, 2. *Note*, That in the time of trying Persecutions, Christians have special need of confirming and comforting Helps.

3. That no man should be moved by these afflictions: for your selves know that we are appointed thereunto.

3. *Note*, Sufferings for Christ should be so expected, that they should seem no strange surprising thing.

4. For verily when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

4. Gods foretelling us of Suffering, should forearm us for it.

5. For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

5. *Note*, That though censorious Suspicions of Men be forbidden, yet Man is so mutable and weak a thing, that loving Suspicions for preventing Hurt, are necessary to them that have the Care of Men.

6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7. Therefore, brethren, we were comforted over

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over you in all our affliction and diſtreſs by your faith.

6, 7. *Note*, That they that by Affliction are not drawn to Sin, are matter of Joy to themſelves and their Friends, notwithſtanding their Sufferings.

8. For now we live, if ye ſtand faſt in the Lord.

8. Your Stedfaſtneſs and Victory is the Joy or Life of our Lives.

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

9. We can never be thankful enough to God, for the Comfort which we have in you.

10. Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

10. *Note*, That the Faith of good Chriſtians is wanting (in Act and Object), and needeth Increaſe and Help thereto.

11. Now God himſelf, and our Father, and our Lord Jeſus Chriſt direct our way unto you: 12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we do towards you:

11, 12. *Note*, That to abound in Love to Saints as Saints, and to all Men as Men, is the ſtate of true Increaſe in Grace.

13. To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints.

13. *Note*, That it is confirmed Faith working by abounding Love, which is the Qualification in which we may ſtand uncondemned, as truly holy before God, at the coming of Chriſt to Judgment.

CHAP. IV.

1. Furthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more.

1. *Note*, That *Paul*'s Doctrine againſt Juſtification by the Works of the Law, conſiſteth with vehement urgency, for Men to pleaſe God, by doing their Duty, and abounding therein.

2, 3, 4, 5. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God:

2, 3, 4, 5. You know how we charged you from Chriſt, as that which God requireth in you, that you be a Holy People, and therefore that you be no Fornicators, but be careful to uſe your Bodies in purity and honour, and not in fleſhly Luſt, like the ignorant Heathens.

6. That no man go beyond, and defraud his brother in any matter: becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

6. That no Man tread upon or defraud his Brother in any Matter, *&c.*

Note, Some think that it is Unnatural Luſt that is here obſcurely named by Modeſty: But that it forbids all forcible or fraudulent Wrong to another in Body or Eſtate, is moſt probable. And note, That God is eſpecially the Avenger of ſuch Wrongs, in which the Power and Fraud of Oppreſſors leaveth Men no other Help but Gods.

7. For God hath not called us unto uncleanneſs, but unto holineſs.

7. It is to Holineſs, and from all Uncleanneſs, that God hath called us by Chriſt: And we muſt live according to our Vocation, if we are converted indeed.

8. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

8. Thoſe therefore that plead for ſuch Sins as harmleſs, and deſpiſe theſe Bounds of Luſt, deſpiſe Gods own Commandments and him, and not onely us that preach them; and they deſpiſe the Spirit of Holineſs, given by God to all the Faithful, which condemneth theſe Luſts.

9. But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

9. As for Brotherly Love, you have not ſuch need to be taught it as thoſe that know it not: For God (who hath a way of teaching by Efficiency, beyond that of Words) hath taught you to love one another, by giving you this Love, by his Holy Spirit.

10. And inded ye do it towards all the brethren which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more;

10. *Note*, 1. That it is a wiſe way to make Men better, to praiſe ſo much Good as is in them.

2. Even thoſe that God hath taught by his own Operations, have need to be entreated by Men to increaſe, even in the Duty of Loving others.

11. And that ye ſtudy to be quiet, and to

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do your own buſineſs, and to work with your own hands (as we commanded you)

11. And to that end, that you make it your earneſt care and ſtudy to avoid all ſtrife, and to live in quietneſs with all Men: And for this, that you avoid medling in other Mens Matters unneceſſarily, but mind and meddle with the Buſineſs which is your own; and that Idleneſs caſt you not on others for Supply, but that you work for your ſelves, as I commanded you.

Note, That he that will increaſe in Love, muſt, 1. Study Quietneſs: 2. And not meddle uncalled with other Mens Matters: 3. Nor make himſelf need the Help of others: 4. And therefore not live in impoveriſhing Idleneſs.

12. That ye may walk honeſtly toward them that are without, and that ye may have lack of nothing.

12. That ſo your Condition in the World may enable you to live in a comely ſort, with Reputation, and not expoſe you to Contempt, and that Want may not afflict you.

13. But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.

13. And leſt you be tempted to doubtful or over-ſorrowful Thoughts of the Dead, like them that believe not a better Life hereafter, I would not have you cheriſh ſuch Sorrows by ignorance of their Caſe.

14. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

14. For how can we believe that Chriſt died and roſe, but we muſt alſo believe the Reſurrection of thoſe that are the departed Members of Chriſt? He will bring their Souls with him, for they are with him now: and he will raiſe their Bodies, and ſo bring the entire Man with him in Judgment.

Note, That Death is called a Sleep to the Faithful, with reſpect to the Body, and the Reſt of the Soul from Sorrow; but not as if the Soul were but in a ſleepy Inactivity.

15. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

15. For I ſay this not as my Word, but Gods, That ſuch of us Believers as ſhall be found alive then, ſhall not go before them that are dead to Chriſt at his coming.

16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

16. For the Lord himſelf coming down in his viſible Humanity from Heaven, ſhall call the World together, as Men call Aſſemblies, by Shout, by Voice, or by a Trumpet; ſo ſhall Chriſt by his unknown way, called the Voice of an Archangel, and the Trumpet of God; and firſt the dead Chriſtians ſhall be raiſed to Life.

17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. 18. Wherefore, comfort one another with theſe words.

17, 18. Then thoſe of us who ſhall be alive and remain, ſhall by his Power be caught up with them, to meet Chriſt in the Air; who will adjudge us to Everlaſting Life, and ſo we ſhall ever after that be with Chriſt in Glory where he is: Therefore encourage and comfort your ſelves, and each other, with the lively Belief, the joyful Hopes, and the frequent mention of this moſt Bleſſed Time and State.

Note, 1. That though *Paul* knew not the time, it's a groundleſs Reproach of *Paul* by them that ſay, He thought that he ſhould have lived here till the coming of Chriſt to Judgment. Had *Paul* made Men believe that Chriſt ſhould come again in that very Age, what a Deluſion would it have been to the Churches? and what falſe Expectations and Religious Duties would it have enticed them to? and have tempted the next Age, that ſaw the fruſtration, to have revolted to Infidelity.

2. Though we are told, that we muſt meet the Lord in the Air, and then be ever with him; it pleaſed not God to give us yet a diſtinct knowledge of the Place, nor what he will do with the New Earth in which Righteouſneſs will dwell: But whereever it is, it will be in Heavenly Glory with Chriſt.

3. They that will have true Chriſtian Comfort, muſt fetch it from the daily and lively Belief and Conſideration of this, That we ſhall for ever be in Happineſs with Chriſt our Lord, and the holy Society of the Bleſſed.

4. Qu. *Why doth not* Paul *comfort them with the mention of the Souls Immortality and Happineſs before the Reſurrection of the Body?* *Anſ.* Becauſe, 1. It was the Body that ſuffered by Perſecution, and that ſlept, and that they mourned for too much; and therefore it was about it that they needed Comfort. 2. And the Souls Immortality was a more undoubted thing, (without which a Reſurrection of the ſame Man had been impoſſible.) 3. And the Felicity or Perfection of entire Man is greater than that of the Soul alone, the State of which God hath leſs clearly and diſtinctly revealed to us.

CHAP. V.

1. BUt of the times and the ſeaſons, brethren, ye have no need that I write unto

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unto you. 2. For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

1, 2. But to write to you of the particular time of Christs coming, I suppose you expect not; for you have been told, that he cometh as a Thief in the Night, unexpected, Men not foreknowing when.

3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

3. So much must the time be unknown, that it will surprise them with sudden unavoidable Destruction when they most presume that all is well with them, and safe.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

4, 5. But though you know not the time, it will not so surprise you, as Thieves do Men asleep in the Night: For ye are all in the Day-light, and not unprepared, in a state of Darkness.

6. Therefore let us not sleep as do others; but let us watch and be sober.

6. Therefore let this remember you to avoid the careless Presumption, the Vices and unprepared state of the sleepy World; and to live as awake, and in sobriety.

7. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

7. For the Night is the time of sleep, and to hide the shame of Drunkenness by Darkness.

8. But let us who are of the day, be sober, putting on the brestplate of faith and love, and for an helmet, the hope of salvation.

8. But let us, whom God hath brought out of Darkness into the Christian Light, live soberly, wearing Faith and Love as Soldiers do a Breastplate, and the Hope of Salvation as they do an Helmet, to save Heart and Head from all Assaults.

9. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ.

9. For it is not us, that are his faithful Servants, but his rebellious Enemies, whom God hath appointed to Wrath; but us he appointeth to obtain Salvation by Christ.

10. Who died for us, that whether we wake or sleep, we should live together with him.

10. Who died for us, that whether we wake or sleep in Body, live or die, we should live with him.

11. Wherefore comfort your selves together, and edifie one another, even as also ye do.

11. Therefore continue as you do to assemble and comfort your selves together with these Hopes, and to edifie one another thereby.

Note, Paul knew that Rulers were against such Assemblies and Exercises. Qu. *But must they not be forborn, if Men forbid them?* *Ans.* Not as an Act of Obedience, when God commandeth us to use them: But Force may make it impossible to us; as it is to relieve the Poor, when Men disable us, and take away all that we have to give them.

12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13. And to esteem them very highly in love for their works sake. *And* be at peace among your selves.

12, 13. Acknowledge their Office and Worth, and your Obligations, to them that are truly called to be your Bishops, or Spiritual Guides and Rulers, and labour among you in that Office, and admonish you: And as their Office is high, their Labour and your Benefit great, let them be greatly esteemed by you, and dearly loved for their Work. This due Love and Submission to them, and living in Peace among your selves, will make you a happy Church.

Note, 1. That every Church should have their proper Overseers and Guides among them.

2. That these Pastors are over them in the Lord, and not to be ruled by the People.

3. That the Work of Bishops is to labour among them, and admonish their particular Churches.

4. That their Authority must be owned, and they highly esteemed and loved.

5. That it is for their Works sake that this is due to them, and therefore not to those that work not.

6. The Bishops whom in this Text they were intreated to own, honour, and love, were those that laboured among them, and not onely those that lived far off, and never laboured among them.

7. Due Love and Respect between the Pastors and the Flock, and being at peace among themselves, are the way to establish a Church in a prosperous state.

14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

14. Those that are disorderly and unruly, warn: Those that are feeble-minded, comfort: Those that are weak, support, and help them to bear their Burdens: And be gentle and patient to all.

Note, How contrary to this is reviling and destroying all these sorts? yea, silencing the strongest, that fear sinning against God, by swearing, subscribing, and conforming to the needless and wicked Canons of Papal Usurpers.

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15. See that none render evil for evil unto any man: but ever follow that which is good, both among your ſelves, and to all men.

15. Though Men by doing evil to you, deſerve evil, return it not by Revenge, by Word or Deed: But ſet your ſelves to do good, both to Chriſtians, and to all Men.

16, 17, 18. Rejoyce evermore. Pray without ceaſing. In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

16, 17, 18. Whatever you ſuffer, always rejoice, becauſe ſtill your Cauſe of Joy remaineth: And let Prayer be your conſtant Practice, and your Habit of holy Deſire be a continued virtual Prayer. And in every Caſe give Thanks to God, becauſe your Mercies are ſtill greater than your Sufferings: And this God hath made your Duty, by the great Bleſſings which he hath given you in Chriſt.

19, 20. Quench not the ſpirit. Deſpiſe not propheſyings.

19, 20. Quench not Divine Operations of the Spirit, by Neglect, or by wilful Sin. Set not light by thoſe Inſtructing Gifts which any exerciſe by the ſpecial Aſſiſtance of the Spirit of God: For the Witneſs of Jeſus is the Spirit of Prophecy.

21. Prove all things: hold faſt that which is good.

21. Receive not haſtily or raſhly, without ſufficient Proof, any Doctrines, or pretended Revelations, or Practices; but the Good that is tried and proved, hold faſt.

22. Abſtain from all appearance of evil.

22. Avoid all Sin ſo carefully, as not to venture on that which you have juſt cauſe to ſuſpect to be ſinful, till you have tried whether it be ſo or not.

23. And the very God of peace ſanctifie you wholly: and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

23. And God who giveth and loveth the Peace and Proſperity of his Servants, ſanctifie you wholly: And I pray God that you may wholly, in Spirit, Soul, and Body, be ſo preſerved from Sin, that you may ſtand uncondemned, approved as faithful, at the coming of Chriſt.

Note, 1. It is of great uſe for our Comfort and Imitation, to know God to be the God of Peace.

2. *Paul* meaneth not that their Bodies ſhould live till Chriſts coming, or that they ſhould be without all Sin and Blame; but without all condemning Sin, and ſo juſtified and forgiven, as to their Imperfections.

3. He doth not make Spirit, Soul, and Body three ſubſtantial compounding Parts of Man, (as far as can be proved;) but ſeemeth onely to mean, that he deſireth that they may ſtand approved in all theſe three reſpects: 1. In the *Spirit*, that is, the Habits and Diſpoſition of the Soul, looking beyond it ſelf to its End. 2. In the *Soul*, as it acteth the Body which it animateth. 3. In the *Body*, as it is the Inſtrument of the Soul. But of theſe things even Chriſtian Philoſophers differ. 1. Some think Man hath three diſtinct Souls, Intellectual, Senſitive, and Vegetative. 2. Some, that he hath two, Intellectual and Senſitive; and that the Vegetative is a part of the Body. 3. Some, that he hath but one, with theſe three Faculties. 4. Some, that he hath but one, with two Faculties, Intellectual and Senſitive. 5. Some, that he hath but one, with the Faculty of Intellection and Will; and that the Senſitive is corporeal. So little do we know our ſelves. What I think moſt probable, I have opened *in Methodo Theologiæ*; That Man hath but one ſubſtantial Soul, with both Intellectual and Senſitive Faculties; and that it is uncertain whether the Vegetative be its Faculty, or onely the Faculty of the Igneous or Etherial Subſtance, which is the immediate Vehicle of the Soul. It is enough for us to know ſo much of our Souls as our *Duty* in uſing them, and our *Felicity* do require: As he may know to uſe his Clock, Watch, Houſe, Horſe, who knoweth not how to make them, nor can anatomiſe them.

24. Faithful is he that calleth you, who alſo will do it.

24. *Note*, Gods Faithfulneſs may give the Sanctified great Hope of their Perſeverance.

25. Brethren, pray for us. 26. Greet all the brethren with an holy kiſs.

25, 26. *Note*, 1. Apoſtles needed the Prayers of weak Chriſtians.

2. The Ceremony of Kiſſing, and ſuch other, are mutable, fit or unfit, as the Cuſtom of Countries varieth the Signification.

27. I charge you by the Lord, that this epiſtle be read unto all the holy brethren. 28. The grace of our Lord Jeſus Chriſt be with you. Amen.

27, 28. *Note*, That the Epiſtles written to ſingle Churches were not confined to their uſe, but by them to be communicated to as many as they well could.

The

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The Second Epistle of PAUL the Apostle to the THESSALONIANS.

CHAP. I.

1. PAul, and Silvanus, and Timotheus, unto the Church of the Thessalonians, in God our Father, and the Lord Jesus Christ. 2. Grace unto you, and peace from God our Father, and the Lord Jesus Christ. 3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

3. *Note*, That it is the growth of the Church in Faith and Love, which is the matter of their true Prosperity, and the Pastors Joy and Thanks to God, rather than their Riches, Honours, or notional contending Knowledge.

4. So that we our selves glory in you in the churches of God, for your patience and faith in all your persecutions, and tribulations that ye endure.

4. *Note*, When worldly Men are ashamed of Christians in Persecution, godly Men rejoice in their Faith and Patience, as being then most honourable.

5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

5. Which is a plain Prognostick, that God, the righteous Judge, will reward you with a part in that Kingdom for which you suffer, as being worthy of it in a sence of Grace, that is, qualified as those to whom it is promised and freely given.

6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7. And to you who are troubled, rest with us,

6, 7. For God ruleth righteously; and it is the way of his Justice, to punish your Persecutors, and give you who are persecuted rest with us his Apostles.

Note, That they who think this is meant of the Destruction of *Jerusalem*, must think that *Paul* thought he should live to see it, and that he and they should then have rest on Earth; which were to be deceived, and to deceive them.

7, 8. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

7, 8. *Note*, By [*them that know not God*] is usually meant the *Heathens*; which confuteth them who distort this to signifie but the Destruction of the *Jews*. And to them in *Macedonia* it was more to be delivered from the Heathens, who were the Rulers, than from a handful of scattered despised *Jews*.

2. Christ will appear with his Angels to judge and punish the Ungodly.

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

9. *Note*, That the Phrases, [*everlasting destruction*], and [*from the presence of the Lord*], and [*from the glory of his power*], agree to the usual Scripture-description of *Damnation*, and not to the Destruction of *Jerusalem*, without distortion. Nor was it much ascribed then to an appearance of Christ in Glory, that the Heathen who despised him, and killed him, and persecuted his Cause and Servants, did also destroy the *Jews*.

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

10. *Note*, The End of Christs glorious coming will be to be glorified and admired in holy Believers, as having by his Merit, Intercession, and Spirit, made them by Holiness fit for Glory, and in Justice set them above their Persecutors.

2. So far were the poore Christians from being then such a Glory and Admiration, that they continued above two hundred years after this to be persecuted and made the scorn of the World.

11. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

11. We pray, that God will fit you by his Grace for this, and make you suitable to your holy Calling, and fully perform to you all the Purposes of his Love, and powerfully finish your Work of Faith.

Note,

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Note, Worthiness, in the Gospel-sense, is that Moral Qualification by Grace, to which, as a Moral Condition, God hath promised the Blessing.

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

12. *Note,* That sanctifying Grace maketh Christians a Glory to the Name of Christ, declaratively, as the Cause is honoured in the Effect; and they are glorified in Christ possessively, as the Means in the End obtained, and the Runner in the Prize; and relatively, as an adopted Son in a Prince that adopteth him.

CHAP. II.

1. NOw we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

1, 2. I vehemently beseech you, that no Pretence either of Spirit, Word, or Apostolical Letter, persuade you that Christs Coming is near at hand, and so trouble you, and your Faith be shaken when that's disappointed.

Note further, That it's more than the Destruction of *Jerusalem* that is here meant; For it will be the Churches *gathering together* to Christ at his coming. 2. And it neither agreeth with the following long Persecutions of the Church by the Heathens, nor with *Paul*'s usual Pity to the *Jews*, thus to insult in their Destruction, as if it brought a Felicity to the Church like Heaven it self.

3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

3. It is dangerous deceit for any to persuade you, that the Day of Christ is at hand: for there are many things that must first come to pass: There must first be a falling away of many from the Faith; and that notable Man of Sin must appear, who is to be destroyed. 4. Who arrogantly opposeth true Christianity, and exalteth himself above all, *&c.*

5, 6, 7. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, 10. And with all deceiveableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie: 12. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

Note, 1. That Forewarning should be Forearming. 2. Both the rise and fall of Sin and Sinners must have their proper Seasons: Gods delays are but staying till the due time. 3. Removing Impediments is the Prepartory work for future events. 4. This great Enemy of Christ is a Man Lawless, and made up of Wickedness. 5. He must be first revealed, and then consumed, even by his Word, Spirit, and Coming. 5. Satan will promote this Enemy of Christ, with Power, Signs, and lying Wonders, and Deceivableness of Unrighteousness. 6. Not receiving the Love of the Truth of the Gospel, nor heartily believing it, but taking pleasure in Unrighteousness, prepare Men for damning Delusions. 7. God is said to send them such Delusions, by penal Desertions and Permissions.

Readers, I dare not take on me to teach you that as true, which I know not my self; nor yet to pretend that I know more than I do. I confess, that I am uncertain who it is that *Paul* here describeth: And meerly to know what other Men say of it, is no satisfaction to me, especially when they so greatly differ as they do.

1. Most of the Fathers and Papists think, that Antichrist here described is some odious False-Christ, who is yet to come before the End of the World. I have much to say against that Opinion.

2. *Grotius* thought that this Chapter speaks of the Emperour *Caius Caligula* chiefly, and partly of *Simon Magus.* So much may be said against that, as that his Follower Dr. *Hammond* rejecteth it.

3. Dr. *Hammond* thinks it speaketh onely of *Simon Magus.* I cannot believe that: 1. Because really this *Simon* was no such considerable formidable Person as he describeth him. The few Scraps of History of *Simon* recited by him, are very dubious. No great or publick History of those Times mention him. He was affrighted into Submission and Supplication to *Peter, Acts* 8. He was not thought worthy the naming after, in all the sharp Charges against Hereticks

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in the Epistles. The Judaizers are reproved; the Concision called Dogs; the Troublers *Paul* wisheth cut off; the *Nicolaitans* named; and the Woman *Jezebel*, and many Antichrists, mentioned by *John*; the grosser sort of Hereticks smartly described, and condemned by *Peter* and *Jude*: *John* forbids us to bid them Good-speed: *Paul* bids Men avoid them as self-condemned: The *Revelation* speaketh yet more fully. And none of them all mention *Simon* as the God and Ringleader of them. If the *Nicolaitans*, and all those that the Doctor calleth *Gnosticks*, were known to be the Disciples of *Simon*, why is that concealed in such large Reproofs? and why not called *Simonians*, as well as *Nicolaitans*? If they were not then known to be his Off-spring, it seems these Heresies had other Fathers before him, more noted and followed. 2. *Simon* was revealed before the writing of this Epistle, *Acts* 8. and the Heresies before too common. 3. There were seven or eight other Heresies described by *Epiphanius*, as early as the *Simonians* and *Gnosticks*, and as bad. 4. Sure *Gnosticism* was not then an unrevealed Mystery, if it be mentioned as oft as the Doctor thinketh. 5. And through Gods Mercy the *falling away first* was comparatively but of few, and not of so great a number of Churches or Christians, as was a stop to their Expectation of the coming of Christ. It is not noted in *Acts* 8. that the *Samaritans* were seduced by him after they believed. If it were true, that they, and some at *Rome* were, what's that to all the Churches? 6. It is above Sixteen hundred years since *Simon* was revealed, and yet Christ is not come; How then is that made an Occasion of Mens delayed Expectation? 7. That Christs coming signified but the Destruction of *Jerusalem*, is before shewed to be very improbable, and fullier might be. How many hot Persecutions of Christians after that, do all Church-Histories describe, in another manner than *Simon*'s Pranks? And what could the *Jews* do through all the Empire, being contemned Vagabonds, but by way of Rabble-tumult, which the *Roman* Power restrained? 8. And it seemeth meer violence to the Text, to make [*him that withholdeth*, ὁ κατέχων], to signifie not [*him*], but [*that thing*] which withholdeth, even the Christians not yet separating from the Jews. For, 1. There was no set time of separation: *Paul* did it long before the Apostles that conversed with them in *Judea*; and when they did, none know. And *Paul* withdrew from them as Obstinacy gave him cause, in one Place sooner than in others; and never so far, but that he laboured for their Conversion. Nor were any such direful Persecutions an Effect of that Separation, as far as just History informeth us; It was the scattered Jews that were the Rudiments of most of the Christian Churches in the Empire, to whom the Gentiles were added. And this Doctor himself oft asserteth, That *Rome*, *Alexandria*, *Antioch*, and such other great Cities, had two Bishops, and two Churches, one of the Jews, and one of the Gentiles. And the Christian *Jews* did not separate from their Countrymen of a long time.

That which the Apostle mentioneth, the whole Catholick Church seemeth to be concerned in: whereas the little Pranks of *Simon Magus* were like *John of Leyden*'s, and *Knipperdolling*'s, and *James Naylor*'s, which had a few contemned Followers, in a few Towns, a little while, and then ended in Shame: Like the Boys Squibs, compared to a War.

8. And what Mystery was there in so gross Iniquity, as for *Simon* to call himself God the Father, &c. any more than to have seen *Hacket* or a Bedlam rave?

9. And if such *wonders of deceit* had been wrought by him, as is here mentioned, as should delude those that received not the Love of the Truth to Salvation, History would have fullier recorded his Miracles, and this Success: Even on *All them* that believed not the Truth, but had pleasure in Unrighteousness.

4. Some think that *Paul* here speaketh of a Seditious Ringleader of the *Jews*, that drew them into Rebellion, to their destruction; and that the fear of some *Roman* Governour was it that for a time restrained him. But this Opinion few follow.

5. *Lyra* and some other Papists think, that it was *Mahomet* that was this great Deceiver, and the Antichrist, and the Empire that withheld. His Reasons are rendred in his Annotations on the *Revelations*, and on this Text: And *Zanchy* was much of the same mind, though he thought the Pope was a kind of second Antichrist.

6. But the far greatest number of Protestants think, that it is the Pope that is here spoken of, as the *Man of Sin*, and *Son of Perdition*, &c. and that it is the *Roman* Empire that withheld his Revelation: But some few think that it was the Godly Bishops of *Rome*, that for some Ages possest that Seat, (and many were Martyrs) that withheld this Revelation of Antichrist, till they were taken away by Death: For Men would not believe that the Successours of so good Men could be Antichrist. Abundance of Volumes are written to prove the Pope to be the Antichrist; and one of the chief, by Bishop *George Downame*.

For my self, 1. I can better try him by the plain parts of Scripture, than by the hard Prophecies. And I can easily see many and great points in which Popery is contrary to the Word of God, and I am most moved by such Moral Arguments as Dr. *H. More* useth in his *Mystery of Iniquity*. And I find enough to settle me against Popery. 2. But whether it be he that this Text meaneth, or those applied to him in the Revelation, I have not skill enough to be sure, or very confident. And, 3. I think a Christian may be very safe without understanding these obscure Texts: I long to know *God* and *Jesus Christ* better, more than to know *Antichrist*: His name is not in the Creed, nor is it an Article of the ancient necessary Faith to know who he is; so we know the False Doctrines and Practices which we must avoid. Perhaps, those that have more throughly studied these Texts may know more; (though I must say, that their great disagreement of Opinion discourageth my hopes of full understanding them). I think it my duty to confess

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confeſs my Ignorance, and not pretend to the Knowledge which I have not. They that are offended at this gap or defect in my Paraphraſe, may turn to many others that know more, or are more confident.

If you ſay, Why were theſe Prophecies written, if not to be underſtood? I anſwer, To be underſtood by them that can, and not to be Expounded by them that cannot. And I add, that the great Beloved Prophet *Daniel* thus concludeth, *Ch.* 12. 8, 9. *I heard, but I underſtood not*——And the Angel ſaid, *Go thy way*, Daniel, *for the words are cloſed up and ſealed to the time of the end.* And I take it to be no exceſs of Humility to confeſs, that in Expounding Prophecies I am not ſo wiſe as *Daniel.* That Popery is a heinous corruption of Chriſtianity, I am paſt doubt: And that it is aggravated by the profeſſion of the Goſpel, and Fathering their ſin on Chriſt.

But for the help of thoſe that are more capable of arriving at certainty than I am, I will diſtinctly tell the Reader the Paraphraſe of the three moſt conſiderable ſort of Expoſitours.

I. 'V. 3. Let no Man perſwade you that Chriſts 'coming is at hand, for it will not be till a great part 'of the Church fall away from Chriſtianity, and '*Mahomet* that wicked Man and Seducer be revealed, 'who is a deſtroyer, and ſhall be deſtroyed, '4. Who oppoſeth and exalteth himſelf, not onely 'above all Earthly Powers, but above all ſorts of 'Divine Worſhip, both Heatheniſh and Chriſtian. 'So that, as if he were a God, he will ſet up his own 'Worſhip as next to the ſupream onely God, both in 'the Temple at *Jeruſalem*, and throughout all the 'now-Chriſtian Eaſtern Empire, and a great part 'further of the World; and under the Title of *God's* '*greateſt Prophet*, will put down God's own Inſtitutions, and Laws, and Goſpel, and ſet up his own in 'the ſtead. 6. What it is that ſtops him, is a thing 'known to you all, even the Imperial Power; which 'as it falls, he will riſe: For as he is to make his falſe 'Religion by a compoſition of *Arianiſm*, *Judaiſm*, and 'his own Inventions, ſo the ſwarm of Hereſies now 'among us, (*Nicolaitans*, *Ebionites*, *Cerinthians*, *Gnoſticks*, &c.) are ſecretly a Myſtereous Iniquity preparing for him: Onely that Empire that now letteth, muſt give place to him, by diminution at his firſt riſing, and by its total overthrow in the Eaſt, 'at his full poſſeſſion. And ſo he ſhall in his time become the open Seducer and Captivater of the 'Church and World; and muſt ſtay till Chriſt diminiſh and conſume *Mahometaniſm* by his Word preached, and utterly deſtroy it with the Glory of his 'more full appearance before the end. 9. Even that '*Mahomets* Kingdom, whoſe coming is by Satanical, 'Murdering Wars, and deceitful pretences of Heavenly Signs and Revelations; and with the unrighteous deceit of pretended oppoſition to Idolatry, 'and to Chriſtians, as if they worſhip two or three 'Gods, and their Laws were not ſo good as his: And 'thoſe Superficial, Hypocrite-Chriſtians, that had but 'the Name and Form, and not the hearty belief, 'love and obedience to the Truth, ſhall turn *Mahometans*, and be damned.'

II. The commoneſt Proteſtant Paraphraſe is thus, 'V. 3. Chriſts coming ſhall not be till there be a general Apoſtacie of the whole viſible Church, ſay ſome, 'or of moſt or much of it, ſay others, unto Idolatrous 'Worſhip, and ſubjection to the Papacy, and that 'Man of ſin, the Pope, be revealed, the Active and 'Paſſive Son of Perdition, the *Abaddon*, the Head 'of this Apoſtacie, given up to all ſin himſelf, and to 'promote it. 4. Who claimeth Chriſts Prerogative under the name of his Univerſal Vicar, and 'overthrows his Officers and Laws, and ſets up his 'own againſt them, and overtoppeth and ſubjecteth 'all Princes and Magiſtrates; and this in the Church 'of God, ſay moſt, or in that Idolatrous Church of 'his own, falſely called *The Church of God*, ſay others, 'as if he were there chief Lord himſelf, and arrogating names of Blaſphemy. I told you formerly of 'all this. And now you know what hindereth his 'ſpeedy ariſing: Even the Empire, *as ſuch*, (ſay 'ſome) including both the Pagan and Chriſtian: 'Or (as others) the Empire, as Pagan only. '6. For the begimings of Antichriſtianity are ſecretly and myſteriouſly already working, which 'will bring him forth in time, even the Pride and 'Ambition of Miniſters ſeeking Superiority, and the 'Peoples exceſs of Factious Reſpects to ſome above 'others, and falling into Sects and Hereſies in following them. Only the Empire that now hindreth 'muſt firſt be taken out of the way: 8. And then 'ſhall the Pope, that Man of Wickedneſs, ariſe (ſay 'ſome), or be openly diſcovered to be Antichriſt (ſay 'others): Whom the Lord ſhall conſume by the 'Power of his Word preached by the two Witneſſes, 'and then deſtroy by pouring out the Vials of his 'Wrath upon him at his later coming to reſtore his 'Church. 9. Even that Pope, with his *Roman* Church 'of Papiſts, whoſe coming to the Papacy is after that 'way of working, by force, and cheats, and feigned 'Miracles, which Satan teacheth and giveth them to 'ſeduce the Chriſtian World. 10. And with all the 'deceiving Arts of falſhood, by which unrighteouſneſs is upheld and promoted, to delude thoſe that 'ſhall periſh for ever: Becauſe they received not 'ſound Doctrine when it was delivered, nor held the 'Chriſtian Faith in Love, and in its Power, but in 'Cuſtom, Hypocriſie, and Form, that it might ſanctifie and ſave them.

'Therefore God juſtly gave them up by deſertions, to Deceivers and Deluſions, to believe a lie. '12. That all theſe Papiſts might be damned who believed not the Truth that is contrary to Popery, 'but had pleaſure in its unrighteous Principles and 'Practices, and in that ſenſual life which is contrary 'to the Chriſtanity which they profeſs.

III. The third conſiderable Opinion runs thus in the Paraphraſe Expoſition.

1. *Pauls* words have relation both to *Daniels* words, of *Antiochus*, ſay moſt, but of the *Roman* Power rather, ſay *Calvin* and *Brightman* (who largely proveth it).

2. It

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2. It is so far from being true, that the Christians rejoiced in Christs sending the *Romans* to destroy *Jerusalem*, that they greatly lamented it: The Cities name was precious to them, the first Christians being all *Jews*, and the *Gentiles* receiving the Gospel from *Jerusalem*: Christ wept over them when he Prophesied their ruine: *Paul's* lamentation was great for them. The ruine was dreadful, 1110000 killed, and 700000 carried Captive: And the Apostles were all *Jews*; and there was a common expectation among the *Jews* of the Messiah's glorious Kingdom at *Jerusalem*, and they called it, *The Holy City*, and *Land*.

3. The Abomination of desolation is by Christ himself compared to that spoken of by *Daniel* the Prophet, which was the destroying the Holy Place and Worship, and setting up Idolatry in its stead. And the Authors themselves of the second Exposition (as against the Pope) Expound the Desolating Abomination in *Matth.* 24. to be the *Roman* Heathen Army coming to lay waste the HolyCity and Temple: For that Abomination of Desolation was to go before the flight of Men from *Jerusalem*, or to concur. And this Text, *v.* 3. *&c.* seemeth plainly to follow Christ, and speak of the same that he speaketh of.

4. *Vespasian* and his Son *Titus* by his Command were the Men that destroyed the Holy City, Temple, and Nation, and the Idolatrous Heathens and their Worship there took present possession; and so set up the Desolation and Abomination: And his younger Son *Domitian* destroyed the Christians, and Proclaimed himself to be God, and to be worshipped with Altars and Sacrifices as God.

5. This *Vespatian* took on him to work Miracles, healing a Blind Man, and many others: So that some foolish *Jews* called him the Messiah: And he and his Son *Titus* by their flattery and fair lives got great esteem as excellent Men: And their Learned Orators, *&c.* promoted the honour of Idolatry by theirs.

6. This way of Self-deifying and promoting Idolatry, and Captivating the *Jews* and all Christians, went on, though not equally, through all the Emperours almost, till *Constantine*.

7. The attempt of *Caius Caligula* told the Christians what further to expect, when he Commanded *Petronius* to set up his Image in the Temple to be worshipped as *Jupiter*.

Nero's Cruelty prognosticated much.

8. But *Vespasian* and *Titus* were stopt from the Desolation first attempted by the Life of *Claudius*, *Galba*, *Otho*, *Vitellius*, till he was made Emperour himself.

9. And Christ consumed their Idolatry by his Gospel, and destroyed it by *Constantine*. These things premised, their Paraphrase is, 'v. 3. The day of the 'Lord will not come till the *Jews* Rebellion and Revolt from the *Romans* provoke them to destroy 'them, and then will the wicked Destroyer appear, 'even the *Roman* Imperial Pride and Rage, who exalt 'themselves above all Humane Power, and will arrogate the Name and worship of Gods, and put 'down Gods own instituted Worship, and will have 'Altars and Images erected to themselves. 6. What 'delayeth them yet you know: They are killing one 'another for Empire at *Rome*; and the sin of the 'poor *Jews* against Christ and his Apostles is not yet 'ripe for utter ruine; and then next the destroyer 'will appear: For their Self-idolizing is already at 'work, as *Caligula's* attempt assureth us, with *Nero's* 'Pride and Cruelty: Onely the foresaid impediments 'at *Rome*, *&c.* do stop the Desolation and Abomination till it be removed, and then it will invade the 'Holy City and Temple, and *Judea* shall feel the *Roman* Pride and Idolatry. Who come as from Satan 'with all the help that he can give them, by Powerful Armies, and with the Countenance of the *Roman* Idolaters Learning, and Magicks, and Lying 'Oracles and wonders, such as *Vespasian* pretended to 'work, and the Virtues that his Son *Titus* made ostentation of. And with all the deceitful Learning and 'Arts, which may countenance Idolatry and Wickedness, and beguile Men fitted to destruction: Because 'these poor *Jews* received not the Gospel in Love that 'they might be saved by Christ, and many Christians 'proved Hypocrites, and Formalists, and Hereticks, 'therefore God penally will let loose upon them the 'Learned *Roman* Idolaters with their Arts and Subtlety, and advantages of Power to delude them to 'worship Idols, which are Lying Vanities: And so 'they that would not believe the Truth, but had 'pleasure in Unrighteousness, might be left to be 'their own destroyers, by believing and practising 'the Idolatry and Wickedness which will damn 'them.

The Matter of all these three Expositions in it self, hath a great deal of Truth, that is, *Mahomet* is an Antichrist (most notorious): The Pope as pretended Universal Head of the Church, corrupting Christianity in Doctrine, Worship, and Discipline, and bloodily destroying Sounder Christ, is one sort of Antichrist. The *Roman Pagan* Idolaters that set up the Desolating Abomination were no less: But, which this Text meaneth, I know not. But I detest that Opinion that maketh all the Visible Church Idolatrous and Antichristian since *Constantine* delivered it from *Pagan* Persecution. Sure such should not now complain of Persecution, but fear Deliverance and Prosperity.

13. **But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.**

13. But when I speak of this pernicious Apostasie of the followers of this Man of sin and perdition, it mindeth me to be thankful to God for you, that from the beginning he hath chosen and marked you out for Salvation, by Sanctifying you by his Spirit, and giving you a sound belief of that truth, which these Apostates do deny.

Note, That Gods election Connecteth the End and Means; whom he chooseth to Salvation, he at once

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chooſeth to Sanctification and Confirmed Faith.

14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

14. And I am thankful that my preaching the Goſpel was the means by which he called you hereto, and to obtain your part with Chriſt in Glory.

15. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

15. Therefore ſtand faſt, and hold the ſame Doctrine which I have delivered to you, whether by Preaching, Diſcourſe, or Writing, againſt all Innovating Seducers.

16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace. 17. Comfort your hearts, and ſtabliſh you in every good word and work.

16, 17. And I have great incouragement to pray for you, in hope that you may be comforted and eſtabliſhed in all that is good, becauſe it is to that Chriſt that is our Saviour, and God who is our Father, and hath already ſhewed that he loveth us, and hath by his Grace given us ſolid hope, and the foretaſte of the everlaſting conſolation.

CHAP. III.

1. FInally brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as it is with you.

1. And as I pray for you, pray ye for us, that the word of God may run abroad with ſpeed and proſperous ſucceſs, and not be ſtopt or hindred by perſecutors contradictions, or Scandalous Seducers, but may be honoured by free and full reception and obedience, as it is with you (which praiſe I give you to encourage you.)

2. And that we may be delivered from unreaſonable and wicked men: for all men have not faith.

2. And that our Perſons may be preſerved and our Preaching proſper, againſt all the endeavours of abſurd and wicked Men, who are our adverſaries. For faithleſs Men are every where againſt us.

3. But the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil.

3. But tho Men be faithleſs who reſiſt me, we have a faithful God, who will confirm you, and keep you from Satan and from evil.

4. And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

4. And we have good hope that you will ſtill follow the Precepts which we give you from the Lord.

5. And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

5. To which end I pray, that God would direct your Hearts to love himſelf, and patiently to wait for Chriſt, and theſe two Graces will keep you in obedience from backſliding.

6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

6. And this is one of the Commands which in the name of Chriſt I have to deliver you, to preſerve you from revolting, *viz*, to keep your Society clean from Scandal, by avoiding the familiar company of every one profeſſing Chriſtianity, who liveth diſorderly, and not according to the Law of Chriſt which we delivered to him.

Note, 1. That there is a degree of avoiding Familiarity with a diſorderly Chriſtian, to ſhame him into Repentance, and to preſerve our ſelves, and the Honour of Chriſtianity, which is ſhort of a publick Declarative, Excommunication, and caſting out of the Church. It is juſtly called *Suſpenſion*, becauſe a Man is not to be Excommunicate till he be proved obſtinately Impenitent: But a Man that is guilty of a notorious ſcandalous ſin, may be ſuſpended while he is under tryal whether he will repent or not.

2. *Note*, That this Command of withdrawing from the diſorderly, doth not require that we withdraw from the Church when ſuch intrude, or are there permitted. No more than you muſt forſake your own Houſe and Family if he intrude: You have right and command to be there, tho he have no right.

3. Nor doth it make all to be of equal power in Church Matters, nor bind any to go beyond his Power. 1. Of Mans Capacity for Publick Church Communion, the Paſtors are Judges: And if they be negligent, its their ſin, which will not allow Private Men to forſake the Publick Communion, till the Church ſo far forſake God as to be forſaken by him. 2. But Private Familiarity is in Private Mens Power, where they may diſcountenance the Scandalous by withdrawing from them.

7. For your ſelves know how ye ought to follow us: for we behaved not our ſelves diſorderly among you, 8. Neither did we eat any mans bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

7, 8. You know what our Example was, that ought to be imitated: I did not live idly, and look that the Church ſhould maintain me, nor baſely hang on any, or needleſſly burden them; nor take their Bread which I paid not for: but while I taught you

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I laboured and toiled at my Trade that I might be chargeable to none of you.

9. Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

9. My Miniſterial Office and Labour made maintenance from you my due; but Idleneſs I ſaw was a ſin, that had need of Example as well as Doctrine to ſubdue it.

10. For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

10. *Note*, Poor Men that will not work when they can, do forfeit the Bread of Charity from Men; but Rich Men that live idly do by that ſin forfeit their Food, (and more, even their lives and Souls) to God; but Men may not therefore take it from them.

11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſie-bodies.

11. By diſorderly Perſons I ſpecially mean ſuch as I hear ſome among you are, who live not in any profitable Trade and Labour, but yet are buſie, but its about circumſtantial, unneceſſary or unprofitable by-matters.

Note, That as Idleneſs is a baſe ſin, which equals Life and Death, ſo unneceſſary and unprofitable Labour is a miſ-ſpending time and a forfeiture of Maintenance as well as Idleneſs: and to make a Trade or Daily Employment of vain or unprofitable Buſineſs, is but a Cloak of Deceit for an Idle Life: The *Sloathful* and *Unprofitable* Servants forfeit Wages. Oh what a deal of Buſineſs to little purpoſe hath the World to anſwer for! μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, not labouring, but buſily Trifling; men will find that God gave them Life and Reaſon for greater things.

12. Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

12. To live on the labours or coſt of others, through baſe, indulging fleſhly eaſe, or unprofitable trifling, is ſo great a ſin, that I do command you, and exhort you, by the authority of Chriſt, and as you will obey him, that you avoid it, and that you quietly and willingly get your own living by ſome profitable labour, and eat not other Mens Bread, but your own, and that not the Bread of Idleneſs.

13, 14. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. 15. Yet count him not as an enemy, but admoniſh him as a brother.

13, 14, 15. If after all this the ſloathful will not labour, though you are not to cut him off from the Church, as if it were for rejecting an Eſſential part of Chriſtianity, yet there is a Diſcipline to be uſed in the Church towards its Members: Set a note of ſhame upon that Man, by avoiding familiarity with him: But yet take him not for an Enemy or Heathen, but an offending Chriſtian, and continue to call him to Repentance.

Note, Qu. *But what if it be a Son? muſt the Parents deny him Food? Anſ.* If he be obſtinate in an idle or unprofitable Life, being able for a better, 1. The Parents ſhould mark him out to ſhame; 2. And ſhould ſo far ſtraiten him in the Quality of his Food and Maintenance, as may make his Sloth a penal Suffering to him, and ſignifie their abhorrence of his Sin, though they may not famiſh him to death.

16. Now the Lord of peace himſelf give you peace always by all means. The Lord be with you all. 17. The ſalutation of me Paul with mine own hand, which is the token in every epiſtle: ſo I write; 18. The grace of our Lord Jeſus Chriſt be with you all. Amen.

16, 17, 18. *Note*, We may boldly truſt him for our Peace and ſafety, who will be called *The Lord of Peace*, and by the Grace of Chriſt will be with us, and give us Peace always, and by all means. *Amen.*

The Firſt Epiſtle of PAUL the Apoſtle to TIMOTHY.

CHAP. I.

1. PAul an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, which is our hope; 2. Unto Timothy, my own ſon in the faith: Grace, mercy, and peace from God our Father, and Jeſus Chriſt our Lord.

1, 2. *Note*, 1. Apoſtleſhip was by Gods Call and Command.

2. Chriſt is the Believers Hope.

3. It is meet to have ſome ſpecial endeared Love to thoſe that are our Sons in the Faith, converted by our Miniſtry.

4. As the deſire of Worldlings is to worldly Proſperity, ſo the ſum of all holy Chriſtian deſires, is Grace, Mercy, and Peace from God the Father, and from Chriſt.

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3. As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4. Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying, which is in faith; so do.

3, 4. *Note*, 1. Whether this imply that *Timothy* was Bishop of *Ephesus*, is a Question of small moment to them that know what a Bishop then was. A Bishop, as Dr. *Hammond* maintaineth, had then but one Congregation, and no Subject Presbyter under him. He certainly had no Power of the Sword to force Men. He was onely a Guide to Voluntiers and Consenters; and not to any against their wills. It is certain, that every Church had at least one such Bishop, (I think usually more.) And no doubt *Ephesus* had such, (either *Timothy*, or others.) If it be Archbishops that are made the matter of this Doubt, it's certain, that an Archbishop had no Power of the Sword, nor was a Bishop to any but consenting Voluntiers, and worked onely on *Conscience*, and not immediately on *Body* or *Purse*. And I believe that *Timothy* and *Titus*, and the Apostles, were so far Archbishops, as that they had by Office the Care of gathering many Churches, and then taking care of their Preservation and Increase, by urging the Doctrine and Commands of Christ, and Ordaining Bishops over particular Churches (*Episcopos gregis*) by their own and the Flocks consent, and not otherwise; and then exhorting such Pastors and Churches on just occasions to do their Duties. And who can be against such Archbishops.

But some that now feign the Idea of a Bishop to be one that hath many score or Hundred Churches under him, which have no Bishop but himself, and one that is set over them without their consent, and that ruleth them by force, of the adjoyned Sword, Imprisonment, or Ruine, are ready to Dream that *Timothy* and *Titus* were such Bishops. Doubtless every City or Corporation where were Christians, had then a Church (at least) and every Church a Bishop (at least.) And whether it was *Timothy* or another, *Ephesus* was not without. Tho it's true that we find him so constantly with *Paul*, almost every where where he was, that it's hard to believe that he was very long at *Ephesus*.

2. *Note*, That Churches are in danger of Corruption by *other Doctrines* than those delivered by the Apostles. And their Doctrines were so sufficient, that no *other* should be taught.

3. Though some think it is ill, the *Gnosticks* that here are described by *Fables* and *Genealogies* its most like to be all the *Judaisers*. And though Genealogies be part of Scripture, it's perverseness to make too great a stir about them, and to turn Religion into endless Questions, and divert from matter of Faith, in which our Edification chiefly doth consist. Multitudes sin by too much stir about lesser Scripture Verities, when by wrangling or long study it hindreth them from greater.

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

15. The Holy Scripture is as a compleat Body, which hath its Accidents and Ornaments, as well as Essential and Integral Parts, (as Hair, Nails, Colour) &c. But it is the end that is the chief part and must be preferred: And the end of all Christ's Doctrine and Law is, *Charity*, or to bring Mens Souls to the love of God, and Man, and Goodness, as its very Nature: And the grand means to this are, 1. A *Heart purified by Gods Spirit*. 2. A *good Conscience*, not guilty of reigning sin, and justified from the guilt of former sin and present Infirmity by Christ. 3. And *unfeigned Faith* in Christ, by which we are united to him, and have our part in the foresaid benefits. And this is the Sum of True Christian Religion in few Words, which is more profitably insisted on than Jangling Controversies.

6. From which some having swerved, have turned aside unto vain jangling; 7. Desiring to be teachers of the law, understanding neither what they say, not whereof they affirm.

6, 7. And some that have roved from this Mark, (not placing Religion finally in Love, to be promoted aforesaid) have turned aside to Vain Jangling, or Vain Chat; as if Religion lay in being Doctors of *Moses*'s Law; when as they understand not what they say themselves, nor what the things are which they pretend to teach.

Note, 1. They that shoot not at this mark (as ἁμαρτάνουσι signifieth) and place not Religion as aforesaid, have ever since corrupted it by Vain Jangling, though not about the same Subjects: Some setting the Churches together by the Ears about unnecessary, curious Notions concerning the person of Christ, or concerning Gods Decrees, and Concourse, and some about the Clergies Universal Domination, and about their Canon Law (worse than was that of *Moses*) and their Dunghil of Corruptions and ensnaring Ceremonies, and some about quibling Notions concerning Justification, Faith, and Works. Satan hath Religious Diversions for them that are above Sensuality. And Ignorant confidence (with rage) is the usual Character of all such.

8. But we know that the law is good, if a man use it lawfully;

8. We praise the Law as well as they: It is Gods Law, and therefore good, if lawfully used: which is to lead Men to Christ, and typifie Spiritual things to come, and to condemn and restrain sin; but not to justifie Men instead of Grace, nor to be imposed on the *Gentiles*, or continued, when a better doth displace it.

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for

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for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers; 10. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 11. According to the glorious gospel of the blessed God, which was committed to my trust.

9, 10, 11. It must be foreknown, 1. That the World was not Lawless that had not *Moses's* Law: They had the Law of Nature, and the common Law of Grace which was given to Mankind after the fall: And Christ hath now brought us the Holy Spiritual Law of Grace in the most perfect edition. So that sin is condemned where *Moses's* Law is not received or known. 2. That *Moses's* Laws, as such, were all Political for the Government of that Republick, even the Ten Commandments, and had Penalties to be executed by Men annexed, as an essential part of it. Now of this Law, saith *Paul*, [*It was not made with these Penalties either to bridle or to punish them that without it were Righteous Men*, that is, *Who were obedient to the Law of Nature*, and of *Grace*, and whose Hearts were ruled with the love of Righteousness, and needed not to be frightened to it by Corporal Penalties; much less for us Christians, who have Christs Law of Grace, and are Sanctified by his Spirit, writing it in our Hearts by Love of Goodness: But God knowing the corruption of Mans Heart, did make it for the *Israelites*, to restrain them by fear from living like Lawless, Disobedient Men, &c. and to punish them by the Magistrate, who were ungodly, sinners, unholy, profane, murtherers, &c. which the Gospel, and Christs Law, which I preach, is as much against as *Moses's* Law, and more powerfully overcometh: So that we that have better, even Christs Law without us, need not the continuance of *Moses's* Law.

12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

12. *Note*, It is a great mercy to be entruited with the Ministry of the Gospel, with Ability and Faithfulness.

13. Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief:

13. *Note*, 1. The great Mercy of God to great sinners; even Persecutors and Blasphemers may be converted.

2. That God giveth the greatest Mercy without previous merit.

3. The word [*because*] here meaneth not that *Ignorance* was a proper cause of Gods Mercy: But that it made *Paul* a more capable receiver of Mercy, than he should have been, if he had maliciously sinned against Knowledge.

14. And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

14. And this Mercy which called me, hath poured out on me, by the Holy Ghost, an abundant measure of Faith in Christ, and love to him and his, which carrieth me on in his Work with Zeal and unwearied diligence.

15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

15. This is the Great Article of our Christian Faith, which we may trust to, and of great comfort to us all, and worthy of our thankful acceptation; That Christ came into the World to save Sinners; which I, that am one of the chief, must therefore predicate with chiefest Thanks.

16. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

16. But it pleased God to shew mercy to me, so great a Sinner, to magnifie his Grace, and encourage all Sinners against Despair, that in me Christ might exemplarily shew his gracious Patience and Forbearance, and confirm all Sinners in the hope of Everlasting Life, who after shall believe and be converted.

17. Now unto the King eternal, immortal, invisible, the onely wise God, be honour and glory, for ever and ever. Amen.

17. The sense of this unspeakable Mercy calleth up my Soul (and should do all) to speak with joy the Praises of our God, who is Eternal, Immortal, Invisible, the onely God, absolutely Wise, over Angels, and all Creatures: To him be honour and Glory, for ever and ever. *Amen.*

18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. 19. Holding faith, and a good conscience;

18. *Note*, 1. By [*Charge*] is meant holding Faith and a good Conscience, and keeping the Doctrine committed to him by *Paul*, as a faithful Minister and Soldier of Christ, against all Opposition.

2. It seems some particular Prophecy (such as *Agabus* had of *Paul*, and many then had) had foretold that *Timothy* should be a faithful Minister.

19. Which some having put away, concerning faith have made shipwrack. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

19, 20. Which some have cast away, and lost the Christian

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Christian Faith: Such are *Hymeneus* and *Alexander*, whom I have delivered to Satan, as Gods Executioner of some Bodily Punishment, to see whether Correction will convince them of their Blasphemy.

Note, 1. What their Blasphemy was, is after shewn, 2 *Tim.* 2. 17. & 4. 14.

2. That Satan is oft Gods Executioner in Correction and Destruction, is certain; and that such is the Delivery here meant (for want of Christian Magistrates): But it was none of Satans desire, but Gods, hereby to teach them not to blaspheme.

CHAP. II.

1. I Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

1. As I have oft said, That Charity is the End and Sum of Religion, I exhort, that this may be sincerely manifested in your Religious Worship; and that you heartily pray for all sorts of Men, that God would save them from Sin and Misery, and give them Grace and Mercy; and be thankful for their Welfare, as if it were your own.

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2. For Kings, and for all that are in Preeminence or Superiority, that they may so govern, that we may be protected in the quiet serving of God, in Godliness and decent Conversation with Men, without Reproach and Persecution.

Note, 1. That the Character of the Rulers that we are to pray for, is not onely ἐξουσία, *jus regendi*, Right; but ὑπεροχὴ, Preeminence.

Pray for him that hath the Right of Governing, as far as you can know it: But submit to him that hath setled Possession, so far as it wrongeth not anothers Right; and so far pray for such, that we may live a quiet and peaceable Life in all Godliness and Honesty.

3. For this is good and acceptable in the sight of God our Saviour: 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

3, 4. For this is agreeable to the great Mercy manifested in Mans Redemption by Jesus Christ, who by his Death, and Covenant of Grace, and Preaching, hath shewed us how willing he is that all Men should be saved, and come to the knowledge of his Gospel.

Note, 1. That while we obediently pray as God commandeth us, we may confidently expect Gods acceptance. 2. An extensive Charity rendreth us like Christ. 3. It is not onely *all sorts of men* that Christ would have to be saved; but he willeth the Salvation of all Men in general, so far as to make a Sacrifice sufficient for all, if all will believe; and to make an Act of Oblivion, or general Pardon, and Gift of Life to all, on Condition of Acceptance; and to send his Messengers promiscuously to all, with the Word of Reconciliation, to beseech them to be reconciled to God. What Christ giveth to all, he willeth and purchased for all: But he giveth to all a Pardon, and Right to Life, on Condition of Acceptance: Therefore he is so far willing of their Salvation.

5. For there is one God, and one mediatour between God and men, the man Christ Jesus; 6. Who gave himself a ransom for all, to be testified in due time.

5, 6. For it must move us to pray for all, in compliance with this Will of God, that would have all Men saved; because there is One God who is good to all, and One Mediatour between God and Mankind, who took on him the Common Nature of all Men, and gave himself a Ransom for all, revealed in the Season appointed of God, (or to be preached to all in due time, as God pleaseth.)

Note, The Controversie about Universal Redemption, too hotly agitated by *Beza*, *Piscator*, and others, on one side, and by many on the other, I have fully handled in my *Catholick Theologie*, and *Methodus Theologiæ*; and it needs no more than as aforesaid: 1. Whoever is damned, it is not because no Ransom was made for him, or because it was not sufficient for him. 2. By Gods *Will* to *save all*, is meant the Effects of his Will that have a tendency to their Salvation. 3. It is notorious, that God hath made an Universal Act of Grace or Oblivion, giving Pardon of all Sin, and Right to Life in Christ, to all Men, without exception, on Condition of Believing-acceptance; and hath commissioned his Ministers to offer this Gift to all Men, to the utmost of their power, and entreat them to accept it; and doth by many Mercies intimate to them, that he useth them not according to the meer violated Law of Innocency, but on Terms of Grace. 4. Few Christians have the face to affirm, that this Universal Conditional Pardon and Gift (or Law of Grace) is no Fruit of the Death of Christ. 5. If therefore this Act of Pardon was purchased by Christ, and given to all, no modest Face can deny, that he so far died for all, as to purchase for them all that he actually giveth them. 6. It is usual to say that we give a Man a Benefit, (*e. g.* Life to a condemned Malefactor) if it be given him on the fair Condition of his Acceptance, and brought to his own Will, and he intreated to receive it. 7. If any Wrangler say, that this is unfit Language, (to say, He is willing that Men shall be saved, who offereth them Salvation freely, unless he also make them willing;) Let him confess, that it is but the *Name* that he denieth, and none of the Gifts in question. 8. And be it known, that Unwillingness cometh not from a Physical Impossibility, through the want of Natural Faculties, (as it is with Brutes) but from a voluntary Pravity, which aggravateth the Sin. 9. And the mutable Will of Man is to be changed by Reason: And God giveth Men Reasons in their kind sufficient to persuade them to accept of Christ and Life.

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Life. 10. And lastly, No Man can say, that *Adam* when he fell had not Grace enough to make him *Able* to have stood, which he might have used, and should have done, to his actual standing: Nor, that God never giveth such a *power to believe* (or at least to come nearer the State of a true Believer) to many that might bring it into Act, and do not. This much is enough to end this Controversie with modest Wits.

7. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

7. This Gospel I am appointed to preach to the Gentiles, (Christ knoweth that I feign not his Commission) and faithfully and truly to be their Teacher.

8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting.

8. According to this my Commission, I give these Directions following to all sorts. First, That all Men be much in Prayer to God, not onely in the Assemblies, but in all convenient Places wheresoever, open or secret: but that they lift not up to God Hands defiled with any wilful Sin, but pure and clean by harmless Conversation; and that they come not to God with Wrath against others, or with a quarrelsom, disputing, contentious Disposition; but in Christian Love.

Note, That the Ceremony of Lifting up the Hands in Prayer, (which was an Act of Corporal secondary Worship) is lawful, and fit where Custom maketh it so, and yet is not necessary by Institution; as Kneeling also is.

9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array;

9. And for Women, I forbid them not all Ornaments, specially when they come to the Sacred Assemblies; but let them be adorned onely with Attire which expresseth Gravity, Modesty, and Sobriety; not like proud, vain, or alluring Persons, with curious Dressings of their Hair, Embroidery, Jewels, Gold, or any over-costly Apparel, as those that would seem either Richer or Comelier than they are.

10. But (which becometh women professing godliness) with good works.

10. But let them take Good Works (of Piety to God, and Charity to Man) for their chiefest Ornament; as they will do, if they are true Professors of Godliness. It is these in which they must excel the Ungodly, and not in Ostentation of Wealth or Beauty.

11. Let the woman learn in silence with all subjection.

11. Let them be Learners, rather than Teachers; and let them use Silence and humble Subjection, and not be over-talkative and masterly; specially silent in the Church.

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

12. I forbid Women to be Publick Teachers, and to usurp any Authority over their Husbands, or over Men in Church-government; but to be quiet, silent, and obedient.

Note, 1. That *Paul* forbiddeth not Women to teach their Children or Servants, or the elder Women to teach the younger. 2. Nor doth he meddle with Cases of Civil Government; as, whether a Woman may Govern a Kingdom, or a City, or a multitude of her own Tenants and Men-servants.

13, 14. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression.

13, 14. For God made the Woman for Subjection, by making *Adam* first, and then making her to be for his help: And the Woman subjected her self yet lower, by being first in the Transgression, deceived by the Serpent, and then tempting her Husband.

15. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

15. Yet though her Sin have brought her low, and even under a Curse in the Pain and Peril of Child-bearing, she is, even in that low and sad condition, under Gods merciful Protection, and saving Covenant of Grace, which containeth the Promise of this Life, and that to come, if they continue in Faith, Charity, and Purity, with Sobriety.

Or, [Though Sin and Sorrow in Travel came in by the Woman, yet by a Womans Child-bearing a Saviour came into the World, (which is some Reparation of the Honour of the Sex;) And so the Women may be saved as well as the Men by Christ, if they continue in Faith, Charity, Purity, and Sobriety.

CHAP. III.

1. THis is a true saying, if a man desire the office of a bishop, he desireth a good work.

1. As for the Office of a Bishop, believe it, he that desireth it, doth desire a very great and excellent work: It is not a bare Name, Title, Dignity, or place of Honour and Command; but a Work, and a Work of great Importance, and Labour, and Difficulty, which every desirer is not fit for: Take heed therefore whom thou dost admit.

2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,

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behaviour, given to hospitality, apt to teach;

A Bishop must be one, 1. That is not guilty of any scandalous sin since his Conversion. 2. One that hath not put away his Wife, except for Fornication, and married another, much less, that hath two at once 3. One that is vigilant and wholly addicted to do what he shall undertake. 4. One that is of a sober, moderate temper, and not guilty of Levity, and Temerity. 5. One that is of an Orderly, Composed, Decent Temper and Carriage. 6. By Charity to be ready to entertain Strangers, and take in those that are exposed to want. 7. One that is fit by Ability and Zealous Willingness to teach the Flock the necessary things committed to the Ministry to communicate.

3. Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

3. 8. One that is not inordinately in love with Wine or strong Drink. 9. One that useth no violence, nor hurteth others. 10. One that studieth not after gain, nor useth dishonest, unseemly ways of getting. 11. One that by lenity taketh all things in the best sence, and is not rigorous. 12. One that is against Strife, Contention and Fighting. 13. One that is not in love with Money.

4. One that ruleth well his own house, having his children in subjection with all gravity; 5. (For if a man know not how to rule his own house, how shall he take care of the church of God?)

4, 5. 14. One that ruleth well his own House, (if he have any,) and by his success sheweth it, and that God blesseth his Labours, his Children being in subjection with all Comely, Grave, and Pious Behaviour. For if either he have not Skill and Care enough to rule his Family well, or the badness of his Children shew that God blesseth not his Labour, how should the Church judge him fit to rule them, and likely to succeed.

6. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

6. Not a late young Convert; for such are more in danger of Pride than others, when they are set up as Teachers, and so fall as the Devils did.

Note, That young, raw Christians made Teachers are in great danger of falling into Condemnation by Pride, even like to Devils. Because, 1. They have less knowledge of their own Ignorance, and how much yet they want. 2. The suddenness of the Light which they have received so transporteth them, that they think it to be greater in them than it is. 3. They have stronger Passions than the Aged; and those puff them up as if they signified answerable Judgment. 4. They have weaker Degrees yet of Humility, Self-denial, and all Grace, than riper Christians have. 5. They have had less time to learn the great things which should ballance them. 6. They want that Experience which fully convinceth Riper Christians of the errour of Self exalting, so that none are so apt to rage and be confident as the Ignorant and Injudicious. 7. And they are themselves as Children carried away easily by the applause and flatteries of such as are like them, and cry them up for their Injudicious fervour.

7. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

7. 16. And he must be one that hath by his Parts and Conversation got some esteem, even among Unbelievers, or at least, is not by the common sort of them made odious or contemptible by any Infamy, just or unjust, lest Satan get by his former Scandals, or ill Name, to make the Christian Religion odious, and turn his Infamy into a Snare to keep Men in unbelief.

Note, 1. If all these Sixteen things be needful to a Bishop, and must be required in one that is offered to the Ministry, is he a true Bishop or Pastor that hath scarce two of all these Qualifications? Yea, that hath almost all the contraries? That such are Pastors, *de facto*, claiming Honour and Obedience, is easily proved: what God accounteth them I leave to him: And how the People should esteem them, *Cyprian* tells us in his Epistle against *Martial* and *Basilides*.

2. What a Bishop then was must be understood by those that would know their Divine Obligation to obey such: Of which see before, 1 *Thes.* 5. 12, 13. The Ministerial Work was, 1. Indefinite, by Itinerants, or unfixed Men, *viz.* 1. To convert those without, and gather Churches, and settle Pastors over them. 2. And to go and send to them after for their Confirmation. These in Scripture are called Apostles and Evangelists, and their helpers, but not Bishops. II. But the settled Churches had settled Pastors (with Deacons) These are called Bishops and Elders. These Churches were so many Neighbour Christians as could know and Converse with one another, and were associated for *Personal Communion* in holy *Doctrine*, *Worship*, and *Conversation*, as distinct from distant Communion by meer Concord in the *Species* of these, or by Delegates: Though they did not always meet all in one place; so that the Bishops or Elders had opportunity to know them personally, teach and oversee them ordinarily: Which they did without force, upon none but consenting Voluntiers. This Episcopacy we are for, and not against the Preeminence of some one, as a Senior and Guide to the rest of the Elders in a Church that hath many: Nor yet against the foresaid General Ministers or Evangelists Inspection and Care of many Churches of such Consenters. But if one such General Pastor will put down all the Bishops of single Churches, and have none over many hundred Parishes but himself alone, who cannot possibly do the hundredth part of the true Episcopal Work, and will do some of the rest by Curates that are no Bishops, and by Lay-men, this Episcopacy is not to be justified. Much less when the

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the Clergy or People chuse them not, nor consent to them, but are governed by them forcibly, and as constrained Dissenters.

8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. 9. Holding the mystery of the faith in a pure conscience.

8, 9. The Deacons also must be well-qualified Persons; Grave and Pious; not double-tongued, to say and unsay, as Interest leadeth them; not addicted to much Wine or Strong Drink; not greedy of filthy Gain, as Lovers of Money use to be: and they must be sound Believers and of an upright Life.

Note, 1. That here are but two sorts of fixed Church-Officers noted by *Paul*, Bishops and Deacons. 2. As every Church had its own Bishop (one or more), so had they their own Deacons. For, as Dr. *Hammond* noteth, [*The Deacons were every where constituted to attend the Bishop.*] But Antiquity never knew what a Deacon of a Diocess of many Churches (or hundreds of Churches) was, till Archdeacons were first new made. Therefore, as no Man was a Deacon of more than one single Church, so no Man was a Bishop of more (distinct from Archbishops), as the said Doctor *de facto* maintaineth, in Scripture-times.

10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

10. And even Deacons must not be made, till they are tried and proved fit, and found blameless.

11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

11. So also must the Women (or Wives) be grave, &c.

Note, 1. It is uncertain whether by γυναῖκας, [*Women*] here, be meant the Deacons Wives, or the Deaconesses that then were appointed to some Care of Women, which Men were less fit for. 2. The Qualifications imply, that Women are most in danger of the contrary Sins, that is, of unstayed Levity, forwardness to backbite and speak evil falsely, as Accusers of those that distaste them, not sober and careful of their Business, not trusty in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

12. The Deacons must not be such as have more Wives than one, or that have injuriously put away one and married another: The good government of their own Children, and Houses also, must shew that they are fit to serve in the Church.

13. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

13. For though the Deacons be as Servants to the Pastors, they that have used that Office well, are in a degree above the Vulgar, and have matter of confident Boldness and Freedom in the management and defence of the Affairs of Christianity.

14. These things write I unto thee, hoping to come unto thee shortly: 15. But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the house of God, which is the Church of the living God, the pillar and ground of the truth.

14, 15. I hope to come to thee shortly; but lest I should be delayed, I write these things to thee, that thou mayst know how thou oughtest to converse in the House of God, (which is the Church of the Living God) as (in it) a Pillar and firm Buttress (or Basis) of the Truth.

Note. Though it be true, that the Truth of God is most safely preserved in his Church, yet I (with *Gataker*) marvel that so many apply these Words to the Church, which are spoken of *Timothy*. That it is he that is called here, [*a Pillar and Buttress of the Truth*], seemeth to me evident; 1. In that in the Allegory it is not like that *Paul* would in the very next Words call the Church a *Pillar* and *Buttress* in the House, when he calleth it [*the House it self.*] He plainly differenceth [*a Part*] from [*the Whole.*] The Church is the *Whole*, a *Pillar* is a *Part*. 2. It is the very Sum of *Paul's* Exhortation to *Timothy*, that according to his Office he should be [*a Pillar and Buttress of Truth* in the Church.] 3. The Prepositon [*in the House*] agreeth to him, and the Word [*Pillar*, &c. which is *in the House*]. 4. The omission of the *Article* before [στύλος and ἑδραίωμα] intimate, that it should rather be translated [*a Pillar*, &c.] than [*the Pillar*]; which it's like would have been put in, had it been the Churches peculiar Privilege that had been meant. 5. The Apostle useth the same Word of *James*, *Cephas*, and *John*, *Gal.* 2. 9. οἱ δοκοῦντες στῦλοι, accounted *Pillars*, which *Timothy* was; And the very same Phrase as here, is used *Rev.* 3. 12. He that overcometh, I will make him *a Pillar in the Temple of God*, στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ. So *Rev.* 10. 1. the Angels Feet, &c. But the Church is never called [*a Pillar* that's *in the Church.*] 6. As to them that feign it would be false Construction, because the Words [στύλος καὶ ἑδραίωμα] are the Nominative Case, this hath no pretence from the Text: So that I doubt not but the plain sense is as it is Paraphrased; and all the Fabrick is built on a meer Mistake, which the Papists raise upon this Text: Though, were it otherwise, it would not serve their turn.

16. And without controversie, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

16. And confessedly the Mystery of Godliness, which requireth such great Abilities in thee, as to make thee a *Pillar* and *Buttress* of it in the Church is exceeding great and high. 1. *God himself* appeared to Man in the Flesh of our Redeemer, to manifest his

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his Love, and Will for our Salvation. 2. The Spirit was Christs Witness, which by its unimitable holy Impressions, Miracles, his Resurrection, and Communication to his Followers, did justifie Christ to be truly what he did profess to be, and sealed his Doctrine to the World. 3. Angels beheld, proclaimed, and obeyed him. 4. The Wall of Separation being broken down, he was preached by his Commissioned Apostles to the Gentile World. 5. The World, that knew him not, or despised him, is by a few poor unlearned Men brought to believe in him, and submit to him as Lord and Saviour: Philosophy submitteth, and Wit is silenced, and Policy and Power stoop to him in part, and more will do. 6. He was taken up into Heaven in Glory, Angels attending him, his Apostles looking on. These Six Articles are that great Mystery which requireth the ablest Preacher, and the soundest Faith: And he that firmly believeth these, doth see into a more excellent Mystery than Philosophy, and will be a stable Pillar in the Church.

CHAP. IV.

1. NOw the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1. The Spirit of Prophecy plainly foretelleth us, that in the latter times some who profess themselves Christians shall depart from either the Whole, or some Essential Parts of the Christian Faith, turning Apostates, or Hereticks; and this by giving heed to false Revelations of seducing Spirits (in themselves or others), and to Doctrines of Devils.

Note, Whether it mean *effectively Doctrines taught by Devils*, or (as Mr. *Mede* largely maintaineth) *objectively, Doctrines concerning Demons*, or the Nature, Order, and Minds of the Spirits, like the *Valentinians Aiones*, &c. I leave to the Judgment of others.

2. Speaking lies in hypocrisie, having their conscience seared with a hot iron;

2. Covering their Lies or False Doctrine by Hypocritical Pretences (of Piety, or Divine Revelation, or some great Excellency); having Consciences seared and branded as the Perfidious use to be, by their flagitious Lives.

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

3. *Note*, I think it far more probable, that *Paul* here speaketh of those Hereticks which made up a Religion of *Judaism* and *Pythagorean* Fancies, who taught, That Marriage was of the Devil, to propagate sinful miserable Men; and that Flesh was not to be eaten, especially the unclean Beasts; than of those erroneous Christians who onely forbid Marriage to the Clergy, and Flesh on certain Days of Abstinence, or that affect the total avoiding Marriage, and eating Flesh, as a State of special Strictness, not required of most: For *Paul* seemeth plainly to speak of a Doctrine taught to all; and he describeth Christian Knowledge herein to be, That God hath made such Meat *in kind* to be received with Thanksgiving; and not that *All men*, or any at all times, must use such Meats.

4. For every creature of God is good and nothing to be refused, if it be received with thanksgiving: 5. For it is sanctified by the word of God, and prayer.

4, 5. For all that God hath made for Food is good and clean, and not to be refused as in kind unlawful, if it be received thankfully, as from Gods Gift, to fit us for his Service; For to such as do thus, it is more than lawful, even a sanctified Means to fit them to serve God, Gods Word allowing and *giving* it them, and Prayer craving his Blessing to that end.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

6. These things thou must suggest to the Brethren as their Teacher, that thou maist approve thy self a good Minister of Christ, bred up in sound Faith and Doctrine, &c.

7. But refuse profane and old wives fables, and exercise thy self rather unto godliness.

7. But as for the Jewish and Heretical Fancies of Abstinence from Marriage and Meats, and the idle Reasons from Tradition, or *Pythagorean* Dotage, which they give for them, avoid them; and let it be thy Business to preach, promote, and practise plain Doctrine and Duties of Godliness; and guide the Flock therein.

8. For bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life the now is and of that which is to come.

8. For no Corporal Austerities or Exercises in Religion must be overvalued: The best of them are of small Profit, in comparison of that Godliness which consisteth in Spiritual Exercises (of Faith, Hope, Love, and their Expressions): But this true Spiritual substantial Godliness is profitable to all that we can justly desire, having from God the Promise of all the Good of this Life which is meet for us, and we meet for it; and of that which is to come, after this Life is ended.

9. This is a faithful saying, and worthy of all acceptation. 10. For therefore we both labour, and suffer reproach, because we trust in

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in the living God, who is the Saviour of all men, specially of those that believe.

9, 10. And what I say of the Promise to Godliness for this Life and that to come, is a Truth most sure, and of greatest moment, and worthy of our greatest acceptation. For it is on the belief of this, that we labour, strive, and suffer, trusting on the Goodness and Promises of God, who is Life and the Lord of Life, and as their Saviour giveth the Mercies of this Life and that to come, as Men are fitted for each, to all Men; all Good being from him to all the World: But eternal Good being by his Promise secured to all true Believers, (which others reject when it is offered them, for temporal Good.)

11, 12. These things command and teach. Let no man despise thy youth, but be thou an example of the Believers, in word, in conversation, in charity, in spirit, in faith, in purity.

11, 12. These things teach commandingly, as necessary, with Authority: And so behave thy self, that thy Youth expose thee not to Contempt. Be thou an Example in whom all the Believers may see how they should live, in thy Speech, and thy Conversation, in Love and Spirituality, in sound Faith, and spotless Purity.

13. Till I come, give attendance to reading, to exhortation, to doctrine.

13. Till I come, be diligent in Reading the Scripture, (privately for thy self, and publickly to Expound it to the Church), to apply it by Exhortation, and sound Doctrine.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

14. Neglect not diligently to use and improve those Eminent Gifts which were given thee, even with Prophecy of thee, as one that would be faithful, by the laying on of the Hands of the Presbytery, or Elders of of the Church, when thou wast called and ordained to the Ministry. (For neglect quencheth the Spirit.)

15. Meditate upon these things, give thy self wholly to them; that thy profiting may appear to all.

15. *Note*, That even those that are extraordinarily Inspired and Qualified, must study hard, and *wholly give themselves* to that, and all their Ministerial Work if they would appear good Proficients; Therefore those that have no such Inspiration, have need of hard study. And they that wholly addict themselves to the Ministry, have no leisure for Magistracy or Worldly Avocations: Nor can do that for many hundred Churches, which required the whole of a *Timothy* for one.

16. Take heed unto thy self, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thy self and them that hear thee.

16. In sum, Take greatest heed. First, that thy own Soul and Life be Sound, and Holy, and Undefiled, and next that, thy Doctrine be so, and thou diligently labour in it: Continue in this twofold Care and Diligence, and thou shalt secure thy own Salvation, and in all likelyhood thy Hearers; for God will will not deny his Blessing to such Labours.

CHAP. V.

1. Rebuke not an elder, but intreat him as a father, and the younger men as brethren; 2. The elder women as mothers, the younger as sisters, with all purity.

1, 2. When Elders (in Age or Office) transgress, use not Magisterial roughness of Reproof, but Humble Exhortation, as to Fathers: And speak to the Younger with Love and Gentleness, as to Brethren: And speak to the Elder Women, as to Mothers, with due respect; and to the Younger as Sisters, carefully shunning all that savoureth of Immodesty or Unchastity in thought, or speech, or looks, or behaviour.

3, 4. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

3, 4. Let those that are Widdows indeed, at once deprived of Husbands and Maintenance, being Aged and unable to work, be maintained by the Church with due respect. But if any of them have Children and Nephews that can maintain them; Let these their Off-spring be taught that Piety and Gratitude for all their Parents care of them; oblige them to maintain their Widdows, and not to cast them on the Church, and that this is a Duty that God requireth of them, and will accept.

Note, That it is doubted, whether these Widdows were Deaconesses, or meerly kept for poverty. I think that it was the Custom of the Ancient Churches to maintain all that are Poor and Aged, and unable to get their own livings, but not to maintain them in Idleness, but to appoint them to employ much of their time, in visiting the sick and poor Women, and counselling the younger sort, and giving notice of their Wants and Cases to the Elders; so that the same Women were also as Deaconesses, tho some that were wiser and fitter than the rest might be more specially thus employ'd.

5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

5. By a Widdow indeed, I mean one that is desolate, having neither Maintenance, nor Ability to get

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it, nor Kindred to relieve her, but liveth by Faith and truth in God, who as she is to live upon the Church, so she is bound to serve the Church, by constant Prayers both alone and with these Women whom she visiteth and instructeth.

6. But she that liveth in pleasure, is dead while she liveth.

6. But she that liveth delicately, and sportingly, and wantonly, with gaudy Ornaments is a living Carkass.

7. And these things give in charge, that they may be blameless.

7. Acquaint them with these Canons, that the Church and they may be kept from misdoing.

8. But if any provide not for his own, and specally those of his own house, he hath denied the faith, and is worse then an infidel.

8. But if any of the Church that is able maintain not his own neer Kindred, especially those that have right to be kept in his own Family (as Parents have) he liveth so contrary to the Christian Faith, that he forfeits the Reputation of True Christians, and doth that which the Infidels themselves will condemn, and in that is worse than they.

9. Let not a widow be taken into the number, under threescore years old, having been the wife of one man.

9. Because such Widows, 1. Must be maintained as those that cannot labour. 2. And do refove against Marrying again, being past the need of it. 3. And must be stay'd Monitors to the Younger Women, therefore take in none into the Churches charge, that is under threescore years old, and none that hath separated from her Husband, and Married another.

10. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

10. It is her Christian Behaviour before her Poverty, that must be rewarded with the Churches Maintenance: Therefore she must be one, 1. That is known to have done good to others while she was able. 2. Who hath piously educated her own Children. 3. Lodged Strangers, *&c.*

Note, That in that hot and poor Countrey, those here called Saints usually travailed on Foot, and were Bare leg'd, wearing only Sandals or Shoes, and had not Inns for Entertainment with that convenience as we have here, nor Money for such charges; therefore it was one of the great works of Godly Charity, for Christians to take Travellers and Strangers into their Houses, and Wash their Feet from the Dust contracted daily in their Travail: And to relieve all in want and affliction to their Power.

11. But the younger widdows refuse: for when they have begun to wax wanton against Christ, they will marry; 12. Having damnation, because they have cast off their first faith.

11, 12. But receive not a Young Widow into the number of those that serve the Church, and are maintained by it: For as they are not by Age past labouring for themselves, or fit to resolve on a single life for the Churches Service, so when they grow Lustful and Wanton, and weary of the Yoak of Chastity and Church-Service, they will Marry: And so prove Criminal Sinners against Christ, by violating that sort of Devotedness to his Service.

13. And withal they learn to be idle, wandring about from house to house; and not onely idle, but tatlers also, and busie-bodies, speaking things which they ought not.

13. And being idle, they learn to go about to Houses, and there not onely idly pass their time, but to spend it in tatling, or in idle and unfit Chat, and busying themselves with other Mens Matters, and talking of that which they ought not to talk of.

Note, Qu. *But are not Women prone to this, tho they be not Devoted to Chastity and Church-Service?* *Anſ.* Yes, 1. And therefore *Paul* speaketh this as the Vice that most Women are strongly by nature addicted to: And that all may see the danger of it and fear it: And indeed how rare are those Women, even that profess to be most Religious, that use not to venture on this Chat, and Backbiting, and Busie judging those that are absent, and meddling with things which they should not meddle with. 2. But yet those that are taken up with Family Business of their own, are not so vacant and liable to these Crimes as the idle are. And therefore what *Paul* saith of these Young Church-Widows, all Rich Women should read with Application: For Riches tempt them to be idle; and idleness tempts them to the same sins, to spend their time in going from House to House on pretense of Civil Visits, and there to talk venterously without a call, of all things and Persons that come into their Minds.

14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15. For some are already turned aside after Satan.

14, 15. My Advise therefore is, That Young Women marry (that have not some special reason against it); and by bearing Children, and educating them Religiously, and guiding their Houses piously and diligently, they may so do the Church the greatest service, and give no occasion to malicious Adversaries to speak evil of the Church, as if it were a Society of idle twatlers, and lustful wantons. For some have already forsaken Christianity, its like tempted

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tempted partly by some such Scandals, or at least are ready to believe and report them.

16. If any man or woman that believeth, have widdows, let them relieve them, and let not the church be charged; that it may relieve them that are widdows indeed.

16. Let all Christians keep the Widdows that Nature bindeth them to keep, if able, and not cast them on the Church, and rob Widdows indeed, by disabling the Church to maintain them.

17. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

17. It being the Office of Church-elders to be the Churches Guides or Rulers, by the Canon of Gods Laws: Let those that do this well, be counted worthy of double honour, above the common rank of the Faithful, and to be accordingly maintained and obeyed; but especially those of them who are Laborious Preachers, Expounding and applying the Word and Doctrine of Christ.

Note, 1. That Elders or Bishops were the fixed Guides of single Churches, (no bigger than our Parishes for number of Souls.) 2. That they had very much work to do besides Publick Preaching: As to judge who was to be taken in by Baptism, or to be openly rebuked, or cast out, or reconciled; to teach from House to House on just occasion, to visit the Sick, take care of the Poor, resolve Doubts, oversee Manners, &c. 3. That usually one Church had many of these, and all found work enough; some maintained themselves, and some the Church Offerings maintained. 4. As all these could not publickly Preach at once, so all were not fitted for it by skill and free utterance: But some one or few that were most able for it, were the ordinary Preachers: And these being the ablest and of most Reputation, were quickly made and called the Bishops, being such Presidents and Gudes to the rest, as the Presidents of Colledges of Men in the same Office, (Physicians, Philosophers, &c.) are, or as the Chief Justice among the Judges. 5. Yet all the rest were of the same Office, Essentiated by Church Guidance in the Word, Worship, Sacraments, and Discipline; and were not meer Lay Men, but were Ordained and Separated to the Sacred Ministry, and wanted not Authority to Preach and Administer Sacraments, and did these on just occasions, tho the ablest did it most usually. 6. And it was the part of them that were thus employd in Publick Preaching (both for converting Infidels, and edifying the Church,) who are said to be laborious in the Word and Doctrine.

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

18. *Note*, 1. That Honour here includeth Maintenance. 2. That it is the labour of Church Guides which giveth them right to Honour and Maintenance. 3. That the greatest Honour and Maintenance is due to them that are Laborious Preachers and Instructors of the Flock, and not to them that seldom so labour; much less to them that unjustly silence such.

19. Against an elder recive not an accusation, but before two or three witnesses.

19. Seeing no private Man should believe an accusation against a Grave Ancient Person, much less against a Person of the Church, without sufficient proof, much less must thou that art President in the Presbytery admit any publickly to defame an Elder in Office by entering his accusation against him without two or three Witnesses; and much less mayst thou believe such an Accusation.

Note, For, 1. It is to be supposed that such are more *unlikely* to be guilty than other Men. 2. And that for their Works sake, the Wicked or Reproved sort will be more malicious and forward to accuse such; and they shall never want False accusers if such can but find Judges that are willing to believe them 3. And their defamation is most injurous to Religion, and to the Church.

20. Them that sin, rebuke before all, that others also may fear.

20. Those that sin scandalously, either openly, or after reproof for private sin before two or three, and repent not, rebuke before the Church (or *Community of the People*, saith Dr. *Hammond*) that others may be warned to avoid such sins and such impenitence.

21. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by Partiality.

21. So heinous is the sin of unjust judging in a Guide of the Church, and so great a mischief to the Church, that I do hereby most solemnly charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these Rules of Justice without a hasty or forestalled Judgment, or prejudice, and that thou do nothing according to a partial inclination to one party.

Note, 1. There are Elect Angels, both as respecting Reprobate Devils, and as chosen to the service of distinct Churches. 2. Tho we know not just how far, and when Angels are present, we may so far presume of their notice of Church Affairs, and their regard thereof, as to adjure even the Pastors of the Church to avoid sin, as *before the Elect Angels*. 3. O how heinous then is the sin of those, who under the name of Bishops cast out and silence Christs faithful Ministers, and are prejudiced and partial against the most Godly Christians, who dare not obey all their Questionable Canons? The honour of Bishops being due to them for their Work, it is Satans Design to bring them into dishonour by engaging them in contrary odious work.

22. Lay

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22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure.

22, Lay not Hands in Ordination rashly on any unworthy Candidate; nor for absolution too hastily on those that profess not Repentance credibly; lest thou make thy self partaker of the guilt of the sins of unworthy Ministers, and unsound penitents. Keep thy self pure from the sins which thou must reprove in others.

23. Drink no longer Water, but use a little wine for thy stomachs sake, and thine often infirmities.

23. *Note*, 1. That Diet must be fitted to health; and Men should know what is fittest for it. To use Wine, yea, much Wine or strong Drink for meer Appetite instead of a little for health, is sinful sensuality. 2. Even then the Apostles that had the gift of Healing could not use it commonly, but must help Infirmities by ordinary means.

24. Some mens sins are open beforehand, going before to judgment; and some men they follow after. 25. Likewise also the good works of some are manifest beforehand: and they that are otherwise cannot be hid.

24, 25. I know that when the best is done, Church Discipline will not cleanse out all sin. It dealeth not with secret, but with open sins: Some Mens sins are open and proveable of which God will have the Church judge them before his Final Judgment; and some Mens are unknown, and those not we, but God must judge. And so Mens good Works and Sincerity of Repentance and Obedience are manifested to the Church to judge of; and Hypocrites that counterfeit such, God will open in his time.

CHAP. VI.

1. Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God, and his doctrine be not blasphemed.

1. Let all that are Servants under that Yoke, whether their Masters be Christians or Heathens, account it their Duty to give them all the Honour and Obedience which is due in that Relation, and not think that Christianity giveth them liberty to disobey them, nor despise them, because of their defect of Religion: Else Heathens will reproach Religion, and Christ, and say, that we teach Men to be unfaithful, disobedient, and proud.

2. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.

2. And let none despise their Masters because they are both Believers, and so Brethren in Christ, for Christian Brotherhood consisteth with Inequality of Place and Relation, and with Subjection, and doth not level Men in other things, nor encourage Pride or Disobedience: But such must the more willingly do Service to their Christian Masters, because they are faithful, and Partakers of all the same Blessings of Christianity with themselves, and so more amiable; and therefore should be served out of special Love, and not onely for Fear, or Wages. These Duties are of great moment; therefore teach and press them earnestly.

3. If any man teach otherwise, and consent not to wholesom words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4. He is proud, knowing nothing, but doting about questions and strifes of word, whereof cometh envy, strife, railings, evil surmisings, 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness:

3, 4, 5. There be some risen up that teach otherwise, on pretense of Christian Liberty, and Excellency above Heathens: But they go contrary to the Words of Christ our Lord, which are the Words of Truth and Life, and to the Doctrine which is formed to true Godliness; and they are a sort of proud, self-conceited Men, puffed up with a false Opinion that they know more than others, and are but Brain-sick, doting about unprofitable Questions, and striving about Words; and in stead of edifying Men to Salvation, the Fruit of all their proud Contention is but the increase of Envy and Strifes, and Railings at one another, and evil Surmisings and ill Thoughts of one another, (or ill Opinions;) paltry and frivolous Disputings against each other, coming from Minds corrupted by Pride and Errour, that are void of true Knowledge, and fly further from the Truth, striving for Victory, and for their own Conceits; taking the Side that is most for their worldly and fleshly Advantage, preferring Gain before true Godliness, and fitting their Cloak of pretended Godliness and Wisdom to their worldly Gain.

5, 6. From such withdraw thy self. But godliness with contentment is great gain.

5, 6. Such Men as these, being not onely Hereticks, but also proud Defenders of their Heresie, are neither fit for thy Communion, nor to be disputed with, but to be avoided, if they repent not. But resolve thou to adhere to sincere Godliness, which, with Contentedness with Gods Allowance of daily Bread, is the true and great Gain, and better than the Wealth of the World, which those Hypocrites prefer.

7. For we brought nothing into this world, and

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and it is certain we can carry nothing out.

7. As for Bodily Provision and Wealth, as we brought none of it with us into the World, so it's certain that we can take none of it away with us; and therefore truly have no more than we profitably and well use while we are alive.

8. And having food and raiment, let us be therewith content.

8. If we have Food and Raiment, and what is needful to the well-doing of our Work, we have enough, and must be contented with it: For, desire of more, except to do good with it to others, is but the sinful Disease of the Mind.

9. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

9. But they that love and set their Hearts on Riches, and seek after them, do thereby cast themselves into dangerous Temptations and Snares, and kindle and pursue such Desires as shew their gross Folly, and in stead of Gain, do but hurt themselves, and cast themselves into the Gulf of Destruction and Damnation.

Note, 1. Oh how little then do the most of the World, that study and scramble for Riches, think what they are doing all their Lives against themselves! 2. And is it not doleful Blindness in those *Roman* Prelates, that for Wealth and Worldly Greatness have corrupted Christian Doctrine, Worship, Discipline, and Conversation, and overthrown the Churches Peace, that yet they can say, That *Paul* here condemneth the *Gnosticks* and Hereticks, for that in which they incomparably exceed them.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

10. For very much Evil springeth from the Love of Money: (From hence is sinful Care, and Desire, and Grief, and Anger, and Malice, and Envy, and Oppression, and Deceit, and Lying, and Theft, and Murders, and Wars, and Persecutions, and Church-corruptions, and Divisions, needless Law-suits, Bribery, False-Witness, Perjury, Slander, Railings, and much more such.) And by coveting Money, many have been their own Tormentors, piercing themselves through in Body and Mind with many Sorrows, (vexations Labours, Cares, Fears, Trouble for Disappointments, and torment of Conscience for their Guilt, and oft come to an untimely reproachful Death.) Yea, it hath drawn them to forsake or corrupt the Faith, for worldly Ends.

11. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

11. But thou, that art devoted to God and his special Service, abhor and avoid this Love of Money, and all these its odious Fruits; and follow after the Spiritual Riches, Righteousness, Godliness, *&c.*

Note, That is best which is most Divine, likest to God, and most pleasing to God, and which is the well-fare of our best Part, the Soul, which will never die and fail us, as worldly Riches will.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

12. Go on by Faith to overcome all Temptations, Difficulties, Sins, and Adversaries, and to propagate and defend the Faith: Press towards the Mark, till thou lay hold on Eternal Life, which is the Prize. This is the Life that thou art called out to hope for, to seek, and to obtain, and the Work thou art to do, and hast well begun, and before many Witnesses openly and manfully stood to the Truth.

13. I give thee charge in the sight of God, who quickneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14. That thou keep this commandment without spot, unrebukable, untill the appearing of our Lord Jesus Christ:

13, 14. I must urgently charge thee, before God, in whose Power are all our Lives; and before Christ, who went before us by the Example of a good Confession, not denying the Truth to save his Life, that thou keep this necessary Law of thy Ministry, as spotless and unrebukable, that thou maist be found such at the coming of Jesus Christ.

15. Which in his times he shall shew, who is the blessed and onely Potentate, the King of kings, and Lord of lords; 16. Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

15, 16. Which in his due appointed Season God will shew, who is the blessed and onely Potentate, *&c.* who onely is essentially and necessarily of himself Immortal, whose glorious Abode is in the Light inaccessible to us Men, and who is to us Invisible: to him be Honour and Power for ever. *Amen.*

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

17. And knowing to what Sins Riches most tempt Men, charge the Rich that they be not high-minded, nor think highly of themselves for their Wealth, nor look to this for their Safety and chief Comfort, as if it were their best: But that they take God for their Portion and Security, and wholly trust him for

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for Soul and Body, who will give us enough for our Comfort and Content.

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19. Laying up in store for themselves a good foundation against the time to come, that they lay hold on eternal life.

18, 19. That they use their riches to do all the good that they can in the World, that so they may be rich in good Works, which are a far more excellent sort of Riches than bare Money; that they distribute to others necessity with readiness, and Communicate with a willing, forward mind, and not with grudging or backwardness, as against their Wills; that so they may not lose their Riches, but as they love themselves, will lay up by them a Treasure for themselves, even a good fund and security by coming under Gods faithful Promise, for the time to come, that so as good Runners lay hold on the Prize, they may lay hold on Eternal Life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsly so called: 21. Which some professing, have erred concerning the faith. Grace be with thee. Amen.

20, 21. O *Timothy*, be sure to hold fast and keep safe these necessary Precepts which I have given thee, as from God by his Spirit, containing the true Wisdom, tending to Salvation, in trust that thou teach them others: But avoid those frivolous Tricks, and wordy Arts, and disputing strife about their falsly named Sciences, even the Logical and Philosophical triflings of Stoicks, Peripateticks, and all the Sects of Heathen Philosophers, in which they think the excellency of Learning consisteth, (despising the simplicity of Christianity as Ignorance) Some Christians being taken with this sort of Learning, have been tempted to corrupt Religion by it, and to turn such Hereticks as are but Mungrel Christians, and not sound and truly such. The Grace of God preserve, sanctifie and save thee, *Amen.*

Note, I have before shewed, that it was Philosophers, who by their pretence of greater Learning were then the Despisers, and Powerfulleft Adversaries of Christianity: and the generality of them were taken up with meer useless quibling and trifling, and striving about Words, and barren Notions instead of needful, useful Knowledge; so that their famed Sciences were but like Dreams and Childish Babling: So that it was the Honour of *Socrates* to call them off to the study of Virtues and things of use, whom *Plato* followed with a mixture of Vanity: And a smattering in these Sciences, bewitched the Hereticks of that age. But *Paul* doth not hereby condemn the true Philosophical Knowledge of God in his Works, nor a carefulness of exact speaking as to Words and Method, or the accurate fitting of *Words* to *things*, and using Art in due measure, and in subservance to great and saving Truth. But further than it thus subserveth to the Saving Truth of God in Christ, and our duty and hopes of Life Eternal, all that's called Learning and Wit is but Fooling.

ANNOTATIONS.

Pauls Epistles to *Timothy* and *Titus* are the Church-Canons, which the Holy Ghost indited: And sufficient to their proper use and End, tho' still there will be use for Pastoral Determination of such Circumstances, as must be varied according to variety of Persons, Occasions, Times and Places. And no Canons of Men that are contrary to any of these Divine Rules, (I mean such of them as are of universal, fixed Obligation) are Obligations to the Faithful. O how happy had the Church been if these had better observed, and the Churches not corrupted or torn, by such as by Men are destructively or needlesly added, by badness, doubtfulness, or numbers answering, or overwhelming the Consciences of those that are most obedient to God.

The

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The Second Epistle of PAUL the Apostle to TIMOTHY.

CHAP. I.

1. PAul an apostle of Jesus Christ by the will of God, according to to the promise of life, which is in Christ Jesus: 2. To Timothy my dearly beloved son: Grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

1. *Note*, 1. It is Gods *calling* Will, and not onely his *permitting* Will, which must warrant any to assume the Sacred Ministry, and prove him a true Minister of Christ.

2. The Promise of Life in Christ, must have Ministers to proclaim it, and to preach this is their Work.

3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day:

3. *Note*, It seemeth strange, that a Persecutor, and the chief of Sinners, should say, That from his Forefathers he served God with pure Conscience; and to the High Priest, That he had lived in all good Conscience to that day. *Ans.* 1. Some think he meaneth, [Since I was a Christian, I have served God sincerely, as *Abraham*, *Isaac*, and *Jacob* did.] Others think he meaneth, [Not onely since my Conversion, but before, I designed onely to serve God; and though through ignorance I mistook the *Matter*, I did it in zeal to please God, and faithfully obeyed my Conscience.] Which ever be the Sense, there is no Doctrinal Difference dependeth on the Controversie.

4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy: 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am perswaded that in thee also.

4, 5. *Note*, 1. Though we must love all Christians with a special Love, yet with great difference, as they differ. Choice Christians, and very loving Friends, must be loved above the rest.

2. The more unfeigned and free from Hypocrisie, in Faith and Godliness he appears to be, the more amiable is that Christian.

3. God often blesseth the Labours and Examples of Godly Women, to raise up excellent Instruments in his Church

4. It rendreth a good Christian more amiable and honourable, to be the Off-spring of Godly Parents.

6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

6. *Note*, 1. Gods Spiritual Gifts must be used by our own stirring them up.

2. It is here controverted, 1. Whether it be the Gift of the Ministry, and its proper Necessaries, that is here meant, or the foregoing Gift of the Holy Ghost? 2. Whether it be meant of *Paul's* laying on his Hands for the former, or the latter?

To these, it may suffice us to know, 1. That *Timothy* was converted by *Paul*; and then it was usual for Converts to receive the Holy Ghost for some wonderful Gifts, by the Laying on of the Apostles Hands: And it is not to be doubted, but so did *Timothy*, long before his Ordination to the Ministry. And who was so likely to do this as *Paul*? 2. It's not to be doubted, but *Timothy*, after this, had Imposition of Hands at his Ordination. 3. It is certain, that it was then by the Hands of the Presbytery. 4. It is probable, that *Paul* was one of them, and the Chief. 5. Therefore, as the next Verse sheweth, that he speaketh of the Spirit or Gift of Sanctification, not proper to Ministers; so it is certain, that *Paul* meant this, but not improbable that he meant the other also, but comprehended both.

7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

7. For though *Jews* are under the Spirit of Legal Fear and Bondage, and Unbelievers have a cowardly Fear of Men, this is not the Spirit given us by the Gospel; but it is the sanctifying of the three great Faculties of the Soul, the *Executive Faculty* by Holy *Power*, the *Will* by Holy *Love*, and the *Intellect* by sound and sober *Judgment*: This is the Spirit of Christ.

8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

8. Be not therefore ashamed of preaching and owning the Gospel, or of any Suffering that this will bring, nor of me, who am Christs Prisoner, as suffering for his Work: But whatever hard usage Men

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exercise against the Gospel, and the Preachers of it, be content to bear thy part with others, as strengthened by the Power of God.

9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.

9. Who hath saved us from our servitude to sin and Satan, and called us out of the World to be a Holy People, separated to himself; not because by our Works we were a more Deserving People before than others, but according to his own Purpose and Gracious *Decree* of saving us by Christ which he had for us before the World or Ages began.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel:

40. But now this purpose is opened by Christs appearing in Flesh, who hath now delivered us from the Power of that Death which was the Wages of sin, assuring us of a Resurrection, and hath brought future Life and Immortality to our more full assured notice by his Gospel.

Note, That though the Souls Immortality, and a life of Retribution be knowable by the light of Nature, yet, 1. It is with far less *Certainty* than the Gospel giveth us. 2. And Nature tells us not with any clearness of a Resurrection of the Body. 3. Nor doth it give Men clear notice of the Conditions of our attaining that Felicity: But Christ by the Gospel hath given us assured notice of all this. And this is the chief thing in which Christs plain teaching excelleth all the Subtilties of the Trifling, Heathen Philosophers.

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

11. To Preach this, and teach the *Gentiles* I am a Commissioned Apostle, and for this I suffer.

12. For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day.

12. But I am not ashamed of my Preaching or Suffering; for I know whom I have trusted, and am perswaded that he can and will keep me in safety, who have committed my self wholly to him, even to the great day (in which all his promises shall be performed.)

13. Hold fast the form of sound words, which thou hast heard of me in faith, and love which is in Christ Jesus.

13. Keep before thee the Form, or Summary of Sound Doctrine which thou heardest of me, which consisteth in the Articles of Faith, and the Precepts of Love, of both which Christ is the Object and Sum, (or which form of Sound Doctrine thou must hold fast by a Firm Belief, and Practical Love of Christ and his Cause).

14. That good thing which was committed unto thee, keep by the holy Ghost which dwelleth in us.

14. That good and sure summary of Sound Doctrine which I committed to thy keeping, hold close to, by the Spirit of God who dwelleth in us, to help our Memory, Love and Practice.

Note, Tho it be not certain that *Paul* meaneth our Creed in the very Words as now we have them, it is more than probable that he meaneth the same Articles in Sence, which he reciteth, 1 *Cor.* 15. 3, 4, 5. and elsewhere.

15. This thou knowest that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

15. I suppose thou knowest that all the Bishops or Teachers in *Asia* have forsaken me in my Sufferings, and rejected my Apostolick Authority, or neglect it; of whom are, *&c.*

Note, 1. That he accuseth them not of Apostacie from Christ, but forsaking him. 2. That those that forsake not Christ or his Church, may forsake a particular Ruler of it, even an Apostle especially if he be in Prison. 3. That all the Churches or Bishops in Asia were conjoyned in this sin: Sin may have the Major Vote of the Bishops. 4. Its like then *Timothy* was no Bishop of *Ephesus* which was in *Asia*, for *Timothy* forsook not *Paul*.

16, 17. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me. 18. The Lord grant unto him that he may find mercy of the Lord in that day: And in how many things he ministred unto me at Ephesus, thou knowest very well.

16, 17, 18. *Note*, That the particular Acts of Christian Charity are here rewarded with the most Hearty Prayers of the Saints, and in the day of the Lord with special mercy. 2. That it is no sinful selfishness to return a Special Gratitude, Love and Prayer for those that have been specially kind to us in distress; especially when by it they manifest a special degree of love and fidelity to Christ.

CHAP.

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CHAP. II.

1. THou therefore my son, be strong in the grace that is in Christ Jesus.

1. Let other Mens Casts provoke thee to grow more strong, confirmed and resolved in the Doctrine, Practice, Comfort, and Patience of that Grace which is treasured up for us in Christ.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

2. *Note*, 1. That the Senior Pastors must train up others to Preach the Gospel: And this seemeth the Original of Eminent Episcopacy: The Elders introducing their own Scholars were as Fathers to them, and fit to be their Guides. 2. None should be trusted with the Ministry but Men *Faithful and able to teach others.* 3. It is the same Doctrine which was delivered by the Apostles which must be committed to Ministers to teach the People. 4. While the Scriptures were yet unwritten or unfinished, the words which Men heard from the Apostles, were to be their Rule of Doctrine.

3. Thou therefore endure hardness, as a good souldier of Jesus Christ.

3. *Note*, The Life of a Minister or Bishop is not a Life of Ease, and Idleness, and Safeness, and Dominion, and fulness; but like a Souldiers, a Life of Hardship, hard Labour: hard usage by the World, Hard Sufferings, requiring Resolution, Fortitude and Patience.

4. No man that warreth intangleth himself with the affairs of this life; that he may please him who hath chosen him to be a souldier.

4. A Bishop or Minister must be like a Souldier who maketh it his whole Business, and doth not joyn any other Trade of Life that would take up any of his time.

5. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

5. And in the Games in which Men strive for Masteries for a Prize (as Running, Wrestling, Fencing, Fighting) it is not every one that striveth that hath the Crown or Prize, but onely he that winneth it by getting the better: And so must a Minister of Christ strive for the Crown of Life, by putting forth all his care and strength.

6. The husbandmen that laboureth must be first partaker of his fruits.

6. The Husbandman must labour (Plow, Sow, &c.) before he reap and gather the Fruit.

Note, God will reward no Pastors but the Labourers, tho' Men may advance the Proud and Idle.

7. Consider what I say, and the Lord give thee understanding in all things.

7. *Note*, They that will have Gods Word and good Council bleft by God to their Understanding, must consider of it, even of its meaning, truth, and use.

8. Remember that Jesus Christ of the seed of David was raised from the dead,

8. If thou deeply consider and remember that Christ was raised from the Dead, as it will infer the truth of all the rest of the Gospel to thee, so it will be to thee a powerful example of Patience and Hope in all thy Sufferings for Christ.

8, 9. According to my Gospel: Wherein I suffer trouble as an evildoer, even unto bonds; but the word of God is not bound.

8, 9. This Resurrection of Christ is it which I Preach, for which I suffer as reputed a Malefactor, and that even to Imprisonment and Bonds, but Gods Word still prospereth and is not bound.

Note, So blind and Devilish is Malignant Enmity to Truth and Godliness, that Christs best Servants are reputed and used as Malefactors and Rogues, even for the best of their Duty to God, and that which is most profitable to the World.

10. Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

10. And I think not any Suffering too dear for the sake of Gods Elect, (though the rest of the World reject the Gospel) that it may but further the Salvation of them by the Grace of Christ to bring them to Eternal Glory.

11. It is a faithful saying. For if we be dead with him, we shall also live with him:
12. If we suffer, we shall also reign with him:

11, 12. Believe this as a Gospel Maxim, if we be dead to the World for him, as he died for us, we shall live in glory with him: And if we suffer for and with him, we shall follow him also in Exaltation unto Glory.

12, 13. If we deny him, he also wil deny us: If we believe not, yet he abideth faithful; he cannot deny himself.

12, 13. If for fear of suffering we deny him, he will disown us, and deny us his Salvation: And if we be unfaithful, and forsake him and our own Salvation, yet he will be true of his Word, and will not deny and forsake his own Cause, but make good his threatnings against them that forsake his Mercies.

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14. Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the hearers.

14. *Note*, Bishops and Ministers have great need to call Men to the serious study of fundamental practical truths, from vain diverting kinds of study, 2. Such are the Disputes and Contentions about Words or Grammatical Criticisms, and Barren Speculations in Arts and Sciences, which profit not by their due subserviency to Saving Truths, but subvert Men, by diverting their Thoughts, Love, and Labour.

15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

15. Study not for applause, and to humour sickbrains, but to please God, and do all as approved to him; with such skill, and care, and diligence, as beseemeth a good Workman that need not be ashamed of his Work, and disgrace not the Work by an ignorant bungling, confused handling; but take great care rightly to order, methodize and distribute the word of Truth.

Note, That tho curious unprofitable trifling with Words be sinful, yet the more accurate ordering, methodizing or distributing Truth, setting each in its proper place, and giving every hearer his due part is the part of a skilful Teacher.

16. But shun profane and vain bablings; for they will increase unto more ungodliness. 17. And their word will eat as doth a canker:

16. But avoid profane and vain Clamors and Bablings of Heathen Philosophers or Hereticks, who set up a course of Ostentation of their Wit by unprofitable Disputes; for the Fruit will be but the Increase of ungodliness: And Vain Proud Wits are so liable to the Infection, that their words will eat like a Gangren.

17, 18. Of whom is Hymeneus and Philetus; who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some.

17, 18. *Note*, It is not certain on what account they said the Resurrection was past, 1. Whether as the *Familists* and *Quakers* by pretending that it is but an Inward Resurrection from sin, that is meant. Or, 2. As *Pythagoreans*, saying, That it's but the Transition of Souls into other Bodies which is done here, and no more to be expected. I incline most to this last: It is that which *Paul* Disputeth against, 1 *Cor.* 15. that is here meant. And the Doctrine of Transmigration was then so common, and the Hereticks had so much from the *Pythagorean* Philosophers that it's most likely to be this.

19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

19. But whoever falls away, God's Foundation on which we build our Hope is sure, and hath a Seal as it were, with this double Inscription; on one side [*The Lord knoweth them that are his*] (for he hath Decreed their Salvation, and will not lose them, and he hath marked them out by his Spirit, and written on them *Holiness to the Lord*: And therefore on the other side is written, [*Let every one that nameth the name of Christ depart from iniquity.*] For Gods Decree conjoyneth the End and Means, and he Decreeth none to Salvation that are not at once Decreed to Sanctification: As his Covenant on his part promiseth us Life, so our Covenant to him obligeth us to Holiness.

20. But in a great house there are not onely vessels of gold, and of silver, but also of wood, and earth; and some to honour, and some to dishonour.

20. But it is not to be wondered at, if in Gods House which is his Church-visible, or the Professors of Christianity, there be Errours and Scandals and some Backslide. For it's usual in great Mens Houses to have some Wooden and Earthen Vessels for low and base usage, as well as Silver and Gold for the Table, *&c.*

21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

21. All that (by Gods Grace) do purge themselves from Heresie and Iniquity, are Vessels of Honour, sanctified, and meet to serve and honour God, and disposed to all good Works.

22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

22. *Note*, 1. That the Flesh and its Lusts, especially in Youth, are such dangerous Enemies to our Holiness and Salvation, that we have great need to be warned to avoid those Lusts; and consequently all that cherisheth them, (Fulness, Idleness, loose Company, *&c.*) 2. Righteousness, Faith, Charity, and Peace are the Sum of a Holy Life. 3. Charity and Peace must extend to all that call on the Lord out of a pure Heart (though not in our Forms or Ceremonies.

23. But foolish and unlearned questions avoid,

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avoid, knowing that they do gender ſtrifes.

23. But whereas the more ignorant and unſound Profeſſors are apt to turn Practical Godlineſs into Self conceited, Ignorant Controverſie and Diſputes, avoid this ill Practice as knowing that ſuch wranglings do but but breed ſtrifes.

24. And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient, 25. In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth; 26. And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

24,25,26. But God's Servants, eſpecially Biſhops and Teachers muſt not provoke Diſſenters by ſtriving Debates, but be gentle to all Men, even the Erroneous; apt to teach them, and patient with them in Errour, Inſtructing them in Meeekneſs, and in a gentle ſort, even when they oppoſe the Truth; and thus to wait in the right uſe of Gods means, to ſee whether God will convince them, aud turn them by Repentance to the acknowledging of the Truth, and that by conſideration of what you teach them, they may recover themſelves out of the Snare of the Devil, who captivateth them alive to do his Will.

Note, 1. If Men will not hear gentle teaching, much leſs will they yield to provoking Diſputes. 2. Yet Diſputes like defenſive Wars are oft neceſſary to the defenſe of the Truth and Church, tho it be not the way to win the Opponent. 3. Till ſinners by conſideration can be brought to be Agents in recovering themſelves, no Teaching or Diſputing is like to recover them. 4 Fire and Water are not more contrary than this word of God, and the way of Romiſh Prelates, who Hereticate, Impriſon, Silence, Ruine, and Murder True Chriſtians, for conforming to all their Superſtitious Canons and Ceremonies, and not ſwearing obedience to their uſurped Domination.

CHAP. III.

1. THis know alſo that in the laſt days perillous times ſhall come.

1. Before the End the times will grow yet harder, more difficult and dangerous.

2, 3. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, trucebreakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, 4. Traitours, heady, high-minded, lovers of pleaſures more then lovers of God; 5. Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

2, 3, 4, 5. The ſins which will abound are theſe, 1. They will be enſlaved by ſelfiſhneſs, and little care for any but themſelves, 2. Lovers of Money and Covetous, 3. Open boaſters and Vain glorious, 4. Proud, 5. Blaſphemers and reproachful, 6. Diſobedient to their own Parents, 7. Unthankful, 8. Without Holineſs, Profane, 9. Having no true, friendly love, no not Natural. 10. Men that will not live in Peace, but are unreconcilable, 11. Devils, or falſe accuſers of others, eſpecially of the beſt, 12. Diſtempered, Illconditioned, Incontinent, 13. Fierce and Cruel, 14. Having no love to Goodneſs, or Good Men, 15. Betrayers of others, or Treacherous, 16. Raſh, Precipitate Heady Men, 17. High-minded, puft up with ſelfconceit, inſtead of Solid Knowledge, 18. Lovers of Pleaſure, (Senſual and Fantaſtical, as Carnal Men,) more than lovers of God, 19. Having an Image, or form of Godlineſs, a ſhew and outſide, in Words, Geſtures, Liturgies, Ceremonies and Profeſſions: 20. But the Power of it for Sanctification, mortifying the Fleſh, and overcoming the World, and living above, they Savour not, but deny and do oppoſe. From this ſort of Men turn away, and have no communion with them.

Note, If the Apoſtle had written thus in theſe latter ages of the Church, Guilt would have made many accuſe him as Deſcribing and Defaming them and their Church Rulers.

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts, 7. Ever learning, and never able to come to the knowledge of the truth.

6. 7. This Evil Spirit is already gone forth, and theſe Miſchiefs are begun, (and will increaſe) for ſuch are they that thruſt themſelves into Houſes, and there by deceit lead captive ſilly women, who being under a heap of their own ſins, and acted and led by divers luſts, or ill deſires, come to the Chriſtian Aſſemblies, and are ſtill learning, but grow not in ſound Religion, nor come to any ſound knowledge of the truth, and ſo are very capable Receptive Objects for any ſuch deceivers to draw away.

Note, That all the ſaid twenty foreſaid Vices which cleave to creeping Hereticks while they are low, do work with greater power and confidence in them, when they get into Domination.

8. Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

8. And

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8. And as the *Egyptian* Magicians withstoud *Moses* to keep *Pharoah* from believing him, and that by Magick, so do these resist the True Preachers of the Gospel, by their Magick and Arts now, and by the Sword and Cruelty when they can get into Power): Men of Corrupt Minds, reprobate concerning the Faith, Unbelievers under the Name of Christians.

Note, That the Names of *Jannes* and *Jambres* are taken by *Paul* from the Tradition of the *Jews*.

9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

9. But as *Moses*'s Miracles overcame the Magicians, and shamed them, so these shall be stopt in the pursuit of their Deceit and Heresie and Opposition to the Truth, and shall not proceed much further; but God will confound them and manifest all their folly.

10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 11. Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured:

10, 11. But for thy establishment, I set before thee the example of my ministry: Thou hast been fully acquainted with the Doctrine which I have taught, with the course and ordering of my Life, my purpose and design, my faithfulness in my Work, my long-suffering and freedom from wrath, my love to others, my patient suffering, my persecutions and sufferings at Antioch, and other places where I have Preached, and what the Ministry hath cost me.

11, 12. But out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

11, 12. But out of them all God delivered me, so that I went on to do his Work: Yea, such is the malignity of the Carnal World, against that which crosseth their Lusts and Errour, and Carnal Intereſt, that all that resolve in a throughly Godly Life, and not by flattery or sin to comply with the wiles of Proud Ungodly Men, but to be true to Christ, shall suffer some sort of Persecution.

13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

13. But the sin which hardeneth these Wicked Men to be Persecutors of Godly Christians, will harden them so far as to justifie it, and stand to it impenitently, and think they do God service by Persecuting his Servants, pretending that it's they that are erroneous and bad men, and do deserve it; and being deceived themselves, will by deceit draw others to do the like.

14. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

14. But do thou continue in that Doctrine which I have taught, and thou hast received as assured truth; as knowing that thou hadst it from Christ by an Authoriz'd Apostle.

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

15. And from thy Childhood thou hast been trained up in the knowledge of the Old Testament, whose Propheſies of Christ, and sacred Precepts, now Illustrated by the Gospel of Christian Faith, are sufficient to make thee wise (by the Spirit of Grace) in all that's needful to Salvation.

16, 17. All scripture is given by inspiration of of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

16, 17. All those Writings which are of Divine Inspiration, are also profitable for Doctrine, for Reproof, for Amendment and Correction, and for Education and Discipline in Righteousness, that so all Gods Servants, and especially Teachers may be compleat and fully instructed and furnished for every good work required of God, for the Ministerial Service, and for Mens Salvation.

Note, Tho this exclude not the use of any Subservient Arts or Knowledge, yet certainly this is little understood or believed by the *Roman* Clergy, who have made it necessary to a tolerated Minister to know and observe their numerous Canons, and Oaths, Subscriptions, and Ceremonies, besides many Books of theirs, while they admit Priests that are ignorant of the Scripture, and forbid the reading of them to the People.

CHAP. IV.

1. I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom: 2. Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

1, 2. So

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1, 2. So dreadful is the sin Sacrilegiously to deny Christ the Service which thou hast vowed him, and art ordained to, and to betray the Gospel, and Mens Souls by so doing, that I do adjure thee with all possible earnestness, as before God, and as thou wilt answer it to Christ in Judgment, when he cometh in the Kingdom of his Glory, that thou forbear, not by any Persecution, as far as possibly thou canst, to Preach the Word, be instant and urgent, in season, or fair opportunities, yea, Out of season, (necessity must take place of Convenience and Circumstantial Decencies,) Reprove the faulty, Rebuke *gross* sinners, Exhort all Men, with unwearied long-suffering and sound Doctrine.

Note, How dreadful a thing it is to cease Preaching the Gospel while we can, whatever we suffer for it, and whoever forbiddeth it. Let them that think that the Apostles onely were exempted from yielding to Mens Prohibition, remember that *Timothy* had his call and Commission from Men: Qu. *But may not Church Rulers silence Ministers? Ans.* Yes, when they so deserve it, by doing more hurt than good, that Christs Law doth silence them; else not: Tho they may determine of Place, and Circumstances, and Magistrates may also dispose of their own free encouragements, and may restrain Men from evil doing.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

3. *Note*, 1. That the foresight of Evil times by tempting Teachers, should make Faithful Ministers labour the harder in their time.

2. It is no new thing for Professed Christians not to endure Sound Doctrine, but to follow false Teachers.

3. It is by their own Lusts, or Erroneous Wills and Choice that Professors are seduced by false Teachers.

4. Itching Ears is a dangerous Disease.

5. False Teachers may be heaped up, and to have the Major Vote, when Sound Teachers cannot be endured.

4. And they shall turn away their ears from the truth, and shall be turned unto fables.

4. *Note*, That Churches, Pastors and People may turn away from the Truth to Fables.

5. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.

5. *Note*, That great watchfulness, patient labouring and suffering, and fulfilling their Ministry approvedly in all Tryals, is the Description of a True Minister of Christ.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith.

8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

6, 7, 8. *Note*, That, 1. Our Ministry and Life is like a Battle, Combat or Race for Life or Death. 2. Onely they that overcome shall be Crowned. 3. Faithful Men may take great Comfort when when Death is at hand in the Conscience, and review of a well spent victorious Life and Ministry. 4. Their Reward will be a Crown of Righteousness, given by God as a Righteous Judge, on Gospel worthiness, tho not on legal merit, but supposing free Grace in Christ.

5. To love Christs appearing is the effect of a Saving Faith.

9, 10, 11. Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia. Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. 12. And Tychicus have I sent to Ephesus.

9, 10, 11, 12. *Note*, That, 1. It is not Christ that *Demas* is said to forsake, but *Paul*, and not to turn Worldling, but to go about his Worldly Business unseasonably. 2. *Timothy* was not then at *Ephesus*.

13. The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments.

13. *Note*, The word translated [*the Cloke*] is very probably by others translated [*the Roll*] *viz.* of Parchment.

14, 15. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou aware also; for he hath greatly withstood our words.

14, 15. *Alexander* an Excommunicate Man hath much wrong'd me: God will reward him according to his works,

Note, Excommunication enrageth impenitent, bad Men.

16. At my first answer no man stood with me, but all men forsook me: I pray God that may not be laid to their charge.

16. *Note*, 1. This was not a forsaking *Paul's* Cause, but his Person in danger, which is too usual a case: Herein he followed Christ, whose Disciples all forsook

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look him and fled. 2. It's like *Peter* was not then at *Rome* among the forsakers of *Paul*.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

17. But God forsook me not when all Men forsook me, but was with me and strengthened me in vindicating my Person and Cause, that while I was admitted to answer for my self, the Hearers might know and fame might tell abroad, what Doctrine it is that I suffer for Preaching, and so all the City of *Rome*, and others by their report might hear and have notice of it: And so I was delivered from the present danger of Death by the *Roman* Persecutors, as from the Jaws of a Lion.

Note, 1. Some think that the words [*that the Preaching might be fully known*] refer to *Paul's* longer time to Preach: I exclude not this, but prefer the other sence.

2. It was no Treason nor sin for *Paul* to call his Deliverance from the unjust Judgment of the Civil Power, his being delivered out of the mouth of the Lion.

18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

18. And I doubt not but God will still keep me from all the ill Deligns and Attempts of Men against me, at least so far that they shall not draw me to do evil, and will keep me in a state of right and preparation to his Heavenly Kingdom: In the hopeful Sence whereof I rejoicingly desire that he be Glorified for ever. *Amen.*

19, 20. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

19, 20. *Note*, That *Trophimus* was sick though *Paul* had the Gift of Healing, because it was not to be common, nor at the Will of Man;

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

21. Make haste to come, *&c.*

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

22. The Lord Jesus Christ, who is our Mediator and Head, and hath purchased, chosen and called thee, performed for thee his saving Office, in keeping thy Soul in Holiness and Peace: His Grace (which is the greatest Treasure on Earth) be with you, to keep you and prepare you for Glory. *Amen.*

Note, The Suscriptions to the Epistles, are no part of the Holy Scripture.

ANNOTATIONS.

FAithful Ministers whose Work is to Preach the Gospel of Salvation, should have so much of the Form, Belief, and Power of it in themselves, as to pass triumphantly out of the World in suffering for it, and not to think that God useth them hardly: And to be satisfied in God's acceptance, though their Brethren and Converts should forsake them, as the Bishops and Churches of *Asia* did *Paul*.

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CHAP. I.

1, 2. PAul a servant of God, and an Apostle of Jesus Christ, according to the faith of Gods elect, and the acknowledging of the truth, which is after godliness: In hope of eternal life, which God, that cannot lie, promised before the world began.

1, 2. *Paul*, &c. for the propagating of the Faith of God's Elect, and the acknowledgment of that sound Doctrine, which is suited to the promoting of godliness, (in opposition to prophaneness and heresie;) in hope of eternal life, which is the end of all our faith and godliness, and all our preaching and suffering; which God, that cannot lie, promised before many Ages past.

3. But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour.

3. But what he so long ago purposed, and darkly promised, he hath in the fittest appointed season manifested by his Gospel through preaching, which is committed to me by the Commission and Commandment of God our Saviour.

Note; That it is doubtful whether by *God's Promise*, be meant only his *secret purpose*; or by [ωρὸ χρόνων αἰωνίων] be meant [*many Ages ago.*] One of the two it must be; for we cannot feign an actual Promise before the world began, distinct from his purpose.

2. It is not unlikely that he meaneth the Promise first made to Fallen Man, of the Womans Seed, and after oft renewed; and this obscure word was made plain by the preaching of the Gospel upon Christs Incarnation, Life and Resurrection, &c.

4. To Titus mine own son after the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

4. *Note*; The Church hath but one Faith (or Creed) common in the Essentials to every Christian.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

5 *Note*, 1. That *Titus* is not said to be settled in *Crete* as their fixed Bishop, but left there in his Travels, to settle fixed Bishops there. The Scriptures tell us that *Timothy* & *Titus* were Itinerant Evangelists, that went about where *Paul* sent them to plant and settle Churches. But the plain truth is, that Apostles, and such Evangelists as these, wherever they came, had as great Authority as any meer Bishops, and more; and that they stayed in some Countrys longer than in others, to settle the Churches; and that the Churches after their Age thought it an honour to be their Charge, and so called them their Bishops. In which sense one Apostle might have twenty or forty Bishopricks, as he planted and settled so many Churches: But none of them were Bishops fixed and confined to one Church, as those usually called Bishops then were; so that to controvert whether *Peter*, *Paul*, *Timothy*, *Titus*, *Luke*, *&c.* were Bishops, is a meer ignorant strife *de nomine*, about the name, while we are, or easily may be, agreed of the thing, what work for those Churches they performed. They were *Bishops eminenter*, transient from Church to Church; but he degradeth them that feigneth them affixed to any one as their sole and proper Flock.

2. *Note* further, That *Titus* ordaining Elders (that is, Bishops, as Dr. *Hammond* noteth) implieth the peoples consent; for *Titus* had no forcing power.

3. That *Crete* is said to have an hundred Cities in it, being but a small Island; and so must have an hundred Bishops, if every City had one. But doubtless *Paul* meaneth every City that had Christians in it enough to be a Church.

4. That by πόλις, is meant any big Town, such as our Corporations are, and κατὰ πόλιν, *oppidatim*, is meant from Town to Town, where there is matter for a Church. And *Paul* never meant by this to confine Bishops to Cities, and forbid them to Villages, but he nameth Cities or Towns, because then no other places had Christians enow for a Church.

5. Dr. *Hammond* thinks that these Bishops then were only the single Pastors of single Congregations, having no Sub-Presbyters, but Deacons.

6. The ordering of things wanting was not adding to their Faith and Religion, or making them a Book of Canons; but seeing them reduced to the obedient and orderly practice of that which the Apostles every where taught and settled.

6. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

6. *Note*; If God bless not the Education of his own Children, 1. The Church would doubt of his Fidelity, or whether God will bless his greater undertaking. 2. And his Family would be a scandal to Religion.

7. For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre:

7. *Note*; That the same man is called a Bishop here, who was called an Elder, *v.* 5. If then they were distinct Offices, *Paul* neglected to describe one of them, which is not credible when he describeth Deacons & Deaconesses,

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Dr. *Hammond* confesseth that there were in Scripture-times no Subject-Presbyters, save Bishops, that were under the Apostolick Order; but he thinks that Bishops had power from the Apostles to institute another Order of Presbyters under them afterwards: But 1. Where is there any proof of that? Must Church-Government cast out all Ministers who believe not such an unproved Assertion? 2. It's thus disproved: *Paul* giveth *Timothy* and *Titus* sufficient Instructions what Officers to Ordain in the Church (which Canons were to be a Guide to all after-Ages.) But *Paul* gave them no Instruction or Canon for the Instituting of any New Order between Bishops (or Elders) and Deacons: Therefore it is not credible that any such power was then given to other Bishops, which he gave not to *Timothy* and *Titus*.

But as to others, who say that the Apostles and Evangelists were then the only Bishops, I answer, *de re*, we confess that these had power to go about to gather and settle Churches; and *de nomine*, whether such may be called Bishops, let them quarrel that have nothing else to do. But besides them, every Town or Church had then their own fixed Bishop (one or more) and Deacons. If Diocesans or Metropolitans will be Successors of the Itinerant Apostles and Evangelists, or General Bishops, let them restore to every Church their particular proper Bishops, and not make Pastors that have not the power of the Keys.

As for them that say, *Paul* includeth both Orders under the same names, Bishops and Presbyters, I answer, *Paul* useth not only the same name, but the same description, and so the *Order* or *Office* also must be the same; and both Name and Thing the same.

2. Bishops are God's Stewards, entrusted to govern by his Law; and not Lords of his Church, or of their Faith.

3. By [*self-willed*] is meant [self-conceited, proud men, that must be pleased, and have their own will] and cannot become all things lawful to all men, for their good, but will silence, and excommunicate, and reproach those that are most careful to do God's will, if they do but cross their Wills, and Canons.

4. Not [*soon angry*] rather [an *angry, wrathful man*] The rest see on 1 *Tim.* 3.

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

8. But one that loveth to entertain men in his house, a lover of goodness, and good men, of a sound and sober mind, righteous, holy, as devoted to God, continent and abstemious.

9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

9. Faithfully holding fast the word of Faith, even that which we have preacht and taught from Christ, that so he may be able to use sound doctrine, both in Exhortation, and in Confutation of Opposers.

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision. 11. Whose mouths must be stopped, who subvert whole houses, teaching *things* which they ought not, for filthy lucres sake.

10, 11. For there are many disorderly and unruly, foolish vain talkers, deceivers of mens Judgments, specially those Jewish corrupt Christians, (before oft described.)

Note, That here it appeareth whom *Paul* meaneth in his Invectives in many Epistles, even those mentioned *Acts* 15. that would have made Christianity but a Supplement to *Moses* Law; and not Gnosticks only or chiefly: *Ebion* and *Cerinthus* were of the worser degenerate sort of them, and the *Nicolaitans* next.

2 *Note*; That *Paul* meaneth not stopping the Seducers mouths by force, but by confutation by the word: For *Titus* had no power of the Sword.

3 *Note*; That so great is the weakness and unstedfastness of many Christians, that whole households may be subverted by the most gross deceivers. If the Apostles Converts were such, no wonder if ours be so.

12, 13. One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies: This witness is true;

12. *Epimenides*, an esteemed Poet of their own, saith, that the *Cretians* are false, bad and savage, gluttonous and idle; and his words are true, of too many of them, who are not converted from these sins.

13. Wherefore rebuke them sharply, that they may be sound in the faith;

13. *Note*; That sharp or cutting Rebukes are necessary to some, that they be sound in Faith and Religion.

14. Not giving heed to Jewish fables and commandments of men, that turn from the truth.

14. Not believing the Jewish Fables, and Traditions, and Commands of Men, which the Pharisees uphold, and which turn men from sound Faith.

Note; Do you think that *Paul* then was for introducing all the vast body of the Popish Canons, and all their corrupt Traditions and Ceremonies?

15. Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled.

15. They pretend that men are defiled by eating things unclean, not keeping their Days, Traditions, &c. But to Believers who are purified from guilt and sin, all Meats, and Days, and things of that nature are clean and lawful, yea sanctified, to further them in serving God. But all things are made unclean as abused to sin and evil ends, by them that are unclean and unbelievers; their defiled Minds and Consciences defile all to them.

16. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

16. It is not these Judaizers and Hereticks Profession that they know more of God, and his Will, than others, that

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that will prove them wise or good: For their deeds contradict their tongues: They are practical Atheists, while they deny God by their works, and lives, as if they knew not God to be the Holy and Righteous Governour and Judge of all: For they are abominable and disobedient, and averse and unmeet for all good works.

CHAP. II.

1. BUT speak thou the things which become sound doctrine: 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

1. *Note*; Sound Doctrine is practical, teaching men their duties.

2. It was so ordinary with the Jews for the Younger to reverence and obey the Elder, that Officers being chosen by seniority (*ceteris paribus*) it is of no great moment whether we here expound this of *Office* or *Age* (as most do.) They that take [*Aged*] to signifie *Rulers*, some mean *Deacons*, some *Elders* that ruled only, either as some, not *Ordained to Preach*, or as others, not *Ordinary Preachers*: But all unproved.

3. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things,

3. That the Aged women who are in the Church-Catalogue or List, that they behave themselves as becometh holiness, not to diabolize or calumniate, not addicted to Wine, Teachers of the younger sort in good things.

Note; Whether these were Deaconesses by Office or not, it is certain, 1. That all Aged women should instruct the younger. 2. But because few do their duty to purpose, it is of great use in a well ordered Church, that some few of the fittest be by Office chosen to this work, that the Ministers may direct these Aged women in it, and not be themselves too often with the younger sort in private.

4. That they may teach the young women to be sober, to love their husbands, to love their children, 5. *To be* discreet, chast, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

4, 5. It is their work to teach the younger women to be wise, and of sound Judgment, to love their Husbands, and Children, and shew it in their care and behaviour, to be discreet and chast in mind and behaviour; to keep at home, and look to their houshold business, and not affect to be needlesly abroad in idleness, or under temptations; to be good, and subject to their Husbands; for there is danger that the miscarriages of young women may bring reproach on Religion and the Gospel which they profess.

6. Young men likewise exhort to be sober-minded.

6. *Note*, 1. By *Sober-mindedness*, is meant a mind setled in the Truth, guided by sound Judgment, and not by Passion, nor seduced by Sense and Appetite, or Evil company, or proud Self-conceit, or hasty Judging, into evil ways. 2. By *Paul's* warnings we may note, what the Vices are that young men, and all sorts, are most in danger of.

7. In all things shewing thy self a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity; 8. Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

7, 8. In all the good which thou wouldest perswade thy hearers to, be an eminent visible Pattern thy self, that they may see in thy self what thou meanest in thy Preaching: Let thy Doctrine be entire and sincere, without corrupt mixture, and grave, without levity, sound words that deserve not blame, and cannot be confuted; that gainsayers (for such you must expect) may be ashamed, having no ill to charge on your Doctrine or Life.

9, 10. *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things, not answering again: Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

9, 10. Servants, even the lowest, are thy Charge, and must be taught to be obedient to their Masters, and in all things lawful belonging to their Government, to make it their care to please them, not crossing and contradicting them, nor stealing the least thing, nor taking any thing that is theirs, which is not allowed them by their consent, but shewing all conscionable trustiness; that while Christian Servants thus excel all others, it may honour the Gospel and Religion (more than opinionative proud Professors do.)

11, 12. For the grace of God that bringeth salvation, hath appeared to all men, teaching us, That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:

11, 12. For the Grace of God by a Redeemer, which bringeth Salvation, is made known now to all sorts of men, and extendeth to Servants as well as Masters, teaching us all (not the vain speculations of the world, but) to deny all Doctrines and Practices which are ungodly, and all worldly lusts, of sensuality or covetousness, and that we should live in this present world, soberly and temperately to our selves, righteously and charitably to others, and holily and obediently to God.

13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

13. Animated herein by our believing expectation of our hoped blessedness, and the appearing of the glory of that great God, and our Saviour Jesus Christ (according to his faithful Promise.)

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14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

14. Who gave himself as our Saviour a Sacrifice for our sins, and a Ransom for our deliverance, that thereby he might redeem and save us from the guilt, punishment, and power of all our sins, and purifie and sanctifie a Church to himself, as his Body and Spouse, for his Glory, and delightful Communion with them, a peculiar people segregate from the polluted wicked world, and by his Spirit made zealously devoted in Love and Diligence, to all good works, of Holiness to God, and Justice and Beneficence to Man.

Note 1. It was to Redeem us from our own sin, and its effects, that Christ gave himself as our Saviour to be a Sacrifice for us. 2. The Redeemed of Christ (not only as to sufficiency, but efficacy) differ not from the polluted world only by name and profession, and common things, but are a purified and peculiar people, possessed by Christ's Spirit with a Zeal for good works. 3. True Zeal is for Good works, and not for dead Ceremony, or worldly Interest, or odd Opinions, and dividing Sects. It is not furious, and hurtful, and envious, but first pure, and then peaceable, and sets men upon earnest endeavour to do good. 4. It is not only for us that Christ Redeemeth and Purifieth a Church and chosen People, but ultimately for himself, and for his own and his Fathers Glory and Complacence. As he made the world not as needing it, but as pleased in his own expressed Glory.

15. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

15. These necessary practical saving Truths must be the matter of thy Preaching: And according to the Authority of thy Office, rebuke gainsayers, and the disobedient: And let thy Doctrine and Behaviour in wisdom and gravity, keep thee from all mens contempt.

CHAP. III.

1. PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

1. Teach them oft to live in due subjection to Chief Rulers or Princes, and those that have Governing Authority, and to obey Magistrates, in all things which belong to their Office and Authority to command under God; and to do all the good they can to all men.

2. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

2. To avoid all reproachful and evil speaking of any men, without a necessary cause upon sufficient evidence, to be no contentious strivers, but apt to take all things in the most favourable sense, using all meekness to all men.

3. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

3. In our dealing with others we must use compassion, remembring that before our Conversion to Christ, we our selves had those Vices which are reproachful in others; we were witless, unpersuadable, and disobedient, deceived in the greatest things, the servants of divers lusts and pleasures, living in malice and envy against others, odious our selves, and with hatred pursuing one another. This was the Gentilt life.

4. But after that the Kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost.

6. Which he shed on us abundantly, through Jesus Christ our Saviour.

4, 5, 6. But when the Saving kindness and Love of God our Saviour to Fallen Man appeared to us by the Communication and Illumination of his Grace, not for any good works or deserts of ours (for we were as bad, as aforesaid) but of his meer free Mercy he saved us from that state of sin and misery, by Regeneration signified and sealed in Baptism, and by the renewing work of the Holy Ghost, which he poured out upon us in the extraordinary measure promised after Christs Resurrection, both for Sanctification and confirming Miracles.

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

7. That thus by his Grace, being of wicked Enemies made acceptably righteous, by pardon of sin, and renovation by the Merit and Spirit of Christ, we should be adopted Sons and Heirs of Eternal Life, according to his Promise, on which we safely build our hope.

8. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

8. This is a point of great importance, which I require thee oft to press upon them, that they which are Christians think not that they have nothing to do, but to mind Heaven, and pray, and worship God; but that they live in such Callings or Trades in the world, in which labouring diligently, they may be profitable to others, and the publick good, and not make Religion a Cloak for Idleness, but spend their time in that which is good and profitable to men.

9. But avoid foolish questions and genealogies, & contentions, and strivings about the law; for they are unprofitable and vain.

9. *Note*;

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9. *Note*; That though ſome of theſe things were pretended to be Learned Speculations, and others to be parts of God's own Word, yet to be employed in controverſial ſtrivings and diſputings, or ſtudy, or talk about ſuch little things, to the diverting of us from the ſtudy, diſcourſe, and exerciſe of practical godlineſs, is fruitleſs vanity.

10. A man that is an heretick, after the firſt and ſecond admonition, reject: 11. Knowing that he that is ſuch, is ſubverted and ſinneth, being condemned of himſelf.

10, 11. The overvaluing of ſuch conceits, and trifling diſputes, and thinking themſelves rare wiſe men for theſe, and gathering Parties to themſelves from the Church, to propagate them in Separation, and to draw Diſciples after them, is the way of Hereticks: Whoever is ſuch a one (ſuppoſing private men do their part) do thou that art a publick Miniſter duly admoniſh him by meekneſs and convincing evidence of Truth, once and again; and if he hear not, reject him from the Communion of the Flock: For ſuch a man is fixed in his ſin by pride, ſelf-conceit, and a depraved Judgment; and being ſubverted into a ſinful Separation, is ſelf-condemned, both by the open profeſſion of his ſin, as if it were ſome glorious Truth and Duty, and by caſting himſelf out of the Communion of the Church, ſo that he needeth neither Witneſs nor Judge to caſt him.

12, 13. When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

12, 13, *Note*; God's Miniſters muſt further all others in his work, as well as work themſelves.

14. and let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

14. And let all that keep in our Communion, as ſound Chriſtians, ſee that they live not idly or unprofitably, or on other mens coſt and labour, but that they live in ſome Trade and diligent labour, by which they may be themſelves maintained, and be fruitful in pious and charitable Communications.

15. All that are with me ſalute thee: Greet them that love us in the faith, Grace be with you all. Amen.

15. *Note*; Mutual kind ſalutations, and benedictions are meet expreſſions of Chriſtian Love.

The Epiſtle of *Paul* to PHILEMON.

1. PAul a priſoner of Jeſus Chriſt, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, 2. And to our beloved Apphia, and Archippus our fellow-ſouldier, and to the church in thy houſe: 3. Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

1. *Note*; That to be a Labourer, and Souldier, and a Priſoner for Chriſt, are the Titles that *Paul* glorieth in, and not in worldly dignities.

4. I thank my God, making mention of thee always in my prayers, 5. Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

4, 5. *Note*; That 1. *Paul* made particular mention of Perſons and Churches, yea many of both, in his prayers. 2. True Faith in Chriſt will produce Love to him, and to all Saints, and not only to thoſe of a Party with us.

6. That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Chriſt Jeſus.

6. That thy Faith may be manifeſt to be effectual by the evident production of all ſorts of good fruits, which Jeſus Chriſt hath taught thee, and wrought in and by thee.

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

7. *Note*; That when Faith bringeth forth the fruits of liberal Charity to the relief of others, it makes it and the agent much more amiable, than when it doth not, though it ſhould be ſincere and want only ability (as a good Tree laden with choice fruit is more lovely than in the Winter): Much more than when Hypocriſie maketh Faith fruitleſs.

8. Wherefore, though I might be much bold in Chriſt, to enjoyn thee that which is convenient, 9. Yet for loves ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

8, 9. Church-Rulers muſt not plead and uſe meer commanding Authority, when Love and Intreaty is more fit for the end, as uſually it is with Brethren, and worketh more kindly and effectually.

10, 11. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds: Which in time paſt was to thee unprofitable, but now profitable to thee and to me.

10, 11. *Note*, 1. That true Converſion maketh good Servants, as well as good Chriſtians. 2. That the faults of converted Servants ſhould be pardoned by us, as ours be of God. 3. That God's word by a Priſoner may ſave Souls.

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Souls. 4. That a converted Servant ſhould be valued by the greateſt Apoſtle.

12. Whom I have ſent again: thou therefore receive him that is mine own bowels.

12. *Note*; How dear are the Souls of the meaneſt to a faithful Miniſter, and how lovely when converted?

13. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

13. Even thou thy ſelf oweſt me ſervice while I ſuffer bonds for the Goſpels ſake; and I would have kept him to do it for me in thy ſtead.

14. But without thy mind would I do nothing that thy benefit ſhould not be as it were of neceſſity, but willingly.

14. But I would not, without thy conſent, ſo diſpoſe of one who is rightfully thy Servant, though a fugitive; that thy kindneſs to me may not be neceſſitated by my will, but be free as of thy own will.

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever. 16. Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh and in the Lord?

15, 16. His temporary departure may end in a durable reception and entertainment; and that not only as a Servant, but a Brother, beloved ſpecially by me who converted him, much more by thee to whom now he is doubly related, both as a Servant, and as a Fellow-member of Chriſt.

17, 18. If thou count me therefore a partner, receive him as my ſelf. If he hath wronged thee, or oweth *thee ought*, put that on mine account.

17, 18. If thou judge me to have right in thy affairs, by the bonds of Chriſtian friendſhip, receive him if thou wouldſt receive me: Set thy loſſes by him, and wrongs on my account, and I will give thee ſatisfaction.

19. I Paul have written it with mine own hand, I will repay it: albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

19. Rather than money-matters ſhall continue a breach, I here give thee a Bill under my hand, that I will repay all that he oweth thee; tho I might tell thee that thou oweſt me even thy ſelf.

20. Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

20. I pray thee, Brother, comfort me with this expreſſion of thy Chriſtian Love and Forgiveneſs.

21. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

21. I write this as encouraged by a ſtrong perſuaſion that thou wilt not only obey my deſire, but do more for him than I think meet particularly to urge thee to.

22. But withal prepare me alſo a lodging, for I truſt that through your prayers I ſhall be given unto you.

22. *Note*; That our deliverances muſt be expected by the means of the prayers of the faithful.

23, 24, 25. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus: Marcus Ariſtarchus, Demas, Lucas, my fellow-labourers: The grace of our Lord Jeſus Chriſt *be* with your ſpirit, Amen.

23, 24, 25. *Note*; *Paul* was not without fellow-priſoners, or fellow-labourers, in his bonds.

The Epiſtle to the HEBREWS.

[Whether by *Paul*, *Luke*, or whom, is uncertain.]

CHAP. I.

1. GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, 2. Hath in theſe laſt days ſpoken unto us by *his* Son,

1. God who hath not left us only to the light of Nature, to know him by his works of Creation, but in mercy hath more fully informed us by ſupernatural Revelation, was pleaſed to do this variouſly as to Times, and Manner, and Degree, and of old ſpake to our Anceſtors by ſeveral Prophets, who were the Meſſengers of his Word: But in theſe laſt days he hath ſpoken to us by his Son (greater than all Prophets.)

2. Whom he hath appointed to be heir of all things, by whom alſo he made the worlds.

2. Whom he hath appointed to be Owner and Lord of all things, as he is God and Man, not only by the prime right of Creation, but as the Redeemer of Man, all power in Heaven and Earth, and all things are delivered to him for the ends of Redemption: And by him, (his Wiſdom and Word) he made the Worlds, and all therein.

3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power,

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power, when he had by himself purged our sins, sat down on the right hand of the majesty on high:

3. Who being the shining Beam, or Splendor of his Glory, by whom God shineth forth, or giveth the knowledge of himself to us (as the Sun is known to us by its light) and the Character of his Subsistence, and upholding and ruling all things by the *Word* of his Power (as by that Word of God's Power they were made) when he had by his own Merits, and Sacrifice, and Covenant, made a sufficient Purgation to take away the guilt of our sins, and so far purged them away, as to enact a pardoning Covenant for all that will believingly accept it in him. So that now the general Pardon wants nothing but Acceptance, (and none shall perish for want of sufficiency in the Sacrifice or Covenant) he then ascended, and is in heavenly Glory, at the Right Hand of God's supream Celestial Majesty, Head over all things to his Church, that thence he may send down the Holy Ghost, to gather his Chosen, and bring his Mystical Body to Glory.

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

4. Being in Excellency and Superiority, set above the Angels, as he hath by Lot or Inheritance, obtained higher Titles, Power and Offices than they.

5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. 6. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

5, 6. He calls Christ his Son in divers Texts (which, though it speak partly of *David*, yet ultimately meaneth Christ;) and he commandeth the Angels to worship him. But none of this is said of Angels.

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire:

7. But he calls his Angels Spirits, and Servants, and a Flame of Fire.

8. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity, therefore God *even* thy God hath anointed thee with the oyl of gladness above thy fellows.

8, 9. But to the Son he ascribeth the name of God, and an Everlasting Throne and Kingdom, and a Scepter of Righteousness, and a Superiority, by Divine Unction, above all others.

10. And, thou Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. 11. They shall perish, but thou remainest: and they all shall wax old as doth a garment. 12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

10, 11, 12. He is said to be the Lord who made Earth and Heaven; and who will remain when they perish, and be the same when they are changed.

13. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

13. He never said to any Angel, what he said to Christ of his Kingdom, and the subduing of his Enemies, *&c.*

14. Are they not all ministring spirits, sent forth to minister for them who shall be heirs of Salvation?

14. All those Spirits that are properly called *Angels* or Messengers, are Spirits appointed and sent forth by God, to minister for them who shall be Heirs of Salvation, under Jesus Christ.

Annotation.

THE great difficulty here is, to understand how this description belongeth to the Person of Christ. Whether it be the Divine Nature that is said to be [*appointed Heir*, &c. *the Brightness of God's Glory, the Character of his Subsistence, or Person, made better than Angels, begotten this day, set on God's right hand in power*, &c.] or the Humane: Or whether it be spoken of the Person of Christ as in both Natures: and we must not enquire according to which Nature the words are spoken of Christ? I have before said, on *Col.* 1. 15, 16. how many Opinions about the Person and Natures of Christ have been pleaded for. 1. That of the Orthodox, who affert but one Person of Christ, and two Natures; though the word [*Person*] was long refused by many, as not meaning the same with *Hypostasis*. And subtil Philosophers say, that the Humane Nature can be no part of Christ's *Person*, but an Adjunct; because his Person was compleat from Eternity, and the Deity cannot be a *Part*. But if it were not that the Hereticators will quarrel with it, it may be said, that the word Person is equivocal; and that as *Hypostasis* is a *Person*, the Divine Nature is the whole Person; but not as it is σχεσιωτικῶς, or a Relative Person.

2. That of the wretched Socinians, who feign Christ to be meer Man advanced.

3. That of the Arrians, who make him only the first Creature, or Emanation of God incarnate, super-angelical, Light of Lights, Very God of very God, begotten by Emanation; not made, as other Creatures, but making them all, but yet not *of* the same Essence or Substance with the Father, but *from* the same, as a Beam or light from the Sun. This the Church hath condemned these 1300 years, and more.

4. That of some of late, who say that Christ hath three Natures; 1. The Divine. 2. The aforesaid Super-angelical, assumed by the Divine to nearest Union.

3. The

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3. The Humane, assumed by Both. And they think that this Text speaketh chiefly of the second, as assuming the third. As it is dangerous to err about any necessary point concerning Christ's Person, so it is dangerous to be rash in taking up any unnecessary Opinion about so incomprehensible a Mystery, and worse to urge it with pride and fury, to the dividing of the Church, and the damning of Dissenters. To say about many Cases that have torn the Churches [*I know not*] is more pardonable than turbulent Error.

CHAP. II.

THerefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

1. Therefore we that have heard the Gospel of Christ, and specially who have professed to receive it, should with great earnestness set our minds and hearts unto it, lest by negligence or unbelief, we should lose what we have heard, and be as leaking Vessels, and be lost our selves.

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward:

2. For if the Law which God delivered to *Moses*, by the ministry of the voice and appearance of Angels, was yet firm and sure, and every sin against it, and threatned by it, was punished,

3. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*, 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

3, 4. Much less shall we escape, if we neglect this far greater Salvation, and more excellent manifestation of the Will of God; even that Gospel which Christ first preacht himself, and those that heard him confirmed by their testimony and preaching; God also confirming to us *their testimony* from Heaven, by many such signs and wonderful works, and with many sorts of miracles or acts of Power, and distributions of the Holy Ghost to others when they believed, as were a certain proof of God's attestation, and the approbation of his own Will.

Note, That here we have the true evidence of the truth of the Gospel, on which Believers may build their faith.

5. For unto angels hath he not put in subjection the world to come, whereof we speak:

5. God hath not made Angels the Soveraigns of the World to come, and put the Kingdom of Glory so under them, that all must be their Subjects.

6. But one in a certain place testified, saying, What is man, that thou art mindful of him: or the son of man, that thou visitest him? 7. Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8. Thou hast put all things in subjection under his feet.

6, 7, 8. But the Psalm is ultimately to be understood of Christ and his Church, which saith, *What is man, &c.* Though Christ was a while on Earth, in a state of Humiliation, below Angels as to the Flesh; yet it was in order to the Glory, and victorious Power of his Kingdom.

8. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

8. By this it is sure that all things are to be subdued to Christ, though yet we see it not done.

9. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

9. But we see that Jesus, who was made lower than Angels, for and in his state of Humiliation and Crucifixion, is already ascended up into Heaven, where he is crowned with Glory. And as his death was suffered in the common nature of Man, and the sins of all men had a causal hand in it, and it was by God's Grace the purchasing Cause of the conditional Covenant of Grace, and of all the good that men receive, so he dyed to bring Man to Glory with himself. And therefore that Text may well be understood of the advancement of Man, both in Christ, and his Church, that shall be advanced by him.

10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

10. For it seemed meet to the God of Wisdom, for whom, and by whom all things are, to make Christ the Captain of their Salvation, a perfect performer of his Saving-Office, and to obtain his own Glory in heavenly Perfection by the way of suffering, and to bring all God's adopted Sons to Glory by the Merit of it, and by following him in the same suffering way.

11. For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, 12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13. And again,

I will

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I will put my truſt in him: and again, Behold, I, and the children which God hath given me.

11, 12, 13. And that it is in and by Chriſt, that Humane Nature is advanced, as the *Pſal.* 8. ſaith, is proved by the Union that is between Chriſt and us. He that ſanctifieth us, and we that are ſanctified are of the ſame Humane Nature, and are as one Body: And therefore, as we muſt ſuffer with him, we ſhall reign with him. Therefore in the Texts that, under other typical perſons, ſpeak of Chriſt, he calls us his Brethren, and Children given him, to whoſe truſt we are committed.

14, 15. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil: And deliver them, who through fear of death, were all their life time ſubject to bondage.

14, 15. And that he might bring us to Glory with him, as we have fleſh and blood, he would firſt be ſo far made one with us, as to take alſo fleſh and blood, that he might be capable of ſuffering and dying for us; and ſo, by undergoing death, which we by ſin had brought our ſelves under, and by riſing from the Dead, he might conquer Satan and Death, and deſtroy his Kingdom and Power of Death, which he had obtained by conquering Man by his Temptations, and by God's letting him be the Executioner, where he had been the conquering Tempter; and ſo that Chriſt might deliver the Faithful by his Conqueſt of Satan and Death, from continuance under Death, and from the danger of Hell, and from the ſlaviſh fear of both (Death temporal and everlaſting;) who elſe, by their guilt, and liableneſs to both theſe, muſt be all their life time in bondage, both by their danger and their fears.

16. For verily he took not on him *the nature of* angels: but he took on *him* the ſeed of Abraham.

16. For it is not Angels that he took hold of, or whoſe Natures he aſſumed, and came to ſave; but he took on him the Nature of Man, the Seed of *Abraham*, to ſave Man.

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.

17. So that he muſt be in all things like Man, whom he would ſave, that he might be fit for his undertaken Office, to be an High Prieſt for us to Godward, and to be merciful and faithful therein, to make Reconciliation for our ſins.

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

18. For he himſelf having been tempted and tryed by Sufferings, and having overcome them all, he is now more meet to be a Compaſſionate Helper, the Example, the Teacher, and the Truſt of them that muſt follow him through temptations; and by his Merit and Victory, hath obtained power to deliver them.

CHAP. III.

WHerefore, holy brethren, partakers of the heavenly calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus, 2. Who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe.

1. Wherefore you who are holy Brethren, by Faith and Dedication given up to Chriſt, and in him made partakers of that Calling from Heaven, which maketh you Heirs of Heaven, ſtudy and conſider Jeſus Chriſt, the great Apoſtle, ſent of God to be the prime Preacher of the Goſpel, and the High Prieſt, and chief Guide and Mediator to Godward, of our Religion and Profeſſion; who faithfully did all that belonged to his undertaken Office (in ſacrificing himſelf for our ſins, and fulfilling all Righteouſneſs, and conquering Satan and Death, and aſcending to intercede for us in Glory, and ſending down the Holy Ghoſt, and making and ſealing the Law of Faith) even as *Moſes* in his time was faithful, though with diſparity of Honour and Work; Chriſt in his own Houſe by a more perfect Adminiſtration, and *Moſes* but as a Steward.

3. For this *man* was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe.

3. For Chriſt is as much more honourable than *Moſes*, as the Maker and Maſter is than the Houſe; for *Moſes* was but a Member of the Family, but Chriſt the Maker and Maſter of it.

4. For every houſe is builded by ſome man: but he that built all things is God.

4. All Families or Houſes are founded by ſome man, but he that built the Church, is the ſame that built or made all things; and that is God.

5. And Moſes verily was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after. 6. But Chriſt, as a ſon over his own houſe,

5, 6. And *Moſes*, as a Servant, was faithful for the Delivery and Confirmation of ſo much of God's Word as was to be ſpoken to the Jews by him: but Chriſt, as the Son and Heir, and Maſter of the Houſe, as his own.

6. Whoſe houſe are we, if we hold faſt the confidence, and the rejoycing of the hope firm unto the end.

6. This Houſe is the Church, of which we are parts,

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so be it we hold fast the confident Profession of our faith, and the joy and glorying in our hopes of the promised Blessedness, firm to the end.

7. Wherefore, as the holy Ghost saith, To day if ye will hear his voice, 8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9. When your fathers tempted me, proved me, and saw my works forty years. 10. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. 11. So I sware in my wrath, They shall not enter into my rest.

7, 8, 9, 10, 11. But seeing he will take none to dwell with him in Glory, but those that persevere, hear and consider what the Holy Ghost said to and of the *Israelites*; *To day, &c.* Neglect not his present Call, and your present Day, to the hardening of your hearts, as your Fathers did in the Wilderness; by which God's Justice was engaged against them, as a People whose hearts were habituated to evil, and have not the obedient knowledge of his Ways, and Works, and Will: So that he sware in his just displeasure, that that Generation should not enter into the promised Land.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

12. Take warning by these *Israelites*, and see that there be not in any of you an evil, unsound heart, that is prepared by secret Unbelief, to depart in Tryal from the Living God.

13. But exhort one another daily, while it is called, To day, lest any of you be hardned through the deceitfulness of sin.

13. To this end, one means appointed by God for your perseverance is, speedily and daily to exhort and stir up one another; the Pastors in the Church and Assemblies, and all in their Places and Converse: And the rather, because Sin, of which you are in danger, is a deceitful thing, and they that revolt are made believe that it is but a receiving of the Truth, or a necessary Self-saving, and no forsaking of Christ, or Truth, or Godliness.

N. Qu. *But what if Rulers forbid us to meet daily for such Exhortation? Answ.* God commandeth you to do it in the manner and time that the End requireth, and no man can dispense with his Law. The Christians, for three hundred years, assembled, when forbidden.

Qu. *But what if Christian Rulers forbid it? Ans.* Christians have more Obligation than Heathens to do good, but no more Authority to do evil, or null God's Laws.

Qu. *But what if Violence or Prisons restrain us? Ans.* God requireth not Impossibilities.

14. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

14. We are initially made partakers of Christ as our Saviour: but if we will attain Salvation by him, we must hold the subsisting faith (or the confidence) in which we have begun (or which is our Principle) firm to the end: (For Perseverance is made a Condition of the Promise of Salvation)

15. Whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

15, 16. The words tell us, that some that heard, after Deliverance from *Egypt*, provoked God; but it was not all.

17. But with whom was he grieved forty years? *was* it not with them that had sinned, whose carcases fell in the wilderness?

17. With whom was God so displeased, as *Grief* here signifieth? Nothing displeaseth him but sin. It was with backsliding, disobedient, unthankful murmurers, that would not rest in the Will, and Word, and Providence of God, but must have their own carnal will fulfilled, and so God in Justice killed them in the Wilderness, after so many Miracles had led them many years towards the promised Land. Take heed lest you follow them in the like sin, to greater punishment, for abusing greater mercies.

18, 19. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in, because of unbelief.

18, 19. It was the sinning Unbelievers that he sware should not enter: and it was because of their Unbelief, that they could not enter. Take heed therefore, lest ye fall by Unbelief in Tryal; for there is more required to our compleat Salvation, than to our first part in Christ.

CHAP. IV.

1. Let us therefore fear lest a promise being left *us* of entring into his rest, any of you should seem to come short of it.

1. Seeing then that this Promise of Rest is conditional, if we persevere, and among so many Tryals we are in so much danger of our own heart, let careful fear prevent your falling, and missing the benefit of that Promise.

Note; *Qu.* Why should we fear that which God's Decree and Grace have made impossible? *Ans.* 1. God hath not made it impossible in it self, but only hypothetically or by consequence from his Decree and Foreknowledge, to any man. 2. His Decree & Foreknowledge conjoyn the End and Means; as if he said [This man shall be saved by persevering Faith, and shall persevere by fearing to fall away, and avoiding the occasions.] 3. Weak Christians have not the assurance of God's Election, and therefore can gather no such consequence. 4. So few (if any known) did for many hundred years hold

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hold that no initial right to Salvation is loſt, or that all true Chriſtians, beſides ſtrong confirmed ones, did perſevere, that it is not ſafe for doubting perſons to lay their Salvation on ſuch a Controverſie, ſpecially when it tendeth to abate neceſſary fear. The Fathers of the firſt four hundred years thought that ſome beginnings of Juſtifying Faith were loſeable, as *Adam*'s Innocency was. And *Calvin* ſaith, *Semen qualecunque fidei perditur.*

2. For unto us was the goſpel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it.*

2. They heard God's Word, and ſo do we: But it did not profit and ſave them, becauſe they received it not by a ſound, confirmed, practical Belief.

3. For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

3. There is a Reſt promiſed to us Believers, as well as the Typical Reſt was to the Iſraelites, and the ſeventh day ſeparated for a Sabbath from the Creation, which ſignified our better Reſt.

4, 5. For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works. And in this place again, If they ſhall enter into my reſt.

4, 5. The Text tells us, that beſides the Sabbath-Reſt, there was another promiſed.

6. Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entred not in becauſe of unbelief: 7. Again he limiteth a certain day, ſaying in David, To day, after ſo long a time; as it is ſaid, To day if ye will hear his voice, harden not your hearts. 8. For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

6, 7, 8. It is plain then that ſome muſt enter into Reſt; and Unbelief kept out them to whom it was then Preached; and *David*, long after their entring into *Canaan*, ſets them a day for their further entrance, which he would not have done if *Joſhua*'s bringing them into *Canaan* had been the full obtainment of the promiſed Reſt, it followeth that more than that was promiſed.

9. There remaineth therefore a reſt to the people of God.

9. The great Sabbatiſm or Reſt then promiſed to the People of God is yet to come.

Note; This Sabbatiſm or Reſt, no doubt, is All the ſtate of the Churches deliverance and felicity by Chriſt Incarnate and Glorified, which in the firſt-fruits is all the Grace which he giveth us on Earth, but in the proper, full performance it is the ſtate of Glory.

I have before ſaid why I aſſent not to Dr. *Hammond*, who maketh it to be the deliverance of Chriſtians from Perſecution, and enjoying peaceable Aſſemblies by the deſtruction of *Jeruſalem*, as if this were the main ſenſe of the Text. 1. How little a thing was that in compariſon of Saving Grace and Glory? 2. Moſt of the Chriſtians to whom *Paul* wrote, were to die before that, and ſo not to ſee and enjoy it. 3. The Apoſtles themſelves were not to ſee it and enjoy it. 4. Chriſtianity continued, after that, a perſecuted hated thing under the Heathen, till above three hundred years, till *Conſtantine*'s time, though with intermiſſions between the Ten Perſecutions. Multitudes more were martyred by the Heathens than by the Jews, who were in ſervitude themſelves. 5. And if any apply it to the time after *Conſtantine*, the mercy indeed was unſpeakable, but thoſe that were here written to, were not to ſee it: And the Voice that is reported to ſay, *Hodiè venenum funditur in Eccleſiam*, hath by experience been ſo far credited, that we muſt not prefer the Prelatical Grandure and Power, which ſhortly was ſet up, before the better Reſt of Saints; while we think how much *Peaceable Aſſemblies* (which the Doctor calls that Reſt) through a great part of the Chriſtian World, have been hindered and perſecuted by Violence, Inquiſitions, Priſons, and the Blood of many hundred thouſand more than the Jews killed, by the Canons, and Executions of Papal Greatneſs, and for its Intereſt.

And it is incredible that to the ſuffering Believers of that Age, the Holy Ghoſt comforting them with this great Promiſe of a Sabbatiſm or Reſt, ſhould not principally mean the great and glorious final Reſt.

10. For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

10. For as God is ſaid to reſt and ſanctifie the Sabbath, when he ended his ſix days work; ſo our Sabbatiſm or Reſt muſt be a ceaſing from our own works, that is, 1. From Sin. 2. From thoſe Wilderneſs Labours, or troubleſom means (as ſorrow, fear, conflict, *&c.*) which are ſhort of the End. And 3. From Suffering.

Note; This Verſe ſhews that it is the Heavenly Reſt, with the beginning of it by Holineſs, which is here meant, for Church-grandure, and full proſperity, have been the cheriſhers of our own works, and not the ceaſing of them.

11. Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

11. Let it then be the care and diligence of heart and life, to attain that Reſt, and not to loſe it by Apoſtacy, but to take warning by thoſe Unbelievers.

Note; Is it liker to be the deſtruction of the Jews, and freedom from this Perſecution, that ſhould be meant, by an Apoſtle that gloried in ſuffering, rather than that Glory which is indeed the end of Chriſtian care and labour?

12. For the word of God is quick, and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts

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and marrow, and is a discerner of the thoughts and intents of the heart.

12. For though some may be deceived by a self-flattering heart, and seducing reasonings, and some think to conceal their sin, God's Word is quick and powerful, and sharper than a two-edged Sword, being fitted by the all seeing God, to search hearts to the bottom, and to discover and separate evil from good, in the secretest thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight, but all things *are* naked, and opened unto the eyes of him with whom we have to do.

13. It is (as the Light from the Sun) the word of that God, before whose Eyes all hearts and things are in open view, as a dissected body; and such a searching Light is his Word with whom we have to do (or which we are speaking of.)

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

14. Having then so great a High Priest ascended into Heaven, (the Eternal Word, who sendeth forth his searching Word) who is able to save, and help us, or destroy us, if we revolt; Let us hold fast our professed Faith and Hope through all our Tryals.

15. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

15. For we have not a High Priest that is so far from our natures and case, as to be unconcerned, and void of compassion towards us, as much as we are toward the brutes; but one that was man, and tempted, and persecuted, as much as we, but without sin.

Note, That Temptation may be without sin: It is not our sin meerly to be tempted.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16. Let us therefore so fully trust to the sufficiency and mercy of our High Priest in the Heavens, as to come (though with filial Reverence, yet) with boldness in the belief of our acceptance, that we may obtain mercy, and find suitable and seasonable help in all our dangers and needs. (For God will yet be sought unto for all.)

CHAP. V.

1. FOR every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.

1. For among men, the High Priest that is one of them, is a person consecrated to officiate for them Godwards, or in things of their concernment towards God, specially in offering Gifts and Sacrifices for sin.

2. Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

2. Who can the more compassionately offer for those sins of ignorance, errour and weakness, which the Law alloweth Sacrifice for, as being liable to infirmity himself.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

3. And being liable to sin himself, he must offer for his own sin as well as theirs.

4. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

4. And so Sacred an Office was not to be invaded by Usurpers, without God's call, for by it *Aaron* was made Priest.

5. So also Christ glorified not himself to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

5. And Christ usurped not this honour, but God gave it him, who said, *Thou art my Son*, &c.

6. As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

6. And *Psal.* 110. he saith, *Thou art*, &c. Thou art a King and Priest, as *Melchisedec* was, and that for ever.

7. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared:

7. Who in the Garden, and on the Cross, when he had offered Prayers with Agony, sweating like Water and Blood, and cryed out on the Cross, [*Why hast thou forsaken me?*] to him that could have prevented his death, and all the pains which he feared (not with any sinful distrust in God, nor any opposition to his Fathers Will, but from that strong aversation to suffering and death as such, which is a property of Humane Nature, and did consist with a full submission to his Fathers Will, and consent to be a Sacrifice for us:) and he was heard in that he feared, though he must first suffer before he was raised.

8. Though he were a Son, yet learned he obedience, by the things which he suffered:

8. Though he was a Son, (and sinless) yet did he by his suffering, experimentally know and shew what it is to obey at the dearest rate, as absolutely subject to the Will of God.

9. And

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9. And being made perfect, he became the author of eternal salvation unto all them that obey him,

9. And being consummate, or made by the perfection of his performed part on Earth, a perfect Redeemer, he is in the fulness of Power in Heaven become the Author of Eternal Salvation, by Intercession, Pardon, Communication of his Spirit, and by actual Glorification, to all that hearken to him, and obey him.

Note 1. That these Texts do not intimate any privative imperfection in Christ's *Knowledge* or *Obedience*, or any qualification before; but a negative imperfection cannot be denyed to his Humane Nature. As *Adam* new made knew not all sensible Objects remote, as he did when they came before his senses; so Christ in his Infancy, and in the Stable at *Bethlehem*, must not be supposed to know as man, all that after he knew: Yea himself saith, that after he knew not the day and hour, *&c.* so he had no sensible experimental knowledge of passive Obedience before. 2. He is said to be *made* perfect in two respects. 1. In the perfect performance of his Work on Earth; as any undertaker is called *perfect* when he hath perfected his undertaking. 2. In his own perfection in Heaven. 3. Obeying Christ is part of the condition of final Justification and Salvation.

10, 11. Called of God an high priest after the order of Melchisedec: Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

10, 11. Of which Priesthood of Christ, as compared to *Melchisedec*, we have much to say, which it is not easie to make intelligible by words, to those that are so unprepared, as you are, by ignorance, and a dull and slow understanding.

Note 1. All great Scripture Truths be not equally easie to be understood.

2. It is the incapacity of hearers, through dulness and want of preparatory knowledge, which maketh Scripture and Teaching not understood.

3. It is no uncharitable dishonouring of professed Christians, but an undeniable thing, to say, that great numbers of them are dull hearers, and by ignorance uncapable at the present of hard things.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

Note 1. Men ought to grow in knowledge, according to the time they have to learn. 2. Many after long Teaching are ignorant, and must be taught again the same things which they have long ago heard. 3. God's Oracles have Principles which must be first learnt.

13. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. 14. But strong meat belongeth to them that are of full age; *even* those who by reason of use have their senses exercised to discern both good and evil.

13, 14. Milk is the dyet for Babes, and plain things for young and dull Christians; harder things will but hurt them: These are for them that by long study and practice have got preparatory knowledge, and a habit of quick, clear, and sound discerning Truth and Errour, Good and Evil.

Note 1. People must be taught but according to their capacity. 2. Harder things in Divinity must be taught them that have learned the easier, and are fit for them. But by [*hard things*] is not meant unnecessary curiosities of humane Arts, nor unprofitable words, or trifling controversies; But 1. A more clear, distinct and satisfying knowledge of the Evidence of the truth and sense of the Essentials. 2. A more orderly knowledge of their method and mutual dependance as one Systeme, that as in a Table or Scheme we may set each member in its proper place. 3. A more extensive knowledge of the useful consequences of the Essentials and Principles.

CHAP. VI.

1. THerefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

1, 2. Therefore supposing the Principles of Christian Doctrine, I now pass over such discourse, and will go to lead you to some additional knowledge belonging to the more perfect; not now discoursing of these Principles as to men that have not received them; I mean, 1. Repentance and Conversion from a state of Death, and from Infidelity, and a wicked, ungodly life. 2. A lively belief and trust in God the Father, Son, and Holy Ghost. 3. The preparatory Baptism of *John*, and the Baptism of Christ, which constituteth us professed Christians; what profession is prerequisite in the Adult, and what Covenant it solemnizeth, what Duties it binds us to, and what Benefits it delivereth and sealeth. 4. The great Gift to Christ's Apostles and Ministers of Authoritative Imposition of hands, by which the same Holy Ghost was given to others, and Miracles wrought for the confirmation and propagation of the Christian Faith. 5. The certainty of a Resurrection, and future Life, including the Immortality of Souls. 6. The final Judgment which will sentence men to their everlasting state, and use them accordingly.

3. And this will we do, if God permit.

3. And so I will now pass to some additional further Truths, by God's assistance.

4. For it is impossible for those who were once enlightned, and have tasted of the

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the heavenly gift, and were made partakers of the holy Ghoſt, 5. And have taſted the good word of God, and the powers of the world to come; 6. If they ſhall fall away, to renew them again unto repentance: ſeeing they crucifie to themſelves the Son of God afreſh, & put him to an open ſhame.

4, 5, 6. I will not now go back to Preach Regeneration to you that profeſs to be already regenerate, though you are tempted to Apoſtacy: For it is impoſſible for thoſe that were illuminated to believe in Chriſt, and were baptized, and have not only heard of the ſignal Gifts of the Holy Ghoſt from Heaven, but have themſelves had an experimental taſt thereof, and been themſelves partakers of the Holy Ghoſt, as well as ſeen his miraculous Gifts in the Church, and have had an inward experimental taſt of the truth and goodneſs of the Goſpel, and the powerful preparations and hopes of the World to come; If they ſhall really loſe all this, and fall from the belief of Chriſtianity, to regenerate or renew theſe men again to ſaving Repentance, ſeeing after believing Chriſt to be the Meſſiah, they are turned to take him for a Deceiver and Blaſphemer, and conſent to the pretended Juſtneſs of his Crucifixion, and ſo expoſe him by ſlander to the ſame reproach, as his Crucifiers did.

Note 1. That the Apoſtle ſpeaketh of no other falling away, but to Infidelity, denying Jeſus to be the Chriſt. 2. That it is not Temptations to Unbelief, nor a degree of Unbelief mixt with Faith, or doubting, that he ſpeaketh of, but a forſaking and renouncing Chriſt. 3. He ſpeaketh not of the meer denyal of the Tongue in a paſſion or fear, but of the renouncing Chriſt by heart and tongue. 4. He ſpeaketh not of the act of a man in madneſs, of melancholy, who is not himſelf, but of a man's deliberate act, that hath free uſe of reaſon. 5. He ſpeaketh of no Infidels, or total Apoſtates, but thoſe that had themſelves been partakers of the ſignal Gifts of the Holy Ghoſt, and were convinced by experimental guſt of the Truth. 6. Therefore it muſt be noted, that not only truly holy perſons, but abundance (if not the greateſt part) that did but ſo believe as to imbody with the Church, had then one ſort or other of theſe miraculous, or rare Gifts for Confirmation of the Goſpel, which made Chriſt, *Matth.* 7. bring in the workers of iniquity as wonder-workers in his name; and *Paul*, *Gal.* 3. 3, 4, 5. appealeth to the quarrelſom *Galatians*, which way they had the Spirit and Miracles. 7. That this muſt needs be the ſame Blaſphemy of the Holy Ghoſt, which Chriſt pronounceth unpardonable: For they who had not only ſeen the Miracles, but had the Holy Ghoſt themſelves for ſome ſuch wonders, could not doubt of the matter of fact, whether ſuch Miracles were extant or not: So that there was no poſſible way for ſuch to turn Infidels, but by believing that this Witneſs of the Spirit of Miracles, was a falſe, deceiving Teſtimony of Satan, and not God's Teſtimony: And this was the Blaſphemy againſt the Spirit, *Mat.* 12. 8. That it is not all that is here meant, that ſuch are not to be abſolved by the Church (which ought but to fore-judge, as God will judge, as far as they can:) But that alſo ſuch can never truly be regenerate and ſaved. 9. The reaſon is, becauſe God giveth Faith by means, and the Witneſs of the Spirits ſignal Gifts is the laſt means for proof that God will give them; and they that after receiving this, reject it by ſuch Blaſphemy, are forſaken by the Grace of the Spirit, whom they blaſphemouſly renounce. 10. Crucifying Chriſt afreſh importeth charging him to deſerve Crucifixion, as guilty of the deceit and blaſphemy for which he was crucified: So that none that believe not the Spirit's Miracles in fact, are guilty of this ſin, though they be Infidels. Some Ancients, and moſt Papiſts expound [*Impoſſible*] by [*Difficult*;] but I think ungroundedly. 11. Yea, the Jews that crucified him were not ſuch as here are deſcribed; for they had not before believed and received the Holy Ghoſt: It is the worſt reproach of Chriſt for a profeſſed Chriſtian to ſay [I did believe in him, and had the Spirit my ſelf, and ſaw and did ſignal Works or Miracles, and I found at laſt that he was but a Deceiver, and all theſe Gifts were the operations of evil Spirits.]

7, 8. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God. 8. But that which beareth thorns and briers, is rejected, and is nigh unto curſing, whoſe end is to be burned.

7, 8. For as the Earth is bleſt, or juſtly praiſed, which bringeth Fruit when it is watered and manured; but that is called curſed, and bad, whoſe fruit muſt be for the fire, which bringeth forth but Thorns and Briars: So God will bleſs and reward them who fruitfully anſwer the means which he uſeth in them; but will curſe and burn thoſe who, after the greateſt means, and experimental partaking of the ſignal gifts of the Spirit, ſhall turn to reproach and blaſpheme him whom they believed in.

9. But beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

9. But though, in the dangerous times, and temptations to Apoſtacy, I think meet to tell you the dreadful caſe of ſuch, for your ſafety; do not interpret it, as though I thought this is, or would be your caſe: We have reaſon to hope better of you, that you have the Grace which will bring you to Salvation.

10. For God is not unrighteous to forget your work and labour of love, which ye have ſhewed toward his Name, in that ye have miniſtred to the ſaints, and do miniſter.

10. For God, who is our moſt righteous Governor, even in this Life diſtributeth Rewards and Penalties in Juſtice: And as, in Juſtice, he forſaketh the foreſaid Apoſtates, who ſcorn his Mercy, ſo he will reward your faithful uſe of his Grace with more Grace, and will not forſake you who have ſhewed ſo much fidelity to his Name, and charity to his Saints.

Note, That the additional Grace, which is neceſſary to Perſeverance, is given (oft) by way of Reward for former fidelity, and not meerly without ſuch reſpects.

11. And

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11. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end:

11. Therefore, seeing this is God's ordinary way, to reward well used Grace with more, I desire that you will hold on in the same diligence, till you reach to the Consummation, or full Assurance of your hope of Perseverance and Salvation, which every young Beginner doth not attain.

12. That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

12. And that tired, weary sluggishness make you not desist, and lose your reward; but that in unwearied diligence to the end, you follow them, who, through faith and enduring patience, have won the prize, and possess the promised felicity.

13, 14. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. 15. And so after he had patiently endured, he obtained the promise.

13, 14, 15. So God, who sware by himself to *Abraham* (having no greater to swear by) confirmed his Promises of the Multiplication of his Seed, which yet *Abraham* lived not to see fulfilled; but he patiently waited and dyed in faith, and all the Promises were fulfilled in due time.

16. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

16. For men use, by Oath, to appeal to him that can discern and revenge Perfidiousness; and when other Evidences fail, they end their Strifes by the Confirmation of an Oath.

17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

17. And God knowing our weakness of faith, to confirm the Faithful, who are the Heirs of his promised Happiness, of the truth and immutability of his Decrees, confirmed his Word to us by his Oath, that we might be put quite out of doubt.

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

18. That so, by his Word and his Oath, which are both immutable, and therefore infallible Security, seeing it is impossible for God to lie, we who are fled for refuge from guilt, and sin, and danger, and misery, to lay hold on the proposed hope of Everlasting Life, might have well grounded and strong Consolation, and not be shaken by any doubts of the Fidelity or Promises of God.

Note, God would have us to have strong Consolation in our Faith and Hope.

19. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail.

19. Though the things of this Life are much uncertain, this Hope, which is our Support and Comfort, is founded on firm and stedfast Security; and is fetch't, by faith, from the most holy and invisible things, which the Vail of Mortality yet hideth from our sight.

20. Whither the fore-runner is for us entered, *even* Jesus made an high priest for ever after the order of Melchisedec.

20. Into which invisible, heavenly Glory Christ is entred, not only for himself, and his own Consummation, but as a Fore-runner for us, to intercede, and prepare felicity for us, and from his fulness of Power, to send down his Spirit, and consummate all that concerneth our Salvation, as a Royal Priest, typified by *Melchisedec*.

CHAP. VII.

FOr this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: 2. To whom also Abraham gave a tenth part of all: first, being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace:

1, 2. This *Melchisedec*, to whom *Abraham* gave the Tenths of the Spoils, was King of Righteousness by the signification of his name; and King of Peace, interpreting his place: which Christ is eminently, whom he typified.

3. Without father, without mother, without descent; having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a priest continually.

3. The History of him maketh no mention of his Father, or Mother, or Descent, nor of his Birth or Beginning, nor of his death or end; but describeth him like a continuing Priest, and a Type of the Son of God, who abideth a Priest continually.

Note, The Jews think he was *Shem*, whose Beginning was not seen by the new World, nor his End by the Old, nor his Death mentioned: But this is a presumption: Had it been good for us to know more of him, God would have told us more.

4. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

4. When

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4. When *Abraham*, from whom the Levitical Prieſthood, and the peculiar Seed, ſprung, gave him the Tenths of all the Spoils, it tells us how great a man *Melchiſedec* was.

5. And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham.

5. The Law allowed *Aaron*, and the other Prieſts, to take Tythes of their Brethren that ſprung from *Abraham*.

6. But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes. 7. And without all contradiction, the leſs is bleſſed of the better.

6, 7. But *Melchiſedec* received Tythes of *Abraham*, who was none of his people; and bleſſed him, who had from God the promiſe of a peculiar Off-ſpring: Which is a certain ſign that he was greater than *Abraham*: And ſo is Chriſt greater than the Jewiſh Prieſts.

8. And here men that die receive tithes: but there he *receiveth them*, of whom it is witneſſed that he liveth. 9. And as I may ſo ſay, Levi alſo, who receiveth tithes, payed tithes in Abraham. 10. For he was yet in the loins of his father, when Melchiſedec met him.

8, 9, 10. And here it is Mortal Men that take Tythes; but *Melchiſedec* is mentioned as if he had not dyed: And *Levi*, who receiveth Tythes, paid them, then being in *Abraham*'s Loyns.

11. If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need was there that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

11. This proveth that the Levitical Prieſthood, (and conſequently the Law) was not perfect, nor gave perfection: elſe what need had there been of another more excellent Royal Prieſthood which was promiſed,

12. For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

12. And if there muſt be a more excellent Prieſthood than the Legal, there muſt needs be ſome other more excellent Laws, appointing them their work: For the old Prieſthood had their work preſcribed them by the Law of *Moſes*.

Note, That they who deny Chriſt to be a Law-giver, deny his Royal Prieſthood, and deny him to be Chriſt.

13. For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar. 14. For it is evident that our Lord ſprang out of Judah, of which tribe Moſes ſpake nothing concerning prieſthood.

13, 14. And the tranſlating the Prieſthood to *Judah*, the ruling Tribe, of which Chriſt was, proveth the Change of the Law.

15. And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt, 16. Who is made not after the law of a carnal commandment, but after the power of an endleſs life.

15, 16. And it is yet more evident, that there muſt be a higher Prieſthood than *Aaron*'s, becauſe he muſt be made as *Melchiſedec*; not by Lineal Succeſſion, according to the Law of *Moſes*, but with reference to a ſtate of Immortality, as to its Riſe and End.

17. For he teſtifieth, Thou art a prieſt for ever after the order of Melchiſedec. 18. For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

17, 18. And this expreſs teſtimony of another ſort of Prieſthood ſheweth, that the Law, which they were to execute, was to ceaſe, as weak, inſufficient and unprofitable.

Note; Queſt. *Is not the Goſpel Prieſthood then, in Conformity to Chriſt, to be Kingly, and above all Kings, under Chriſt the King? or Kings and Prieſts to be the ſame? Anſw.* 1. Let them here on Earth follow Chriſt in his Humiliation, who ſaid, *My Kingdom is not of this World*; and then, when they come to him in Heaven, they ſhall reign as Kings. 2. Our uncertain Collections are not ſo ſure a way to know Chriſt's Will, as his own words; who hath plainly forbidden Secular Dominion to his Miniſters, and given them a far other Deſcription and Canon. 3. But by the uſe of the Church-Keys, they have the Government of Church-Communion; which, as it hath a nearer relation to the heavenly Kingdom, is therein nobler than Secular Power.

19. For the law made nothing perfect, but the bringing in of a better hope *did*: by the which we draw nigh unto God.

19. For the Law of *Moſes* did all as an imperfect thing, which was not, of it ſelf, to make Man, or his Service perfect, or his Hopes and Comforts, but to lead him towards a better Revelation; which bringing a fuller notice of Pardon and Grace, Life and Immortality, advanceth us nearer to God, and giveth us more bold and comfortable Acceſs to him, in order to our heavenly Fruition.

20, 21. And in as much as not without an oath *he was made prieſt*, (For thoſe *prieſts* were made without an oath: but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of Melchiſedec;)

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20, 21. And this Change God sweareth to, which was not done by *Aaron's* Priesthood: which sheweth its Certainty and Immutability.

22. By so much was Jesus made a surety of a better testament.

22. *Note*, 1. The word here translated [*Testament*] signifieth, *God's Statute-Law, proposed to us for our Covenant-Consent and Obedience, and promising us Grace and Glory*; and signifieth the same thing as [*the Law of Grace.*] And not a meer absolute Promise, without Precepts, Condition or Penalty.

2. The word translated [*Surety*] signifieth an interceding Administrator and Mediator, giving Man *Assurance* of the Will of God (as *Moses* did in delivering the Law) and *consenting* to receive God's Terms and Promises in the nature of Man, and to perform his own part and undertaking, for the gathering and glorifying his Church thereby: But not that he undertook that all that he mediated for, should do all that is their duty.

23. And they truly were many priests, because they were not suffered to continue, by reason of death. 24. But this man, because he continueth ever, hath an unchangeable priesthood.

23, 24. And so the Levitical Priesthood was in many successively, because they were mortal: But Christ living for ever, is only one and the same, and there is no other.

Note, Therefore Christ hath no mortal Vicar, to be an universal High Priest.

25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

25. And this is the great Comfort of Believers, that he is able to save us in all Extremities, even at Death, and to Eternity of Blessedness, seeing he ever liveth, by his Intercession, to finish his saving Work for all that come by him to God. Friends dye, and all Worldly Helps may fail, but Christ will never dye.

26. For such an high priest became us, who *is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

26. For our Condition required such an High Priest, who is holy, free from doing ill, or suffering any more from any Enemies, clean from all sin of his own, and is separated from the Condition of sinful Man that dwells on Earth.

27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sin, and then for the peoples: for this he did once, when he offered up himself.

27. Who had no sin of his own, as the High Priests had; and therefore, for his own sin he needed not to offer any Sacrifice, though he did it to perfect his undertaken Work for us. Nor needed he offer often for the sins of the people; for his once offering up himself, was a sufficient Expiatory Sacrifice.

28. For the law maketh men high priests, which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

28. For the Law had none to make High Priests of, but mortal Sinners; but the Word of the Oath, *Psal.* 110. which was since the making of the Law, maketh the Son of God High Priest, who is holy, sinless, immortal, and consecrated to an everlasting Priesthood.

CHAP. VIII.

1. NOw of the things which we have spoken, *this is* the sum: we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens: 2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

1. The sum of all that's said is this, We have such an High Priest, who is advanced to the highest honour and power in Glory, called God's Throne of Majesty in the Heavens. As Man, a Minister indeed, or the prime Administrator; but it is of the true and heavenly Sanctuary and Tabernacle, not like that which was made by Man, but which the Lord hath made for the glorifying of himself in his glorified Saints with Christ, where we shall in presence worship him for ever.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat to offer.

3. And he were no High Priest, if he had nothing as Gift or Sacrifice to offer.

4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.

4. And if he were on Earth, he should not be a Priest according to the Law, because there are such already, and it was entailed on the Line of *Aaron*: (And Christ's Sacrifice when he was on Earth, was not according to the Law, but supralegal.)

5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle: For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

5. And the Levitical Priesthood on Earth, was made to perform those Administrations, which are but shadows of the heavenly things, having some notifying and instructing resemblance to them as figurative; which God darkly intimated to *Moses*, when he charged him to

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make the Tabernacle in the Wilderneſs according to the pattern which he had ſeen in the Mount. So that the earthly Tabernacle and Worſhip is but a figure or ſhadow of the Heavenly.

6. But now hath he obtained a more excellent miniſtery, by how much alſo he is the Mediator of a better covenant, which was eſtabliſhed upon better promiſes.

6. But Chriſt's Prieſtly Miniſtry is more excellent, as he is the Mediator of a better Covenant, than the meer Law of *Moſes* was. (Though the Promiſe that went before and with the Law, was an obſcure Goſpel.) It is better, as having better Promiſes; even *clearer* and *fuller*, and more *confirmed* by *God*'s Oath, and Seal, and Earneſt. It hath Promiſes of fuller Pardon, greater Grace and Priviledges, and ſurer and greater Glory.

Note, That both the Moſaical and the Chriſtian are named in Scripture, both a *Law* and a *Covenant*; for they have the ſame parts, *viz.* *Precepts*, *Promiſes* and *Threats*, and *Obedience* muſt be conſented to. As propoſed by God, with his Antecedent Mercy, it is a Law, and a propoſed Covenant (διαθήκη.) As conſented to by Man, it is a Law accepted by Subjects, and a mutual Covenant (συνθήκη.) See *Grotius* his Preface to Annotations on the New Teſtament of the Names.

7. For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

7. For if the firſt Covenant had been perfect, God would not have made the ſecond better.

Note, 1. That it is not ſinful Faultineſs, but ſuch Imperfection as the beginnings of Art and Nature have, compared with the Perfection that is here meant.

2. It is not here called, the *Firſt Covenant*, as if no other had gone before it; for there was a former with *Adam*, *Noah*, *Abraham*: but as it is the firſt of theſe two. And it was a Covenant of Peculiarity, diſtinct from the common one, and the Promiſe.

8. For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and the houſe of Judah: 9. Not according to the Covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

8,9. For he intimateth the defect of the Moſaical Covenant, when he ſaith, *Behold, the days come*, &c. *I will make with them a new Covenant*, of greater and ſurer Mercy; for the former they quickly forſook, and I forſook them.

10. For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.

10. But this is my new Covenant which I will make with all *Abraham*'s believing Seed: I will ſanctifie them by my Spirit, and thereby give them a ſaving knowledge and love of all my neceſſary Laws, and their Duties, as if they were written in their minds and hearts; and I will be to them a God (which is their All) and will love and cheriſh them as my peculiar people.

Note, That this Promiſe is not made to *Iſrael*, as a peculiar, political Body (for their Policy was to be diſſolved) but as a part of the Catholick Church, which are *Abraham*'s believing Seed. 2. Therefore it being ſuppoſed that it is to Believers that this Promiſe is made, it followeth, that it is a Promiſe on condition of preceding Faith: As Vocation giveth Faith, which is the Condition of conſequent Juſtification and Sanctification. Though all be of Grace, God's Wiſdom maketh the Condition a means to introduce the reſt.

11. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.

11. And it ſhall not be doubtful to them, whether the Lord or *Baal* be the true God, as it hath been with this unſtedfaſt People, who have ſo long lived in Idolatry: For all the Church of Believers, from the leaſt to the greateſt, ſhall know and own me to be their God, and not need to be again taught it, as an unknown thing.

Note, That this ſpeaketh not againſt the neceſſity of Humane Teaching: for it is by ſuch teaching that God is ſuppoſed to give them the knowledge of himſelf. Nor doth it mean that it ſhall be needleſs to teach the beſt to know God better: for to know him is the ſum and perfection of Knowledge, and 'tis Life Eternal. But the meaning is, That it ſhall not be an unknown thing, that the Lord is our God.

12. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

12. For the greatneſs of my Mercy ſhall forgive all the ſins of their unconverted ſtate, and not charge them upon them, to their deſtruction, and all the infirmities of their regenerate ſtate.

Note, That this Promiſe of Juſtification, as well as the former of Sanctification, ſuppoſeth them to be Believers in order of Nature firſt, as the Condition.

13. In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away.

13. This term of a new Covenant implieth, that the old one muſt then be aboliſhed: and the time is come.

CHAP.

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CHAP. IX.

1. THen verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

1. The Mosaical Covenant had its proper Ordinances of Service to God, and an earthly, temporary Tabernacle.

2. For there was a tabernacle made, the first wherein was the candlestick, and the table and the shew-bread, which is called the sanctuary. 3. And after the second vail, the tabernacle which is called the holiest of all.

2, 3. This made Tabernacle had two parts: In the first, called the Sanctuary, was the Candlestick, *&c.* And within the second Veil was the *Holiest of all.*

Note, Some out of *Philo* say, that the Tabernacle (and the Temple after) was made as an Image, or Figure of the World, and therefore called Worldly: the outer part figuring the lower World, in which was the Candlestick with six Branches; and one in the midst, signifying the Planets; and twelve Loaves on the Table, signifying the Fruits of the Earth: The inmost signifying the highest Heavens. But 'tis presumptuous to trust our Wit too far in feigning Divine Significations: And 'tis groundless, hence to gather, that it was called a Worldly Sanctuary.

4, 5. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

4, 5. In it was the Golden Censer, for Incense brought when the Priest went in; and the Ark overlaid with Gold, in which, or near it, was the Pot of Manna, and *Aaron's* Rod, and in it the Table of the Commandments of the Covenant; and over it, the Images of Angelical Cherubims, shewing God's Glory, when it appeared to men; which also shadowed the Covering, or Mercy-Seat.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

6, 7. Into the first part of this Tabernacle, the Priests went to perform the ordinary Service: But into the second, went only the High Priest once a Year, but not without the Blood of Calves and Goats, which he offered for such sins of himself and the people as were expiable,

8. The holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing:

8. By this the Holy Ghost signified that under that Law, or Tabernacle-state, the Access of Sinners to God, for assured Acceptance here, and Glory hereafter, was not yet clearly, fully, and with satisfying Assurance revealed, nor by that Law, as such, conferred: for it was reserved to the coming of the *Messiah*: (Though the Promise, or Law of Grace saved men then.)

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

9. Which figuratively signified the time then (or now) present, when the Gifts and Sacrifices were offered, which could not suffice to perfect the Acceptance of the Offerer with God, or to cleanse him from the Conscience and Guilt of Sin.

10. *Which stood* only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

10. I speak not of the Laws of Nature, of Godliness, Charity, Justice and Sobriety, which are common to the Jews with us and other people, but of the (δικαιώματα λατρείας καὶ σαρκὸς) positive Institutions of bodily Service to God, proper to *Moses's* Law. And these Laws, in such Outwards as the Body performeth, called Rites and Ceremonies, Meats, Drinks, Washings, which God indeed imposed on them, as a material part of their Obedience; but it was as suited to their Carnality and Minority, till the *Messiah's* Reformation set up a better Law and Worship.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

11. But Christ is come a High Priest of the future Felicity, promised in the Gospel, even to procure us Grace and Glory, officiating in a greater and more perfect Tabernacle, even his Body, now glorified in Heaven (having done his preparatory Work on Earth) which was not built as Tabernacles are on Earth.

12. Neither by the blood of goats and calves: but by his own blood he entred in once into the holy place, having obtained eternal redemption *for us.*

12. And not as the Levitical Priests, by the Blood of Goats and Calves, offered for Expiation; but by obedient and voluntary offering his own Blood a Sacrifice for the sins of the World, he obtained his Entrance into the state of Glorious Exaltation, there to intercede for us, and rule us, having here, by his Merit and Sacrifice, purchased Eternal Redemption for us, which thence he will bestow.

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13. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.

13. If these be by Divine Institution effectual against corporal Legal uncleanness, by a ceremonial Sanctification, the figure of the spiritual.

14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?

14. Most certainly then shall the Blood of Christ, who by the Eternal Spirit offered himself, Soul and Body, a spotless Sacrifice to God the Soveraign Righteous Judge, to cleanse Soul and Conscience from the power and guilt of dead works (which signifie a death in sin, and tend to death for sin) to serve the Living God, who will accept us to an Everlasting Life.

Note; By the *Eternal Spirit*, by which Christ offered himself, some Expositors understand Christ's Immortal Soul voluntarily resigning his Life. 2. Others understand the Holy Ghost, the Third Person in the Trinity, by whom Christ is said to be conceived, and to do his Miracles. 3. Others understand his own Divine Nature, as the Second Person: It's hard to be sure which is meant, but it is of no great moment, seeing it is certain that indeed he did it by all these three. There is a fourth Opinion of some that understand it of a prime superangelical Nature of Christ, which they think, by Eternal Emanation, cometh from the Deity united to it, which they make a middle Third Nature in Christ; and in which they suppose it is that, as a Creature, he is advanced above all Angels; because they take Angels and Men to be *specie* distinct, and that if Humane Nature must be set above Angels, in it self, it must thereby change its species, and be no more humane. But to be wise to sobriety in such Mysteries is safe, and not to presume.

15. And for this cause he is the mediatour of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

15. And for this cause Christ became Mediator between God and Man, to procure, seal and promulgate the New Covenant, or Law of Grace, that his death doing that which no other Sacrifice could do in expiation of the Jews sins, committed under the Mosaical Covenant, (as well as of the rest of the World,) they which are by his call made sound Believers, might by promise be secured of the Eternal Inheritance, and possessed of it in due time.

16. For where a testament is, there must also of necessity be the death of the testatour. 17. For a testament is of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

16, 17. And Christ being by his Sponsion to be a Sacrifice, his Donation doth presuppose his Purchase; and thence his Covenant hath also the nature of a Testament, which supposeth the death of the Testator, and is not of efficacy till then, to give full right to what he bequeatheth.

Note; That the eminent Evangelical Kingdom of the Mediator, in its last full Edition, called the Kingdom of Christ, and of Heaven, distinct from the obscure state of Promise before Christ's Incarnation, began at Christ's Resurrection, Ascension, and sending of the eminent Gift of the Holy Ghost, and was but as an *Embrio* before.

18. Whereupon, neither the first *testament* was dedicated without bloud.

18. Therefore the first as figurative of the second, was consecrated and sealed in blood.

19. For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the Book and all the people, 20. Saying, This is the bloud of the Testament which God hath enjoyned unto you. 21. Moreover he sprinkled with bloud both the tabernacle, and all the vessels of the ministry. 22. And almost all things are by the law purged with bloud: and without shedding of bloud is no remission.

19, 20, 21, 22. *Note* 1. God purposely instituted all these bloody Purifications to prefigure Christ. 2. The Custom of sacrificing from the Fall, must arise from Divine Institution, and not without it from natural Invention, as some now affirm: And no doubt but it is propagated among all Idolaters through the World; 1. By Tradition from *Adam*; 2. Corrupted by Devils, who would be worshipped as God, and to that end promote the imitation of God; 3. The Papists sprinkling of Holy Water, is such another corrupt imitation, setting up their Ceremony instead of Gods, which Christ abolished.

23. It was therefore necessary that the patterns in things in the heavens should be purified with these, but the heavenly things themselves with better Sacrifices than these.

23. These Ceremonies being ordained to prefigure and notifie things that are in Heaven, and belong to Heaven, it was meet that such blood should be the purifying Ceremony: But the heavenly things themselves must be purchased, and the Souls fitted for it purified, and the Covenant consecrated by a more precious Sacrifice, even the bleod of the Lamb of God, who taketh away the sins of the World.

24. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self; now to appear in the presence of God for us.

24. For

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24. For it was not to officiate in a Tabernacle made by man, that Christ became our High Priest, but (though his Sacrifice was offered on Earth) it was to officiate by continued Intercession for us in the Heavens, in the presence of God's Glory, of which the other was but a Type.

25. Nor yet that he should offer himself often, as the high priest entreth into the holy place, every year with blood of others. 26. For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

25, 26. *Note* 1. Christ's once offering was sufficient: It may oft be commemorated, but only once done. 2. It is unspeakable joy to Believers, that Christ is for us, as our High Priest, entred into Heaven. For he hath promised that we shall be with him where he is. And where else now should we desire to be? 3. The days of Christ here, were the declining latter part of the World, called the end, as fifty or sixty years old is the end, that is, the latter part of man's Life. How near then is it now to an end, 1684 after?

27, 28. And as it is appointed unto men once to die, but after this the Judgment: So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.

27, 28. And as it is with the common state of man on Earth, who must all once die, and then be doomed to their endless state; so Christ was once to die as a Sacrifice for the sins of many; and to them that wait for him in the prepared state of Faith, Hope, Obedience and Patience, he shall appear again, but not any more to bear the punishment of their sins, but to justifie them publickly, and take them to his glory.

CHAP. X.

1. FOR the law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered year by year continually, make the commers thereunto perfect.

1. For the Law having but in its Ceremonies a shadow of the great heavenly Blessings of the Gospel, and not the clear Image (or Draught or Map) of the things themselves, doth shew by the frequent yearly iteration of those Sacrifices, that it doth not perfect the Sacrificers.

2. For then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of sins.

2. For then they would have ceased to be offered, because the Worshippers once pardoned and cleansed, should have no more conscience of guilt, or remaining pravity.

3. But in those *sacrifices there is* a remembrance again *made* of sins every year. 4. For it is not possible that the bloud of bulls and of goats, should take away sins.

3, 4. *Note* 1. This Text doth not deny that the faithful Jews were then forgiven, nor that the Law conduced to it, as used in subordination to the antecedent Promise and Law of Grace: But without this *Promise*, the Law could not do it. 2. Nor doth this infer, that we may not mention, lament and beg pardon for our old sins, while we live on Earth: Nor that renewed sins have no need of a renewed pardon; but no need of a new Sacrifice.

5. Wherefore when he cometh into the world, he saith. Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6. In burnt-offerings, and sacrifices for sin thou hast had no pleasure: 7. Then said I, Lo, I come (in the volume of the book it is written of me to do thy will, O God. 8. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: 9. Then said he, Lo, I come to do thy will, (O God) He taketh away the first, that he may establish the second.

5, 6, 7, 8, 9. *David*, as a Prophet, personating Christ, saith, *&c.* taking down Sacrifices as insufficient, and introducing Christs obedient Sacrifice of himself.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

10. And by this Decree of God, giving us a Saviour to be a Sacrifice for our sins, we are (as far as belongeth to the Expiating Sacrifice) made a holy people unto God, the sins of the faithful, by this price being pardoned, and Reconciliation made.

11. And every priest standeth daily ministring and offering oftentimes the same sacrifices, which can never take away sins.

11. And the Priests must be still sacrificing the same things, never finishing the Expiation.

12. But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God: 13. From henceforth expecting till his enemies be made his footstool.

12, 13. But Christ having offered but one Sacrifice for

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for ſins, as ſufficient, for ever ſate down in the poſſeſſion of Glory, and univerſal Dominion in the Heavens, on the right hand of God, where he will reign, till he hath ſubdued all his Enemies, even all that oppoſeth the perfecting of his work of the Salvation and Glory of his Church.

14. For by one offering he hath perfected for ever them that are ſanctified.

14. For all the faithful and ſanctified are by that one offering, as a ſufficient Expiatory Sacrifice, freed from all guilt and ſin now initially, and ſhall be perfectly without any other Expiatory Sacrifice, for ever.

15, 16, 17. Whereof the holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them: And their ſins and iniquities will I remember no more. 18. Now, where remiſſion of theſe is, there is no more offering for ſin.

15,16,17,18. *Note* here 1. That when the price is given and taken, and a free Act of Oblivion made on the bare condition of thankful acceptance, the crime is ſaid to be pardoned in the common cuſtom of ſpeech, it being done as far as belongeth to the Satisfier and the Rector, as ſuch, though yet the Refuſers be all actually unpardoned: For a Conditional Gift puts nothing in act, till the Condition be performed. 2. That here in the Promiſe, Pardon is not in time before Renovation, and ſo not actually of any Infidels, or unconverted, though elect thereto. 3. That even the pardon of the ſanctified is but ſuch as excludeth any more Sacrifice, but not any more Faith, Repentance, Watching, Praying, *&c.*

19. Having therefore, Brethren, boldneſs to enter into the holieſt by the blood of Jeſus, 20. By a new and living way which he hath conſecrated for us, through the vail that is to ſay, his fleſh: 21. And *having* an high prieſt over the houſe of God:

19, 20, 21. And now I come to the Uſe of all that I have ſaid in all the foregoing Doctrine: We are not now deterred from acceſs to God by unexpiated guilt, but may come to him as a Father, with comfortable, reverent boldneſs and hope, as reconciled by Chriſt; even in confidence of the merit of his Righteouſneſs and Sacrifice, which is as a new and ſtill effectual living way, through the veil of his fleſh conſecrated for us: And we have now in the Heavens a Glorified High Prieſt, who is Head over all things to his Church, which is the Houſe of God, and ever liveth to do all for us in Heaven, which belongeth to a perfected High Prieſt.

22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

22. Let us therefore draw near to God in holy Worſhip, and heavenly Deſires and Aſpirings, with a heart that is ſound, ſincere and true to Chriſt, and our convictions, and abounding with full belief and truſt in Chriſt, for all that he hath promiſed, having our hearts cleanſed by Chriſt's Blood (which the ſprinkling figured under the Law) from the conſcience of guilt, and the love and power of ſin, and our bodily practice purified from uncleanneſs, (typified by the waſhings under the Law, and federally ſignified by our Baptiſm,)

23. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed.)

23. Let us againſt all ſubtle, deceitful Adverſaries, and againſt all cruel Perſecutors, under all tryals and ſufferings, hold faſt both our Hope and Faith, and the open profeſſion of it; For he is faithful who hath promiſed us the endleſs felicity, which will pay for all, and exceed all our expectations.

24. And let us conſider one another, to provoke unto love, and to good works.

24. Let none of us live meerly to our ſelves, but ſet our ſelves with ſtudious diligence to promote the Sanctity and Salvation of each other, which is not done by vain janglings and faction, but by provoking one another to love, and to good works, and each to be a common bleſſing in his place, by profiting others.

25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome is: but exhorting one another, and ſo much the more, as ye ſee the day approaching.

25. Not forſaking either the more full Church-Aſſemblies, or any Chriſtian Converſe and Communion, by which ye may excite and edifie one another; as ſome do out of cowardly fear of ſuffering, and ſome through ſelfiſhneſs, and want of brotherly love, and through coldneſs in Religion. And the more reſolved ſhould you be in this, becauſe the time of ſuffering is ſhort, and the day of your deliverance draws on, and cannot be far off.

Note; Qu. 1. *What if the Rulers forbid Church-Aſſemblies, or at leaſt inferiour edifying Converſe? Anſ.* So they did for three hundred years, when yet Chriſtians uſed it by command from Chriſt. And Chriſtian Princes (as is ſaid heretofore) muſt do more good, but are not authorized to do more miſchief, and forbid good, than Heathens. But yet, though we may not ſtatedly forbear the duties of *Piety* and *Charity*, (no more than *Daniel* did praying, or the old Chriſtians preaching and meeting) when we can perform them; 1. We may forbear this or that particular meeting or action, when it would do more hurt than good, 2. And when impriſonment or baniſhment make it impoſſible, it can be no duty.

Qu. 2. *Who be they that muſt exhort one another? Anſ.* Not every one that hath a proud ſelf-conceit, or maſterly talkative diſeaſe, may needleſly gather Aſſemblies to eaſe his ſtomach, on pretence of duty: But *the truly qualified and called Paſtors muſt exhort in Church-Aſſemblies, by Office*, and occaſionally ſuch *other well qualified men* as he ſhall there call forth or *allow*: And in inferiour occaſional Converſe or Meetings, ſuch qualified perſons as have beſt ability and opportunities to do good. Even as Overſeers by Office relieve

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relieve the poor, but every man that can, must do it in charity. And as the Physician by calling must heal the sick and wounded; but any in charity may offer such help as others need, and he is able, not usurping the Function of the Physician.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

26,27. And the dreadful case of Apostates must deter you: For if you wilfully forsake Christ, and Christianity, after you have received the knowledge of the truth of it, by the Spirit, & all those miraculous Evidences by which it hath prevailed hitherto, you must never look for another Saviour, nor that Christ should come again to be sacrificed for you: Reject him now, and nothing remaineth but a dreadful expectation of his Vindictive Judgment, when his Enemies that refused his Reign, shall be brought forth to destruction, *Luke* 19. 27.

Note; Of this see before on *chap.* 6. what this sin is.

28. He that despised Moses law, died without mercy, under two or three witnesses. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

28, 29. Capital, presumptuous sins, and contempt, were punished by death by *Moses* Law. And as Christ bringeth greater mercy, the contempt of him deserveth far greater punishment, when men by renouncing Christianity, tread under foot the Son of God, by calling him a crucified Deceiver, and count the Blood of the Covenant (which was shed to sanctifie them, and reconcile them to God,) which they professing to believe, were joyned with the Saints, to be the blood of a justly crucified Malefactor, and a prophane thing, and thus do despight also to the Spirit of Grace, which is Christ's Witness on Earth, and by the Testimony of whose miraculous and sanctifying Gifts, they once professed to believe in Christ, and receive his Doctrine; and now they will reproach these Gifts and Testimonies of the Spirit, as delusions, and not of the Spirit of God.

Note, The falseness of their Doctrine, who say, that the Gospel is a bare absolute Promise, and no Law, and hath no proper threatning of penalty.

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people. 31. It is a fearful thing to fall into the hands of the living God.

30, 31. *Note*; Grace puts us not out of fear of danger. 2. None so dreadful as a Vindictive God. And 3. Apostates, who reject Christ and his Salvation, fall into the hands of God's terrible Justice.

32. But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions: 33. Partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

32, 33. But remember what you have formerly suffered for Christ: Will you lose all that? Or cannot God strengthen you now, when you should be grown stronger? Remember how you endured to be made the common spectacle and scorn of men, by your own sufferings (for sufferers are usually disdained by the baser multitude) and also by being the companions of those that suffered, and openly owning them, and bore part of their afflictions.

34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in Heaven a better and an enduring substance.

34. For I for one, must bear you witness, that in my bonds, you did partake in my sufferings, by compassion; and also you took not only patiently, but joyfully, the loss and spoiling of your goods and bodily maintenance, by the plunder and distreining of Persecutors: And what made you do this, but that you firmly believed, yea knew, by the witness in your selves, attesting the Promises of Christ, that you have (as to right) in Heaven a Treasure incomparably better than that which you lose, and such as is endless, and none can rob you of.

35. Cast not away therefore your confidence, which hath great recompence of reward.

35. Do not then for nothing at last, cast away the open, bold owning of your Faith and Hope (and with it all your Hope, Labour and Sufferings) for the recompence of reward is great.

36. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

36. For it is not enough to begin well: It's like God will yet try you with sharper Persecutions; so that you have need, not only of Conversion, but of Patience, to hold out, and overcome Temptations, that having done the Will of God, in all your Tryals, and fully manifested your Sincerity by your Constancy, you might receive the promised Reward.

37. For yet a little while, and he that shall come, will come, and will not tarry.

37. For (though to unbelief and impatience it seem long,) it is but a very little time, till Christ will come to end your fears and sufferings, and fulfil your hopes: And he will not delay or tarry at all, beyond the due approaching time.

38. Now the just shall live by faith: but if

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if any man draw back, my ſoul ſhall have no pleaſure in him.

38. It is by the firm belief of the Promiſe of Glory (purchaſed by Chriſt) that the Juſt do overcome Temptations, hold on in duty and comfortable hope, and are finally ſaved: But if any man forſake this Faith, and its profeſſion, either through fraud, flattery or fear of men, God will forſake him, and have no pleaſure in him.

Note; Dr. *Hammond* applyeth it to [*forſaking Publick Worſhip*] as the Gnoſticks did; which indeed backſliders uſe to do when ſuch aſſembling is perſecuted: And his note ſhould warn them to take heed of ſuch forſaking Publick Worſhip, who live where men are tolerated to be Atheiſts, and not to worſhip God at all, but not to be *Chriſtians* and to aſſemble for God's Worſhip, unleſs they will be ſtigmatized with the profeſſion or practice of ſome impoſed wickedneſs; though this Atheiſm and Perſecution pretend Chriſtian Order.

39. But we are not of them who draw back unto perdition: but of them that believe, to the ſaving of the Soul.

39. But I hope you will approve your ſelves faithful Chriſtians, and not of the looſe unſtedfaſt ſort, who by Sophiſtry or Perſecution are drawn to revolt, and turn back to their own deſtruction; but of them who believe with ſincerity, firmneſs and conſtancy, to the ſaving of their Souls.

CHAP. XI.

1. NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

1. And ſeeing it is by Faith that you muſt obtain all this Victory, and Perſeverance and Salvation, it greatly concerneth you to underſtand rightly what that Faith is by which the juſt muſt live, and how it differeth from that living by ſight and ſenſe on worldly things, which is the caſe and life of the Children of perdition. This Faith is the ſubſiſtence, or firm and confident expectation from God of the things which we believing hope for, and which maketh them by the ſecurity of his faithful Promiſe, to be effectual Motives to us, as if they were even preſent: And it is the convincing evidence, or demonſtration in the mind, of the unſeen things which God revealeth, by which they prevail with us againſt all the viſible vanities of this World. This realizing things future and unſeen as certain by God's Promiſe, and overcoming Temptations from things ſeen and preſent, is our Saving Faith.

2. For by it the elders obtained a good report.

2. It was by this effectual Belief and Truſt in God's Promiſe for things unſeen, preferred before things ſeen and preſent, that the Ancients are ſaid to be approved of God.

3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

3. How can we know but by believing God's Revelation, that Heaven and Earth were compacted and formed by the Word of God, ſo that all this great and well ordered frame which is ſeen, was made not of things which appear.

Note; This latter part is diverſly expounded. 1. Some, as *Calvin*, expound it thus [*The things that are ſeen were made to be as a Glaſs or Image of the things that are unſeen.*] That they are ſo is true; but few receive this as the ſenſe of theſe words.

2. Others expound it as equal to [*the ſeen Worlds were made not of things ſeen, therefore of nothing, or no præexiſtent matter.*] This moſt Proteſtants receive.

3. Others take *framing* or *compacting* to preſuppoſe exiſtent *matter* to be compact, and ſay, that was the Chaos in which the form was unſeen.

4. Others following the Vulgar Latine, *Eraſmus, &c.* tranſlate it, [*the things, which are ſeen, were made of things unſeen:*] And on this Text and Suppoſition ſome build a frame of Philoſophy, *viz.* that all things are made or flow from God, ſo as that the neareſt effects are the moſt pure and noble, and the remoteſt moſt groſs, and made by tranſmutation and condenſation, and ſo that Earth is but incraſſate humor, and humor (or water) incraſſate air, and air incraſſate fire, and fire incraſſate vegetative ſpirit, and that incraſſate intellectual ſpirit: And ſo that all viſible bodies are made of inviſible ſpirit debaſed, which again may be refined to inviſibility. But theſe are the frothy dreaming preſumptions of unhumbled wits; and wiſe men will reſt in the meaſure of God's Revelations.

4. By faith Abel offered unto God a more excellent ſacrifice then Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

4. By this Faith it was that *Abel* offered to God a more excellent, and therefore more acceptable Sacrifice than *Cain*: By which he obtained God's Judgment and Record, that he was righteous (and ſo far was juſtified by it in God's account) God by ſome notable ſign ſhewing, that when he rejected *Cain*'s Offering, he accepted *Abel*'s: And by this Sacrifice, and God's atteſtation, thô his malignant Brother murdered him, his acceptance, recorded by God in Scripture, yet ſpeaketh his honour, and our imitation.

Note 1. That *Abel*'s Faith producing his Offering, was not any other, but that for which God judged him righteous.

2. That the brief Hiſtory maketh it not fully clear, wherein the difference of their Offerings lay, ſave that 1. *Abel*'s being of the firſtlings of living creatures, was in its nature more excellent than *Cain*'s of vegetables. 2. And the nobler effect ſhewed a nobler cauſe, or Faith.

But ſeeing 1. That it's moſt probable that the duty of Sacrificing came from no Original, but *Adam*'s Tradition of God's Command. 2. And that the uſe of it under *Moſes*'s Law, expoundeth it after, we may conceive, 1. That it was to ſignifie that Man was to believe that Death was deſerved by Man's ſin: 2. That by Death the

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the Mediator was to redeem him: 3. And that as the Beast was offered to God, they offered their own lives to him, in hope of the Immortality of the Soul, and a better life, which death was the way to. And in this Faith *Abel* excelled *Cain*.

5. By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

5. It was by trusting God for a better, unseen life, that Enoch was made fit for, and obtained to be translated by God without dying, and so was no more seen on Earth: For before it is recorded of him, that he pleased God, who thus rewarded him.

Note 1. That though *Enoch* died not by any corruption of his body, no doubt but it had such change at its entrance into Heaven, as the bodies of the living Saints shall have at Christ's Second Coming (which proveth a transmutation of Elements by Scripture Testimony) and as Christ's own body had, which made it suitable to the heavenly Region: For flesh and blood cannot enter into the Kingdom of God. It is made a spiritual, incorruptible body, as ours shall be.

2. It is like that this intimateth how God would have used Man, if he had not by sin contracted the guilt of threatned death.

3. But it's certain, that it is recorded to tell us whither it is that Faith and Holiness do tend, and that there is a better life.

6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

6. Those that please God must needs be happy; for that is Happiness it self. But it is impossible to have a heart or life that pleaseth God, without a Trusting-belief of these two Articles; 1. That God is the very and only God, infinite in all perfection; 2. And that he is as our Ruler and Benefactor, the full Rewarder of all them, that with sincere diligence seek to please him, in the obedience of his Governing Will, or his Law, revealed to them.

Note; He that thinks there is no God, can neither love, trust, or obey him: And he that thinks he is impotent, ignorant, or bad, or any way imperfect, thinks that he is not God, & giveth him but the name of God, while he denyeth and blasphemeth him. And he that thinketh that he is not Man's Ruler morally by Law, but only physically by Motion, like lifeless Engines, will never obey his Laws; and therefore will live after his lusts, and be far worse than savage Brutes, as abusing a nobler Nature. And he that thinks that God will let men be losers by their most costly and diligent obedience, takes him to be none of our Governour, or to be unjust, and so not to be God indeed: Nay, if he believe not that his Holiness and Goodness will be pleased with, and abundantly reward such sincere diligence. And he that believeth not a life of great Reward after this, cannot well believe that God is such a Rewarder of them that diligently seek him, seeing what they suffer here.

Qu. *But are these two Articles enough to Salvation?*

Ans. He that sincerely and trustingly believeth and practiseth these, shall not perish; but what more is necessary, God will make known to him: For of a truth (whoever deny it) God is no respecter of persons, but in every Nation he that feareth God, and worketh righteousness, is acccepted of him. And if a Soul that truly loveth God, and is accepted of him, should be in Hell, Heaven it self should be in Hell.

7. By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

7. *Note* 1. God's Revelation was *Noah*'s warning. 2. The Flood neither seen, nor likely in it self was the thing revealed and believed, with the way to scape. 3. True Belief will be effectual in an obedient use of God's appointed means of Salvation. 4. The belief of God's Threatnings is a part of Saving Faith. 5. Faithful Obedience to God, condemneth the unbelieving, rebellious World. 6. All these acts of Faith go to make us Heirs of the Righteousness of Faith, that is, to be saved, as those that God accounteth acceptably righteous. 7. To be moved with the promised Glory, and threatned Misery that is unseen, is the Life of Faith.

8. By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

8. Why did *Abraham* go, when God called him into an unknown Land, but that he practically trusted and believed God, that he would give it his Seed for an Inheritance?

9. By faith he sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac, and Jacob, the heirs with him of the same promise. 10. For he looked for a city which hath foundations, whose builder and maker is God.

9, 10 And why did he (and *Isaac* and *Jacob*) sojourn there in Tents as strangers? but because he believed that God would give his Posterity Cities there (such as *Jerusalem*) strong and walled, instead of Tents, and would give him in the Mean time a place in the heavenly *Jerusalem*, for his Faith and Obedience to God.

11. Through faith also Sarah her self received strength to conceive seed, and was delivered of a Child when she was past age, because she judged him faithful who had promised.

11. And *Sarah* past age, brought forth *Isaac*, because she trusted God's Promise, against natural probability.

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12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the Sea-shore innumerable.

12. Thus the numerous Seed of *Israel* sprang from one, dead to generating, by believing God.

13. These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the Earth.

13. Both *Abraham* and his posterity long lived as strangers, before the promised Land was given to their Successors, which they received not themselves. And *Abraham*, who foresaw Christ's day, and rejoyced, and his believing Seed, died in that Faith, which saw him afar off, (and the heavenly Glory promised by him) and yet lived not to see the promised Messiah, but confessed that they were Pilgrims on Earth, though they believed and embraced the Promises.

14. For they that say such things, declare plainly that they seek a Countrey.

14. And as their taking themselves for strangers in *Canaan*, shewed that they were not yet at home, and were but seekers of a Countrey promised; so those that were true Believers, confessing that they were but strangers and Pilgrims on Earth, declare that it was a better place than Earth that they sought and hoped for.

15. And truly if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned.

15. And it was not *Chaldea*, whence they came, which they sought; for they might have returned to that.

16. But now they desire a better *countrey*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

16. But it was a better Countrey which they desired; and though the carnal Seed look't but to *Canaan*, the true Believers took *Jerusalem* but as a Type of the *Jerusalem* above, and chiefly desired a heavenly Countrey; and it was specially in relation to Heaven, that God condescended to be called *The God of* Abraham, Isaac *and* Jacob, *and the God of* Israel; for it's there that he will gloriously own and govern them.

Note 1. The force of Christ's Argument against the Sadduces, from God's relation to *Abraham*, &c. is here expounded. 2. They err, that think Believers of old expected not a heavenly felicity: Though *Moses*'s Law, as it was political, to be the Rule of Magistrates Judgment reached not so high, yet as subordinate to the Promise or Covenant of Grace it did.

17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son. 18. Of whom it was said, That in Isaac shall thy seed be called.

17, 18. It was by believing and trusting the Promise of God concerning his Seed in *Isaac*, that *Abraham*, when God thereby tryed him, offered up even that Son to death, to whom the Promise of Multiplication was made, and the Nations to be blest in his Seed.

19. Accounting that God was able to raise *him* up even from the dead: from whence also he received him in a figure.

19. For he believed that God's Promise must be fulfilled, and could not be broken for want of Power, no more than for want of *Wisdom* or *Goodness*; and that he would rather raise him from the dead, than break his word: And indeed he received him again, as it had been from the dead (in which he prefigured Christ's Resurrection and ours.)

Note; The great difficulty of *Abraham*'s case was, how he was bound to take that to be God's Voice, which bid him murder the Innocent, and so break God's Law of Nature: Must not we try the Spirits by the standing Law of God in Nature? *Ans.* 1. God is the absolute Lord of all Lives, and can do no man wrong; And *Abraham* knew that he could make both *Isaac* and himself amends; yea, that he could, and would presently raise him to life again. 2. And by full evidence and experimental proof, he knew that it was God that spake to him: But we are supposed to have more cause of doubting, where we must try the Spirits. We must believe no pretended Revelation against certain foreknown Truth; nor yet disbelieve God upon a proud pretence that we know that to be Truth, which indeed we know not.

20. By faith Isaac blessed Jacob and Esau concerning things to come.

20. It was by believing God's Promise of things to come, yet unseen, that *Isaac* blessed *Jacob* and *Esau*, foretelling what God would do with them.

21. By faith Jacob when he was a dying blessed both the Sons of Joseph, and worshipped, *leaning* upon the top of his staff.

21. It was by believing unseen future things, that *Jacob*, when he could scarce sit up, and was ready to die, foretold what God would do with the posterity of *Joseph*'s Sons.

Note; *Qu.* When *Isaac* and *Jacob* both ignorantly preferred the younger before the elder; how could that be said to be done by Faith, which they understood not?

Ans. 1. They believed the promised Blessing to both. 2. And they believed the inward Inspiration of God, which told them [This person on whom thou layest thy hands, shall have this particular Blessing] though they knew not which of them it was by name: It was to a determinate individual.

22. By faith Joseph when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

22. How

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22. How could *Joseph* foretel the Israelites going out of *Egypt*, and give them order to carry his bones with them, but by believing unseen, future things, on the credit of God's Testimony, by inward prophetical Inspiration (which was his Word to him.)

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the Kings commandment.

23. It was by believing some intimation from God, partly inward, and partly in his personal appearance, what *Moses* should prove, as to unseen future things, which encouraged his Parents to hide him, notwithstanding the murderous commandment of the King.

24. By faith Moses when he was come to years, refused to be called the Son of Pharaohs daughter. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: 26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

24, 25, 26. It was by trusting God's Intimations of unseen future things, that *Moses*, being grown up, refused the wealth and honour of an Adopted Son of *Pharaoh*'s Daughter, preferring affliction among the People of God, before the short enjoyment of sinful pleasures; yea, esteeming such reproach, as we Christians now undergo for Christ, and as the Believers of the future Kingdom of Christ, then suffered, to be not only tolerable, but greater riches than all the Treasures of *Egypt*; because he had a believing respect to the recompence of Reward, to which such sufferings did conduce.

27. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

27. Why left he *Egypt* to go into a Foreign Land and Wilderness, and after fearlesly faced a wrathful King, when he spake from God? but because, as his Eyes saw the flaming tokens of the presence of God, so his Faith was instead of a sight of him that is invisible: He believed in an unseen God for unseen future things.

28. Through faith he kept the passeover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

28. Why kept he the Passover, and sprinkled the door-posts with blood, but because he believed God for unseen future things, even that the destroying Angel should spare such houses?

29. By faith they passed through the red sea, as by dry land: which the Egyptians assaying to do, were drowned.

28. How durst they have ventured into, and through the Red Sea, but that they believed God, that he would there deliver them by that Miracle? when the Egyptians were drowned, who went not in by Faith, but by Presumption.

Note; It is a great Controversie among Expositors, whether the Israelites passed quite through the Sea to the other side, or rather went in, and came out, as in a semicircular course on the same side; because their Journeys are after said to be on the same side where they entred, and so they think it was but to draw in the Egyptians.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

30. How came the People to go about *Jericho* seven days, and the Walls to fall, but because they believed and trusted the Promises of Almighty God?

31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

31. How came *Rahab* (who was formerly a Heathen Harlot, and then kept an Inn, or House of Entertainment) to scape when *Jericho* was destroyed, but because she believed that the God of *Israel* was the true God, and would deliver them that trust him?

32. And what shall I more say? for the time will fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also and Samuel, and of the prophets. 33. Who through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

32, 33. By believing and trusting God for unseen future things, some conquered the Nations of their Enemies, (as *Joshua*, the Judges, *David*, &c.) the truly faithful lived righteously in a sinful World, obtained what God had conditionally promised, and promises of yet further mercies for their fidelity (as *Abraham*, *Phineas*, &c.) and God stopped the mouths of Lions to deliver them, (as he did by *Daniel*.)

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35. Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

34, 35. God made the fire harmless to them; (as, *Dan.* 3.) Divers scaped the Sword of bloody Persecutors; (as *David*, &c.) recovered from Sickness; (as *Job*, *Hezekiah*, &c.) fought valiantly, trusting on God for Victory, and so overcame: Had their Dead raised; (as, 1 *King.* 17. 21. 2 *King.* 4.) Others endured Torment, and would not sin to be delivered; believing and hoping for Resurrection to a better Life; (as, 2 *Maccab.* 19. 30. and 7. 9.)

36. And others had trial of cruel mock-

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ings, and scourgings; yea moreover, of bonds and imprisonment. 37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in sheep skins, and goat-skins, being destitute, afflicted, tormented:

36, 37. And by believing the promised, unseen Reward, others endured the Tryal of cruel Mockings, and scornful Reproach, and to be whipt as Rogues, and bound and laid in Gaols as Malefactors; some were stoned, some sawn asunder, others tryed by hot Irons, and other fiery torments; some slain with the Sword, others, like contemned Vagabonds, wandred in base Cloathing of Sheep-skins, and Goat-skins, destitute of outward things, afflicted and tormented.

38. Of whom the world was not worthy: they wandred in deserts, and in mountains, and in dens, and caves of the earth.

38. All these were accounted and used as bad men, unworthy to live, as others, peaceably in the World. But were they such indeed? No; but such, of whom the World was not worthy. And many of them retired from the Converse of the World, into Dens, Caves and Mountains.

Note; Oh, the difference between God's Judgment of a Saint, and Man's! The World is not worthy of those scorned, persecuted Saints, whom their Persecutors call Rogues unworthy to live. They are not worthy of their Company, Example, Counsel, or other benefits: For they know not what a Saint is, nor the worth of a Saint, nor how to use him; yea, they hate him, and drive such away, as they do the Offers of Christ and Grace.

39. And these all, having obtained a good report through faith, received not the promise: 40. God having provided some better thing for us, that they without us should not be made perfect.

39, 40. And all these true Believers were justified by God's own Testimony, left on Record to their praise. But still it was things *unseen* and *future* which they believed, and for which they suffered all this Martyrdom and pain: And though God gave them their Reward in Heaven, they lived not to see the Incarnate Saviour, and the Kingdom of the *Messiah*, the Catholick Church advanced by the pourings out of the Spirit of Christ; which were the promised Blessings, which God had told them, he would give in the fulness of time. For God had provided these greater Blessings, of the Kingdom of Christ in its more perfect state, and the fulness of that Spirit, for this Age of the World in which we live, and would not let them, in those former Ages before our time, partake of this more perfect Church-state: Even as we now believe Christ's Glorious Coming, and wait, and suffer Persecution in Hope; and yet must not live on Earth to see it, as the last Age will do; but must dye first, and be raised to enjoy that sight.

CHAP. XII.

1. WHerefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

1. Seeing then we that are now called out to Tryal, have before us the Instances of all the Faithful that have been before us, who have conquered all the impediments of their Salvation, by the effectual Belief of God's Promise of unseen things, let us quit our selves like men; and, as Runners in a Race, let us be so far from turning to the World, as to cast off all worldly Incumbrances which would hinder us, and to avoid all sin, in which, without great care, we shall be entangled, and let us run with patience and perseverance the Race, in which, by God and our Covenant, we are engaged; (for it is for our Salvation.)

2. Looking unto Jesus the author and finisher of *our* faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2. Let us fix our eyes on Jesus, the Author and Leader of our Christian Faith and Course, and the Perfecter of it; who hath by his Doctrine and Example, proposed it to us in that perfect form which he will own and crown; who himself was moved by the future proposed Joy, which was to be the Reward of all his Mediatorial Works; for which he endured the pains of his Cross and Sufferings, and despised the Shame and Reproach that attended it, in comparison of the desired End, which he hath now attained; and is set down in Triumph and Glory, next the Throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

3. If you will well study Christ, and consider how, and why he endured such Opposition and Contradiction of wicked men, who by sin, falsly accused him of sin, it will greatly strengthen you against weary Tiredness, or fainting Cowardize.

4. Ye have not yet resisted unto blood, striving against sin.

4. It is but little which you have yet been put to. If you will be crowned, you must be prepared to lay down your lives, rather than wilfully to sin.

5. And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

5. Have ye forgotten the Lord's gentle words, as of a Father to his Children: *My Son*, &c. Prov. 3. 11.

6. For

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6. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. 7. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

6, 7, 8. *Note*, 1. Chastisement is one sort of punishment, distinguished from destructive punishment, in that it is not only for a warning to others, but also for the amendment of the Offender. No man correcteth another; but for a fault, and that maketh it punishment. 2. It is not any derogation from the perfection of Christ's Satisfaction, that we are punished; for he never intended to make us lawless, or that our sins should not be punished at all: His Law of Grace hath penalties annexed. A Father hath fatherly justice and punishment for his Children; and Christ is not a King, without such Justice. 3. Even the Sufferings of Martyrs are of a mixt nature, partly for sin, even *Adam*'s and their own, (God not on Earth taking off all the first curse, but making a Medicine of it for good) and partly for the tryal and reward of Faith. 4. Pardon of sin is not perfect in this life; else, no chastising penalty would remain.

9. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

9. We reverently submitted to the Correction of our Parents (whose Authority was less, and they were liable to do it amiss:) And shall we not much more submit to God, who is the Infinite Spirit, and Father of Spirits, as well as of our flesh (and is of infallible Wisdom, and never doth amiss) and will fit our Spirits by suffering, for a better Life.

10. For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

10. For they chastened us as fallible and passionate men, as they thought good, though sometimes in causeless anger; but God doth all in Wisdom and Mercy, for our good, to make us more holy, which is to be more happy, as liker to himself.

11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

11. Indeed, Suffering, as such, is grievous, as a hurt to Nature (and a Fruit of Sin to be chastised:) It is not to be expected that Pain should be pleasant; but it is the Fruit of it, which is good, which is *Peaceable Righteousness*, making us more righteous and holy, which is Peace to the Soul, as Health is to the Body. This is the Fruit, when we have been tryed and exercised by it.

12. Wherefore lift up the hands which hang down, and the feeble knees: 13. And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

12, 13. Therefore seeing Nature is weak, and young unsettled Christians are apt to discouragement and fear, and fainting, labour to strengthen and encourage yourselves and one another, and avoid tempting Seducers, and keep under the Helps, in publick and private, which God hath appointed for you; and avoid all Scandals which may turn the Weak out of the way, who already go but lamely in it; but rather labour to heal such weakness.

14. Follow peace with all men, and holiness, without which no man shall see the Lord.

14. Let Peace with all men, as much as in you lyeth, be (not only your desire, but) your study, care, and diligent pursuit; and holiness and purity of heart and life, without which, none are capable of the blessed sight of God's pleased Face, either here by faith, or hereafter in glorious fruition, *Mat.* 5. 8.

15. Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble *you*, and thereby many be defiled:

15. Make it your diligent care that none of you fail of found believing, obeying and enjoying that Grace which is offered you by Christ in the Gospel, and you have professed to accept; lest any ill and dangerous Doctrine, or fleshly Lust or Practice spring up among you, and cast you into trouble and danger, and the Churches be defiled by them, while the Weak and Unstedfast are carried away, and catch the infection.

16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

16. Lest Seducers and fleshly Lust draw any to Fornication; or any be so prophane, and set so light by Christ and Grace, and Glory, as to lose them all for the base things of the World, and to prefer Wealth and sensual delights before them: Like *Esau*, that set so light by his Birthright, as to sell it for one Dish of Meat.

Note; What a base price all ungodly men do set on Christ and their own Salvation! What hath the Fornicator, the Drunkard, the Glutton, the Worldling, the Ambitious, Proud, and Oppressors, for all, but the base portion of a Beast?

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

17. For the Text tells you, that after, when he would fain have had that Blessing of Primogeniture which he sold, and sought it of *Isaac* with tears, *Isaac* rejected him, and would not retract what he had said of *Jacob*.

Note,

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Note; This intimateth a warning of the danger of the contempt of Grace, lest God withdraw the Offers, or leave men to the power of Temptation as deserted. But, 1. It determineth not any thing about the damnation of *Esau*. 2. Nor that he truly repented of his sin against God (but only of his loss of the priviledge of the elder Brother;) and yet could not be forgiven (but that this loss could not be recalled.) 3. Nor that any one that truly repenteth, and is converted, shall not be forgiven: For the contrary is a great part of the Doctrine of the Gospel.

18. For ye are not come into the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, 19. And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

18, 19. For ye are not in the Infant and Wilderness-state of *Israel*, when they must hear from God out of a Mountain on Earth, which was touchable (but must not be touched) and which terrified them with flames of Fire, and Blackness, and Darkness, and Tempest, signifying the distance of unreconciled Man from God: where they heard the sound of a Trumpet, and a terrible Voice of words, which fear made them desire that they might hear no more.

20, 21. For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust thorow with a dart. 21. And so terrible was the sight, that Moses said, I exceedingly fear and quake.

20, 21. This signified, how little they could bear the things commanded. And the distance and dreadfulness was such, that a Beast must dye if it touched the Mountain. And *Moses* himself (as we may gather by Consequence and Tradition) did fear and quake.

22. But ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels: 23. To the general assembly, and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect: 24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

22, 23, 24. But the state of Relation to which ye are brought, as Christians, is more spiritual and sublime: You are come in Faith, Relation, Hope and Initial Participation, to that state of holy Worship which Mount *Zion* typified, and to that blessed Church which is gathering on Earth, and consummate in Heaven, which *Jerusalem* typified, and may well be called the Heavenly *Jerusalem*, the blessed City of immortal ones dwelling with the living God: And to Myriads, or numberless multitudes of Angels, inhabiting those vast and glorious Regions (where you shall see that the number of the glorified Spirits were not few:) And to that advanced state of the Church, in its triumphant, joyful Communion, which answereth a General Assembly of the Princes of the Tribes of *Israel*, who had the honour of Primogeniture; even those who are the enrolled Citizens of Heaven; (here they have Right, and there Possession.) And more than all this, you are come as adopted Sons to God the Judge of all; and to the Spirits of the consummate, or perfected, just Men, with whom, as we are here united by one Spirit and Love into one Body, so there we shall live in the perfection of this Love, and Union, and Communion: And to our Glorified Saviour, the Mediator of the New Covenant; by whom it was purchased, made, sealed and executed; and who, according to the Tenor of it, mediateth for us with God, and from God to us: And, as the way hereto, to the real Purification by his Sprinkled Blood, which the Blood of the Passover and Sacrifices typified; and which cryeth not against us, as *Abel*'s Blood did, for Revenge, but saveth us by satisfying Vindictive Justice. This is the Society and State of the Faithful.

25. See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we *escape*, if we turn away from him that *speaketh* from heaven.

25. Therefore your Motives, both of Fear and Hope, being so exceeding great, with your greatest care, see that no Temptation draw you to refuse him that is the great Teacher and Author of Salvation; for if they escaped not who rejected *Moses*, and the Law delivered by him, who was but a man like us on Earth, certainly we shall not escape, if we turn away from God, who sent his Son from Heaven, and thence also speaketh to us by his Spirit.

26. Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27. And this *word* Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

26, 27. Whose Voice shook the Earth, when he delivered the Law. But now he hath promised, *once more* to *shake* even *Heaven*, as well as Earth. Which signifieth that he will remove the things so shaken, as made to be transitory in their use; that the things, whose designment, use and nature are perpetual, may remain without them: that is, that the Law of *Moses* shall be removed, to make way for Grace; and the corrupted form of Heaven and Earth to make way for Glory, even the new Heaven and Earth that must follow.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with

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with reverence and godly fear. 29. For our God is a conſuming fire.

28, 29. Seeing therefore that the Goſpel is the Doctrine and Gift of an unmoveable Kingdom of Chriſt in Glory, which we receive in Right when we are true Believers, and in poſſeſſion at the laſt; and ſo we have the ſtrongeſt motives to Holineſs and Perſeverance; let us ſerve God with the greater diligence and reverence, that we may be meet for his Acceptance, and with a Godly fear of falling off, and of his Diſpleaſure if we ſhould prove Hypocrites or Apoſtates. For the Goſpel is not only a word of *Promiſes*, but hath its Threatnings and Terrors, as well as the Law, againſt all refuſing Unbelievers, Hypocrites and Apoſtates, to whom even our God, ſo rich in Grace, will yet prove a Conſuming Fire.

CHAP. XIII.

1. LEt brotherly love continue. 2. Be not forgetful to entertain ſtrangers, for thereby ſome have entertained angels unawares.

1, 2. And as to your particular Duties, I ſubjoyn theſe brief Precepts of Chriſtian Morality. 1. Be ſure to keep up that *Special Love* which Chriſtians owe to one another (notwithſtanding tolerable Infirmities and Differences) above the common Love which they owe to all men: and avoid all that would deſtroy this Love.

2. Shew this, among other means, by your Hoſpitality, entertaining Travellers that need Entertainment: For ſo *Abraham*, *Lot* and others, have entertained Angels, thinking that they were men: (And Chriſt, at Judgment, will ſay, *I was a ſtranger, and ye took me in.*)

Note; That in thoſe Countries, Inns were not ſo ready as with us; and Chriſtians were moſt poor men, not able to bear their own Charges in their Travel.

3. Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being your ſelves alſo in the body.

3. Seeing all the Members of Chriſt's Body muſt ſuffer if one ſuffer, think of thoſe that are Priſoners, eſpecially for Chriſt or Righteouſneſs, with ſuch Compaſſion, as if their Caſe were your own; and ſo in all other Caſes of Adverſity, remembring alſo, that you are yet in a Body liable to as great Affliction.

4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

4. Account and uſe Marriage as God's Inſtitution, honourably, and keep the Marriage-bed undefiled: But Fornicators and Adulterers God hateth, and will judge.

5. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee.

5. Let your hearts be kept free from the love of Money, and the ſinful deſires, cares, and fears and troubles which thence ariſe; and be content with God's Allowance, be it leſs or more: for his Promiſe to *Joſhua* is applicable to all the Faithful; [*I will never fail thee, nor forſake thee.*]

6. So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me.

6. And as to our Dangers or Sufferings from men, on the ſame account we may ſay as *David* did, having the ſame Relation to God, and the ſame Promiſes, *The Lord is my helper, I will not fear man*, &c. (further, my ſin giveth me cauſe to fear, that God may uſe them as the chaſtiſing Inſtruments of his Diſpleaſure.)

7. Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the end of their converſation. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

7, 8. Remember your Biſhops, or Guides (both the Dead and Living) who have ſpoken to you the Word of God: Remember what Doctrine they taught you, and how faithfully they preached, and owned it in ſuffering: and conſider what was the main end of all their Doctrine and Life; even Jeſus Chriſt, who is and will be ſtill the ſame, and no new Goſpel, or Doctrine, which Corrupters do cry up.

9. Be not carried about with divers and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

9. Be not carried about (as Children in a ſtrong Wind, *Epheſ.* 4. 14.) with various Doctrines, or ſuch as are new and ſtrange to the Church of God: for Chriſt and his Goſpel being but one and the ſame ſtill, your duty and intereſt lyeth in eſtabliſhing your hearts in the Doctrine and Covenant of Grace through Chriſt, which is your Strength, and the Bread of Life; and not to Judaize and turn back to the ſhadowy, aboliſhed Ceremonies, in Sacrifices and difference of Meats, which did not truly purifie, ſave and profit thoſe that uſed them.

10. We have an altar, whereof they have no right to eat, which ſerve the tabernacle.

10. We are not without a more holy and profitable Sacrifice and ſacred Food than theirs, even Chriſt (who is *The Lamb of God that taketh away the ſins of the World*) whoſe ſaving Sacrifice we feed on by Faith, and commemorate in our Communion; whoſe broken Body, and his ſhed Blood they did not partake of, who offered Beaſts in Sacrifice, in the Service of the Tabernacle, as we now do; but were employed about the ſhadows of it: And thoſe that ſtick ſtill in theſe abrogated Rites, have no Right to our Altar.

11. For the bodies of thoſe beaſts, whoſe blood

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blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. 12. Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the Gate.

11, 12. For as the Beasts slain for Atonement, whose Blood was brought into the Sanctuary was not to be eaten by the Priest, but burnt without the Bounds of the Camp of *Israel*: So Christ, when he was to be offered, to sanctifie the People with his Blood, went without the Gates of *Jerusalem* to suffer, signifying that (as they rejected him, as unworthy to live with them, so) he departed from them, and their Political and Legal State.

13. Let us go forth therefore unto him without the camp, bearing his reproach. 14. For here have we no continuing city, but we seek one to come.

13, 14. So let us go out to him, from the Jewish State, and Ceremonial Law (and also from the Heathen World) and submit to the Reproach of the Cross, which must be expected: We must forsake both the Jewish Policy, and the World, or else we cannot follow Christ; for the Christian Church is not fixed, as the Jewish was to *Jerusalem*, to one City; nor have we any fixed state on Earth, in which we may glory, as our Home or abiding place; but by faith in God's Promises, through Christ, we hope and seek for one to come, even the new and heavenly *Jerusalem*.

15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his Name.

15. Therefore, instead of Jewish Sacrifices, let us by Christ, our great interceding High Priest, offer daily to God the Sacrifice of Praise from a believing, thankful heart, and give thanks to him for Christ and all his Gifts; and this hearty, sincere Fruit of our Lips will be more acceptable than the Fruits of the Earth, or any bloody Sacrifice of Beasts.

16. But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

16. But there is another sort of Sacrifice very pleasing to God also, which you must not forget, even Beneficence and Bounty; doing all the good you can, and communicating to the relief of those that need.

Note; The name of *Sacrifice* and *Altar*, as well as *Priests* used, as here, by allusion or similitude to those of old, may lawfully be used, as here they are, and were by the primitive Christians, even as the *Lord's Day* was called the *Christian* Sabbath. It is no dishonour to Christ, to say that we may offer Sacrifices acceptable unto God, so it be but in subordination to his Sacrifice, as our Gospel-worthiness is but subordinate to his Meritorious Righteousness.

17. Obey them that have the rule over you, and submit your selves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

17. God that hath made the Bishops or Pastors to be your guiding Rulers in Church-Affairs, obligeth you to obey them, and to submit your selves to their Government, and not to live as unruly, or in confusion: for the charge of watching for your Souls is committed to them, so far as belongeth to their Office, by teaching, publickly and privately, and personally watching over the State and Conversation of every single Person to their power, and instructing, exhorting, reproving, comforting; entrusted with the Administration of the Seals of God's Covenant, and with your publick Church-Communion, by judging of men's capacity, and receiving or excluding, binding or loosing, by the power of the Keys. And of all this they must give account to God; which, as it will be terrible to them if they be unfaithful, so it will be to you, if their faithfulness be without success; which else, will be to the joy of them and you. And they have not any constraining power of the Sword, and can govern and profit you only as voluntary, by your own consent: and therefore, as you love your comfort, and regard them, and their Labours and Comfort, obey them, by obeying God's Word, which they preach.

Note, 1. That those Bishops which God commandeth men to obey, are those that watch for the Souls of all the Flocks, as men that must give account of all; and not those that have many hundred, or score of Churches, without any other Bishop, save one, and never see, or know, or once hear the names of one of many hundred, called their Flock; much less ever taught them, or gave them the Sacrament.

2. That God having trusted the Pastors, by Office, with Church-Government by the Keys, it is very false that the people should govern it by Vote: Though it is true, that being governed but as Volunteers by the Pastors, their Consent is needful to their Subjection, and to their Profit and Salvation.

18. Pray for us: for we trust we have a good conscience in all things, willing to live honestly.

18. Our Work and Charge being so great, and of such importance to your selves, while some revile and persecute us, and some turn from us, and disobey our Doctrine, do you pray for us, that God will guide, strengthen, support and prosper us: For our Conscience is our Witness, that we are faithful in our Ministry and our Lives.

19. But I beseech you the rather to do this, that I may be restored to you the sooner.

19. And put up this one Request also for me, that I may the sooner be restored to the comfort of your Service.

20. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21. Make you

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you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

20, 21. My chief Benediction and Prayer for you is, that God, who will be called, The God of Peace, as being the Giver, the Lover, and the Objective End of Love and Peace, who raised our Lord and Saviour from Death, whose Resurrection is the great Encouragement of our Hope, even him who is the chief Pastor of all his holy Flock, by the Purchase of the Blood of the Everlasting Covenant; compact, frame and fit you, by Holiness and Union, for every good Work, to do his Will, and work in you (by his Spirit, as he commandeth you in his Word) that which is well pleasing in his sight: (To please him being the ultimate End of the whole Creation, and as here begun, the way thereto.) To whom be Glory in this perfect fulfilling of his Will, for ever and ever. *Amen.*

22. And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words. 23. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you. 24. Salute all them that have the rule over you, and all the Saints. They of Italy salute you. 25. Grace be with you all. Amen.

22, 23, 24, 25. *Note*, 1. So bad is Man, even Christians, through the Relicts of their Corruption, that when the most important, comfortable Doctrine is delivered to them, for their own good, and that with the most convincing Evidence, there is need of earnest Intreaty and Exhortation that they would bear it, and not fall out with it, neglect it, or reject it.

2. For people to know and regard their faithful Pastors, or Church-Guides, or Rulers, is of so great importance to their Salvation, and the Churches Union, Strength and Safety, against Ignorance, Unbelief, Error and Unruliness, that they are three times minded of it in this one Chapter.

The General (or Catholick) Epistle of JAMES (the *Apostle*, say most Copies.)

Whether the Writer was one of the Twelve, called the Son of Alpheus; *or rather, the Son of* Cleophas, *Cousin-German to* Jesus, *and called his Brother, is uncertain.*

The drift of the Epistle is; 1. *To establish the Christian Jews in a well ordered, religious Course of Life, and fortifie them against Tribulations.* 2. *To shame a sort of Sectaries, who misunderstood, and abused the Doctrine of Justification by Faith, and turned Religion into Opinion*; *and yet were not only Magisterial Boasters of their great Knowledge, but did it by a censorious, contentious Contempt of others, and making Ostentation of their supposed Wisdom, as Hereticks use to do, by a proud and wrangling self-exalting way.* 3. *To reprove the Over-valuing of the Rich, and their Contempt of the Poor, and the Guilt of Sensuality, Worldliness and Pride, that had corrupted some among them.*

1. JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting.

1. *Note* 1. Ten of the Tribes, ever since the Reign of King *Hoshea*, were scattered by Captivity, and the rest were in great numbers dispersed through much of the *Roman* Empire; partly by the many Insurrections and Wars which had brought them to Ruine by Conquerours; and partly by the smalness and poverty of their Countrey; so that at first the Apostles, when they travelled into Heathen Countreys, began their Preaching & Church-gathering with the Jews Synagogues, which they found there.

2. My brethren, count it all joy when ye fall into divers temptations. 3. Knowing *this*, that the trying of your faith worketh patience.

2, 3. *Note* 1. He speaketh not of direct Temptations to sin, as cast into us by the Devil, or carnal allurements, and fleshly appetite and lusts; but of *Tryal* by *suffering* for Christ and Righteousness, chiefly; and partly next for such correcting Tryals from God, as tend to our amendment.

2. It is not the suffering that is matter of joy, in it self, but the good effects of a *proved Faith*, and *increased Patience*. Tryals, because they tend to this, should be received with joy; but when they cause this, much more.

4. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

4. *Note* 1. The care of a tryed, suffering Christian should be to look to his Faith and Patience (as the Goldsmith doth to his Gold in the fire) and to see that they be duly and fully exercised, and have their perfect work.

2. A full or perfect exercise and use of Patience in great Tryals, sheweth a strong, entire Christian, and hath great joy; when a lame use of Patience mixt with much im-

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impatience, sheweth a lame Christian, and giveth but little joy.

3. To despair, or fret, or swell, with bitter, revengeful thoughts against our Persecutors or Enemies, is contrary to sound Christianity.

5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

5. Wisdom is necessary both for the guidance of you in all your difficulties and duties, and the management of all your religious affairs: And all Parties pretend to the greatest Wisdom, to draw People to be their Disciples. But if you would be truly wise, seek it not by running unto Hereticks, but by sincere prayer to God, who is the bounteous giver of it, and doth not, as Hereticks, reproach you with your weakness, but mercifully vouchsafeth to teach the humble.

Note 1. Prayer is a great and necessary means to get true Wisdom. But as for outward things, so for Wisdom, we must not only pray, but labour, and use God's other helps. *Study* without *Prayer*, maketh but ungodly talkers, whose dreaming knowledge will but condemn them: And *Prayer* without *Study*, and learning of the wise, is but a self-deceiving idle tempting of God.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed. 7. For let not that man think that he shall receive any thing of the Lord.

6, 7. But see that your Belief of God's Power and Goodness, and the truth of his Promises to faithful Supplicants, be firm and sound; for if you doubt and waver in this, you will but be tost about like a wave of the Sea: When you cannot trust God, every temptation and difficulty will overthrow both your hope, and your innocency: And such have no promise that God will hear them; it is but presumption to expect it.

Note; That the Faith here mentioned is not an assurance of our own sincerity, and that God will give us what we ask, as being surely fit to receive it: But it is a resolute cleaving to the Christian Verity, and a sound belief that God is most able, and faithful in performing all his Promises, and will give all the good which we ask, and are meet to receive. Distrusting our selves is not distrusting God.

8. A double-minded man *is* unstable in all his ways.

8. A man whose mind and heart hangs doubtful and unresolved between God and the World, Christ and Infidelity, Heaven and Earth, Holiness and Sin, is fickle, and still untrusty.

9, 10. Let the brother of low degree rejoyce in that he is exalted; But the rich, in that he is made low:

9, 10. You must not judge of your felicity by your outward things, but take that for best which God, as a Father, provideth for you. If he advance you, gladly and thankfully acknowledge it; if he take you down, and deprive you of riches, be not only patient, but thankful that God will chuse for you, according to his wisdom, who knoweth better what you are fit for, and what is fit for you, than you can know.

10, 11. Because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

10, 11. For riches are too inconsiderable things to make any great, just alteration on our minds: They are transitory, and so is man, like the flower, whose sweetness you may use for a moment, but it fadeth presently before the heat of the scorching Sun.

12. Blessed is the man that endureth temptation, for when he is tryed he shall receive the crown of life, which the Lord hath promised to them that love him.

12. It is the tryed Christian that is the blessed man, who after suffering and temptation holds fast his integrity. God will give him that Crown of Life, which he hath promised to all that sincerely love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

13. But as to the seducing sort of temptation, which is not to try our constancy, but to draw men to sin and ruine; let no man charge that on God as his doing; for as God cannot be tempted to sin, nor possibly love it, so he tempteth no man to it (much less forceth them to it, or irresistibly, by determining premotion, makes them sin.)

14. But every man is tempted, when he is drawn away of his own lust, and enticed. 15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

14, 15. But the course of temptation, sin and death, is this: First, fleshly appetite, lust and phantasie, by strongly inclining men to their carnal objects and interests, prevail with their Judgments, either to take part with these lusts, or not to oppose them; and so, by these lusts, Satan, the greater tempter, doth his work, which he could not do without them. And when these lusts, or carnal affections, have bribed the understanding to be erroneous or remiss, and have drawn the will to a sinful yielding or consent, this sin conceived by lust in the heart, doth bring forth the fruits of a sinful practice in the life, and then God's Justice punisheth it with death, when it hath resisted and driven away his offered grace.

16, 17. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

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16, 17. Be not deceived about the causes of good and evil; sin and death are from our selves; but every good and perfecting gift is of God's free grace and donation, even from above, from the Father of Lights, who (as the Sun is the same in its nature and action, though Earth and Clouds, oft interposing, make it seem to us as varying by its rising and setting, and turning away its light into shadows, when the change is not in it, so) God is unchangeable, and our changes and shadows are not from any mutability, or shadowy alteration in him, but from our selves.

18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

18. It was of his own good will and grace that he hath regenerated us by the true word of the Gospel (and not of any desert of ours) and hath made us as the first-fruits, sanctified to him (so that all good is of God, and all evil of our selves and the Devil.)

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

19. Therefore watch over your selves, if you would be safe; and particularly observe these three Rules: 1. Be swift to hear as humble Learners, while proud men are forward to be Teachers, before they were ever profitable Learners. 2. Be slow to speak, and not as proud men, full of words because full of self-conceit, readier to teach than to learn, telling what they think they know, while the humble are learning to know more; and when in multitude of words there is seldom innocency; but the rash and talkative say that which must be repented of. 3. Be slow to wrath.

20. For the wrath of man worketh not the righteousness of God.

20. For a wrathful mind is very unfit for that righteousness which God requireth in and of us: It puts the mind out of a composed, holy frame, and unfits it for communion with God: It blindeth and perverteth the Judgment, and destroyeth holy love and peace. A wrathful man scarce loveth his neighbour as himself, nor doth as he would be done by.

21. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

21. Also cast away all filthiness out of your thoughts, affections, speech and practice, and all excrementitious naughtiness, (or that superfluity, which is but provision for the flesh, to satisfie its lust;) and with humble, tractable meekness, receive God's Word, not only opinionatively, but as the graff is taken into the tree, or your food, when it is digested into blood & flesh, thus made an innaturalized Word; and so received & digested, it will save your Souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

22. But to think that bare hearing the Word will save you, is but self-deceit: There must be inward practice by meditation, and outward practice in true obedience.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

23, 24. An unprofitable custom of bare hearing, and not doing, is but like a man's looking his face in a glass, who so goeth away, and minds it no more, or forgets it, which neither feedeth nor cleatheth him, nor cureth his diseases; such are these customary, dull Speculators.

25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

25. But he that well considereth the Covenant of Grace, or the Gospel, which is Christ's Law of Liberty, or Liberation, giving us deliverance from the Jewish Law, and from sin, and guilt, and wrath, and death, and dwelleth in the study of it, till it turn to spiritual life digested and ingrafted in him, and is not a forgetful hearer, but a doer of that which is required to Salvation, even sound Faith, Repentance, sincere Obedience, and Patience, this man shall be blessed in so doing.

Note 1. They grosly deny Christ to be King, which say that he hath no Law, 2. His Gospel Covenant hath *Precepts, Rewarding Promises,* and *Penal Threats,* and therefore is a proper Law. 3. It giveth pardon on condition of Faith and Repentance (to be performed by Divine Grace) and Salvation on condition of added Obedience and Perseverance, and so is a Law of Liberty. Christ is the Author of Eternal Salvation to all them that obey him. 4. This doing his commands, which is made his imposed condition, is the necessary entitling qualification for blessedness, *Rev.* 22. 14. *Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the Gates into the City.*

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

26. If any man among you seem to others, or himself, to be religious, (and perhaps of a higher form than others) and yet bridleth not his tongue from backbiting, slandering or reproaching his Brethren, to render them contemptible and unlovely, and from speaking ill of men without either truth, or a just call; this man's sinful practice doth shew that his Religion is but ineffectual and vain, and doth but serve to deceive his own heart: For that which doth not save men from sin, will not save them from justice.

27. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widdows in their affliction, *and* to keep himself unspotted from the world.

27. There is great contending among Christians, whose way of Religious Worship is the purest, and best pleasing

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to God. That is the pure and undefiled Religion in God's sight, who is our Father, which is effectual to sound practical Charity, and to a pure, unspotted, holy life; even with true Love and Liberality, to relieve those that are in distress, and to keep heart and life clean from the love of the World, and the temptations of wicked, worldly men, (as seeking in hope for a better World.)

CHAP. II.

1. MY brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons.

1. And you that profess to believe the Glory of our Lord Jesus Christ, which the poorest Christians shall partake of equally with the rich, and to which all worldly glory is but vanity, must not now make a great difference in the Church between rich men and the poor, by a worldly respect of persons for their riches.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment: 3. And ye have respect to him that weareth the gay clothing, and and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4. Are ye not then partial in your selves, and are become judges of evil thoughts?

2,3,4. If in your Church-Assemblies you inordinately shew respect to men for gay cloathing, as rich, and set light by men, that by their garb seem poor, do you not shew a carnal-partiality, by overvaluing wealth, and a Judgment misguided by evil estimation?

Note 1. That this speaketh not against honouring *Magistrates*, but *Riches*. 2. Nor against a prudent respect to the Rich, so far as by their wealth they may be engaged to do more good than others. 3. And I think those mistake, that rather expound this of meetings of Bishops for Judicature (as Dr. *Hammond*) than other Church-Assemblies: For, 1. If they mean any forcing Judicatures, Christians had none such, there being then no Christian Magistrates that had the power of the Sword. 2. And if Bishops had been like our Dioceſans, and so distant, they could not have travelled so far as such must do to keep up ordinary Judicatures, without a total deserting their chief work for their Flocks. 3. And as they truly were (Congregational Bishops) over no more than one of our Parishes, their distance between City and City was too great for this, without the like omissions. 4. Christians having then no Judicial Power but as Arbitrators, the Contenders chose what Arbitrators they thought best. 5. Their Publick Church-Government was exercised in the same Assemblies which met for Worship, which therefore are liker here to be mentioned with respect to their most usual business, and not the rarer. 6. It is the whole Church, and not the Bishops only, that is here admonished. 7. It is too hard a censure for such men to use, as are pleading for too much honour to Bishops, to suppose them so early guilty of so much partiality and carnal respect to fine cloths and riches, and so much Injustice in Judging as this Doctor's Exposition doth suppose: It's liker to be the vulgars fault.

5. Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him?

5. Consider how God himself confuteth your overvaluing rich men, and vilifying the poor: Is it not mostly of the poor that your Churches consist? Is it not them that God hath chosen, poor in the World, but rich in Faith, to be here made Heirs, and hereafter Possessors of that Kingdom of Glory, which he hath promised to them that truly love him.

6, 7. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name, by the which ye are called?

6, 7. Yet you despise the poor, whom God himself chuseth and honoureth; And doth not your own experience and suffering condemn you? Who is it but rich men that oppress you by tyranny, and draw you, like Malefactors, before their Courts of Judicature? Do they not blaspheme the name of Christ, and reproach your Religion?

8. If ye fulfil the royal law, according to the scripture: Thou shalt love thy neighbour as thy self, ye do well.

8. I persuade you not to hate men for their riches, but not to think that these allow you so partial a differencing: If you obey God's great Command, as the Scripture teacheth you; to love all sorts of your neighbours as your selves, according to the various degrees of their truest amiableness (be they rich or poor) you then do well.

9. But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressors.

9. But if you thus inordinately respect men differently for their wealth, not only the Gospel of Love, but the Law of *Moses* convinceth you as sinners, *Exod.* 23. 3. *Lev.* 30. 15. *Deut.* 1. 16, 17.

10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

10, 11. And that Law condemneth all that continue not in all things therein written, to do them; and we are bound by God's Law in force to universal Obedience. If you

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you keep all other Commands, and presumptuously break one, you are contemners of the Law, and so interpretatively break all.

12. So speak ye, and so do, as they that shall be judged by the law of liberty.

12. And though you are delivered from *Moses*'s Law, and the Covenant of Works, remember that Christ is your King, and Law-giver, and you are not lawless; therefore so speak, and so do, as they that are under his Law of Liberty and Grace, and shall be judged by it, by Justification or Condemnation.

13. For he *shall have* judgment without mercy, that hath shewed no mercy; and mercy rejoyceth against judgment.

13. For though this be a Law of Mercy, it will condemn the unmerciful without mercy: It hath its conditions of life or death, though none but what consist with Grace: But the merciful shall find mercy at Judgment: And God's mercy in Christ as the cause, and their mercy to men for his sake, as the condition, will prevail against condemning Judgment.

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

14. Is not a meer wordy Profession an unprofitable thing to your selves, as well as to others? Will professing Christianity, and saying *you believe*, profit you to Salvation, if you obey not Christ, and live not according to the Gospel.

15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?

15, 16. Will good words cloath the naked, or feed the hungry? Is it not like a mocking of them?

17. Even so faith, if it hath not works, is dead being alone.

17. Even so your notional knowledge and belief, and the bare profession of Faith, if it produce not the fruits of Obedience, Love and Mercy, is but an uneffectual, dead thing in it self, shewing a dead Soul, and is dead as to your Justification and Salvation.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

18. Any one may say to this man, if thy Religion be sound, it will have life and power, and be known by its fruits: Canst thou shew and justifie thy Religion or Belief, without any good works or fruits, as I can do mine by them?

19. Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

19. It is part of thy Religion to believe that there is One God: This is well done; it is a most fundamental Truth, but it saveth not the Devils that believe it and tremble.

20. But wilt thou know, O vain man, that faith without works is dead? 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

20, 21. But art not thou a vain man, that knowest not that Faith is but a dead Opinion, uneffectual to justifie and save, if it be uneffectual to Works? Dost thou not discern how plainly the Scripture confuteth thee? Was it not *Doing* in Faith, or a Faith that caused working Obedience, by which *Abraham* was justified, who was the Father of the Faithful? when he offered his Son *Isaac*, and God said, *Gen.* 22. 16. *Because thou hast done this thing, and hast not withheld thy Son, thy only Son, in blessing I will bless thee*, &c.

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

22. You may see that his Faith made him obey God's Command, and the obedient working of it, did constitute it a sound, effectual Faith, without which it could not justifie him.

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

23. And this is the true sense of the Scripture, which saith, *Abraham believed*, &c. that is, he so far believed and trusted God, as to offer up his Son; and this trust working by such Obedience, or this practical effectual trust, was so accepted by God, that though he was not perfect without sin, God accounted him a righteous man, that was meet for the free Salvation of his Grace, and to be called, *The Friend of God.*

24. Ye see then how that by works a man is justified, and not by faith only.

24. You see then that by such necessary doing God's will, which is the product of an effectual Faith, and sheweth it to be lively and sincere, and not a dead Opinion, a man is accounted just by God, according to the Covenant of Grace through Christ, and not only by bare believing, or not by believing only without obeying.

25. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

25. And was it not by Doing by Faith, or a Faith causing Obedience that *Rahab* was justified?

26. For as the body without the spirit is dead, so faith without works is dead also.

26, For as it is a dead spiritless body that cannot stir so it is a dead, notional, uneffectual belief, that commandeth not a man's life and action: It's dead in it self, and dead as to mens Justification and Salvation.

Annotations.

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Annotations.

NOthing but mens misunderstanding the plain drift and sense of *Paul's* Epistles, could make so many take it for a matter of great difficulty to reconcile *Paul* and *James*, where there is no considerable shew of contradiction. I have shewed the scope and sense of *Paul* before the Epistle to the *Romans*, 1. That his arguing is to prove that it is not the Law of *Moses* that can justifie any man as a meer doer of it; nor any works at all in commutative Justice, making the reward to be of debt for the value of the works, and not of free grace; but that Justification must needs be of Gods free gift, and therefore by the Merits of our Redeemer; and therefore that a *fiducial accepting practical Belief* of Gods free Gift, Covenant or Promise, of Grace and Glory, for, in, and with Christ, is the condition on our part (to be performed by his Grace) which is our Moral Qualification, or receptive disposition, on which God by his Covenant giveth us right to the foresaid free Gifts (Christs Grace and Glory.) This Faith *Paul* never described by some one single Physical act of the Soul, but as a Moral act of the man; as we use the Word in humane converse: As if one say, if you will trust me as your Physician, I will cure you, if you take me for your Tutor, I will teach you; Here to *trust* or *take* him, signifieth a *consenting trust*, to be *medicined* and to be *taught* by such a one. If one say to a condemned Beggar, trust me and I will give thee a Lordship in a Foreign Land; it signifieth a *trust consenting practically* to go with him and trust his Convoy, and forsake his own Country. And *James* never questioned this Doctrine; But some *Vain Men* (as *James* calls them) misunderstand this and spin us out a Web of their own *Vanity*, & feign it to be *Paul's* Doctrine. 1. They say that *Paul* by *Faith* meaneth not *Faith*, by which we are said to be justified, but only Christ, (who doubtless is a chief object of that Faith.) 2. That God the Father, or the Holy Ghost, are none of the object of Faith as it is justifying. 3. That it is not Christ himself, as Prophet or King, but only as Priest that is this object. 4. That it is not all Christs Priest-hood, but only *Sacrifice* and *Righteousness*, that is this object, and not his Heavenly Intercession. 5. that it is not Christs Sacrifice and Righteousness as meerly meritorious of our Pardon and Life, but as it was *paid* and *performed* by Christ as our surety in our Legal Reputative Person, and so is imputed to us as our own, because done by another in our name and stead, as one payeth a debt by another that was bound for him. 6. That so far as *Faith* is here meant, it is but one single Physical act of Faith *in Specie*: and there they are utterly disagreed. 1. Whether it be an act of the understanding, or will, or both? 2. Whether one act can be the belief of many objects, *viz.* of Christs Sacrifice, Obedience, Promise, Pardon, Heaven? *&c.* 7. Yea many say that it is but one individual act that we are justified by (which no mortal man can know, the individuation of the Souls acts being obscure, and the objects being always many conjunct) and they say that it is only our first act of Faith, and that all following acts of the same *species*, finding us justified, cannot justifie us any more than works. 8. They say that Faith justifieth only as an Instrumental Cause, and not as a Moral qualifying receptive *condition* or disposition. 9. They say that believing in the Father & the Holy Ghost, and hoping for Heaven, and praying for Mercy; and Repenting of Sin, and Loving God and our Saviour, and his Word and Saints, and Thankfulness for Grace, and Obedience to Christ, and Patience and forsaking all for him, are the works which *Paul* meaneth to exclude from Justification, and so is Faith in Christs Righteousness as an Act, but not as an Instrument. 10. They are utterly disagreed whether Faith justifie by appropriating only Christs active Righteousness, or also his Passive, or also his Divine Righteousness and Perfection. 11. They say that by [*Imputing Faith* for *Righteousness*] is meant that not our *Faith*, but *Christs Righteousness, is Imputed in it self* (and not its merited effects only) to be our own, because we performed it by him. 12. They say that it is the very Law of Innocency and Works that justifieth us, as having perfectly fulfilled it in and by Christ. 13. they (*most*) hold that in Christ we have both perfectly kept the Law, from birth till death, by imputed obedience, and yet satisfied for not keeping it by his sufferings, as if perfect obedience imputed could consist with sin. 14. They say that Gods corrections are no punishments because else Christs Suffering was insufficient, and God should punish one sin twice. 15. And that our pardon and justification is perfect as soon as we believe. 16. And that no more is needful to our continued Justification, than to its beginning. 17. And that yet more is needful to our Salvation than to our final Justification. Many such humane Inventions man's brain hath spun out, and made a Doctrine of their own, and called it *Paul's*.

And *James*, having to do with carnal Gospellers, that thought to be saved for being of a right Opinion, and calling this, Faith, doth 1. Tell them that this is not that true Christian Faith which hath the promise of Justification and Salvation, but that that is a powerful, practical belief and trust. 2. Therefore their Doing that which Faith consents and engageth them to do, must justifie that Faith to be sound, which must justifie them as the condition of life. 3. And that therefore this *Efficiency* or *Doing* of this *practical Faith*, is part of the condition of their Justifications, and it justifieth the *man himself*, 1. As it justifieth his Faith, and so justifieth him to be a sound Believer, and not an Infidel or Hypocrite. 2. In that the effectual, operative nature, and consent to obey, is essential to that Faith it self. 3. In that as a Faith accepting Christ, and consenting to obey him as the Author of Eternal Salvation, is the condition of our first entring into a state of Life and Justification, so our performance of that consent by sincere obedience and perseverance, is the condition of our Justification, as continued and consummate at Judgment, and so of our final Salvation. 4. In that sincere Holiness and Obedience is the very matter that must justifie men, against the *virtual* or *actual* accusation of Satan, that they were not *holy* and *obedient*, but ungodly or hypocrites: As *Faith* it self is the matter of our Justification against the accusation, that we were not Believers. Now *James* speaketh of no other Faith than *Paul* doth: But 1. He speaketh of another thing under the name of [*Works.*] 2. And he speaketh of a *working Nature* in Faith for our Justification begun, and of the Deeds *themselves*, as needful to its continuance. And, in a word, he speaketh of such Justification by no sort

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ſort of works, 1. In oppoſition to Chriſt or free Grace; or 2. In coordination with him; 3. But in meer inſtituted ſubordination to him. And no Chriſtian muſt aſcribe to any Faith, Works, or act of Man, the leaſt part of the Office of Chriſt.

CHAP. III.

1. MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

1. And as I thus admoniſh you againſt the Errour of Hypocrites, who take their dead Opinions and Profeſſions for a Juſtifying Faith; ſo muſt I do againſt another Vice, which that ſort of Hypocrites are guilty of: Their Pride and Self-conceit maketh them think that their knowledge is much higher than other Chriſtians; and that they are the fitteſt men to be Teaching Maſters, and Reprovers; and ſo they are all forwarder to Teach, and Magiſterially Cenſure others, and uſe their Tongue to condemn others as ſhort of them in knowledge, and to boaſt of themſelves; and all their Talk runs in a Teaching, and not a Learning way. But I warn you to avoid this proud and maſterly ſpirit; for it will make your ſin the greater, and without excuſe, and increaſe your condemnation.

2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.

2. Your zeal goeth out by cenſuring others, as great ſinners in compariſon of you (perhaps for not obſerving your Ceremonies and Traditions, or not taking you for their Teaching Maſters;) But fear ſin in your ſelves; yea, leſt your cenſorious, reproachful, unbridled Tongues, ſhould prove worſe than that which you cenſure others for. He that hath moſt power to rule his Tongue, and ſinneth not in words, is like to be the moſt perfect Chriſtian, and can rule his actions by the ſame Obedience and Wiſdom which doth rule his Tongue.

3. Behold, we put bitts in the horſes mouths, that they may obey us, and we turn about their whole body.

3. As we rule the whole bodies of Horſes by a Bridle in the mouth; ſo, could you bridle your mouths, it would both ſignifie a power to rule your lives, and much promote this.

4. Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governour liſteth.

4. So the Pilot by ſo ſmall a thing as the Helm, ruleth great Ships, that are under the force of Winds.

5. Even ſo the tongue is a little member, and boaſteth great things:

5. And man's Tongue is but a ſmall part of the body, though it boaſt great things; and the Government of that little member, is a great part of the Government of the man.

5, 6. Behold how great a matter a little fire kindleth: And the tongue is a fire, a world of iniquity: ſo is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

5, 6. The Tongue in the body, and the World, is like fire among much combuſtible matter. As a little fire kindleth much; ſo this little member doth both kindle defiling paſſions and guilt in our own bodies, and alſo kindle hatred, rage and ſtrife in the World, and ſet on fire the Societies and Affairs of Mankind in the World, being it ſelf ſet on fire by the Devil, and uſed by helliſh temptations, to helliſh deſigns in diabolical employment.

7. For every kind of beaſts and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of mankind:
8. But the tongue can no man tame,

7, 8. For all ſorts of Animals have been maſtered by Man: But the Tongue of another who can maſter? [when we have ſo much ado to ſubdue our own.]

8, 9. *It is* an unruly evil, full of deadly poiſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.
10. Out of the ſame mouth proceedeth bleſſing and curſing:

8, 9. It is to us, and in the World, an unruly evil, (till Grace ſhall tame it) and infecteth our ſelves and the ſocieties where we live, with the mortal Poiſon of many great ſins. The ſame Hypocrites, who praiſe God and worſhip him with it, do reproach their Brethren with it; not only Men that have ſome of Gods Image in their natural faculties, but thoſe that are Gods true Servants, better than themſelves, who are renewed to Gods Image in Holineſs by Grace.

10, 11. My brethren, theſe things ought not ſo to be. Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?
12. Can a fig-tree, my brethren, bear olive-berries? either a vine figs? ſo *can* no fountain both yield ſalt water and freſh.

10, 11, 12. Do you not perceive that your ill reproachful Tongues, which vilifie, ſpeak evil of and condemn, good Chriſtians for not being of your minds, do confute themſelves, when the ſame Tongues profeſs to honour God, and boaſt of Wiſdom and Religion in your ſelves: If you were as Wiſe and Godly, as you profeſs, your Tongues would not, by ſpeaking ill of your Brethren, ſhew the contrary. No Fountain ſends forth ſweet water and bitter, freſh and ſalt, no Fig tree brings forth Olives; The tree is known by its fruits.

13. Who is a wiſe man and endued with knowledge

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knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

13. Are any among you, indeed, as much wiſer and knowing and excelling others, as you would be thought when you cenſure or deſpiſe them: Shew it if you would have any wiſe man believe you, not by proud boaſting or talking againſt others, but by the true fruits of the Spirit, even a better converſation than theirs in all your dealings, and by more good works, with that humble meekneſs which ſignifieth true Wiſdom.

14. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. 15. This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh,

14,15. But if you have a bitter Zeal, and envy and uncharitable heart-riſing and ſtrife againſt your Brethren; pretending truth, Orthodoxneſs, or Religion for your ſwelling envy and emulation, and talking and preaching down Love and Peace, to make thoſe that differ from your ſide, to ſeem hateful, or contemptuous, in compariſon of you, your profeſſion of greater knowledge and religiouſneſs, is but proud boaſting, and lying againſt the truth: This Wiſdom, and this Preaching and Courſe, is not of God, not ſuch as he will own. It is from an earthly, and ſenſual Principle, your own praiſe, or profit, or Magiſterial will, or ſome carnal intereſt is at the root; if you could know your ſelves you might ſee this: Yea it is ſo far from excelling others, that it is a deviliſh Wiſdom, a Deviliſh Zeal, and Deviliſh Preaching and diſputing, which you glory in.

16. For where envying and ſtrife is, there is confuſion, and every evil work.

16. For where envious Zeal and Strife prevail, there is ſtill Faction and unquietneſs, (or Sedition, Tumults and unſetledneſs ſtill for change;) and this cheriſheth all ſorts of evil works, which men will think to be all good or lawful, to ſerve their contentious Zeal and to further their changes and carnal ends.

17. But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſie to be intreated, full of mercy & good fruits, without partiality, and without hyprocriſie. 18. And the fruit of righteouſneſs is ſown in peace of them that make peace.

17, 18. But if you would know among the ſeveral pretenders, whoſe knowledge, and religiouſneſs, and Zeal is from above, the fruit of the Spirit, which God will own? Theſe are the ſure marks of it. 1. It is firſt for true purity of heart and life: It will not chuſe ſin, on any pretence, ſo far as men can know it. If any be for wilful, deliberate conformity to ſin, or for a looſe and ſenſual life, or againſt ſerious godlineſs, and a holy, heavenly, ſober and juſt life, this is not from the Spirit of God. 2. It is next to this, addicted to peace, and will ſeek it by all lawful means. 3. It is addicted to put the beſt ſenſe of another man's caſe, and to a gentle, and not a rigid, cenſorious Judgment. 4. Eaſily yielding to good perſuaſions, and not ſtiff in ill Opinions or ways. 5. Full of mercy to others, and of all good works or fruits to his power, as being devoted to do good. 6. Without cenſorious partiality, as Sectaries, that can ſee nothing but what ſeemeth to make for their own Party and Opinions, (or, without a wavering unreſolvedneſs in the Chriſtian Religion.) 7. Without Hypocriſie, or falſe pretendings. And though the erroneous and contentious in both extreams, do uſe to vilifie or abhor Peace-makers, who ſerve God according to this ſupernal Wiſdom, yet theſe men, who labour to make peace, are ſowing, in this work of peace, the fruit of true Righteouſneſs, as guiltleſs of the crimes of the extream contenders, and of the tumults cauſed by them: And when the Harveſt of God's Judgment cometh, they ſhall reap this fruit to themſelves: And if the Countreys, where they live, are worthy of ſuch fruit, they muſt reap it from this ſeed of peace-making labours.

CHAP. IV.

1. FRom whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts, that war in your members?

1. The Jews are in frequent Seditions and fightings among themſelves, in which many erroneous Chriſtians joyn with the unbelievers, in a blind Zeal for their Law and Nation. And do you think it is from true Zeal that their Wars ariſe? No, it is from their own ſenſual, worldly luſts, that firſt war in themſelves, and then diſturb the common peace.

2. Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye ask not.

2. You Covet, and fight, and kill, in your miſtaken deſires of your Law and Liberties; and you do but loſe your blood and labour, by going your own ſinful way, and not ſeeking to God for Counſel, conduct and ſucceſs, who muſt give all good, and that in his own way.

3. Ye ask, and receive not; becauſe ye ask amiſs, that you may conſume it upon your luſts.

3. Yea you will be Religious in your ſin, and make your Prayers to God for deliverance from the *Roman* Power, and for your Countrys Liberty. But they are carnal Prayers; and God rejecteth them; for it is but that you may live in great Plenty, Power and Pleaſure, enjoying ſenſual proſperity, that you pray to God for your deliverance.

4. Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

4. You that by your perfidiouſneſs to God, are like perfidious adulterers, loving the World beſt, whilſt God

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God is in your mouths, know ye not that this love of the World, as his Competitor, is enmity to God, and that he is God's Enemy that so loveth it predominantly?

5. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envie?

5. Is it not true, which the Scripture saith, of the evil inclination of Mans Heart, as lusting after worldly Pomp and Pleasure, and to envy and strife, that they may obtain it?

6. But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

6. But Gods Grace is of a contrary tendency, and would teach you better things; but he giveth it to the humble, and not to the proud, for he is against such, as its said, &c.

7. Submit your selves therefore to God: resist the devil, and he will flee from you.

7. If ye would be delivered and live in safety, submit your selves to Gods Government and Will, and go the way which he prescribeth: Conquer Satan, and you need not fear his forces, and do but resolutely resist him, and you conquer him.

8. Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts ye double-minded. 9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavinesse. 10. Humble your selves in the sight of the Lord, and he shall lift you up.

8, 9, 10. Draw nigh to that God against whom you have rebelled, and he will draw nigh to you for your deliverance, and will not forsake you. Cleanse your hands by Reformation from your sins, and your hearts from your halting between God and the World: Bewail your former sin, by self-afflicting mourning and weeping. Turn your sensual pleasures into godly sorrow, and your carnal mirth into penitent tears: Humble your selves before that God whom you have offended, and then he will lift you up, and save you better than your Seditions.

11. Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

11. And give over your reproach and censoriousnes against the Gentile Christians, that do not observe your Ceremonial Law, by which you encourage their Persecutors; for both the *Law* of Christ, and the *Law* of *Moses*, which you profess to own, do bid you love your Neighbour as your self, and forbid such uncharitable censures; so that by condemning your Brethren, you condemn the Law: And this is not to keep either *Moses*'s Law or Christ's, but to set your selves above both, by making your selves Reproving Judges of them.

12. There is one Law-giver, who is able to save, and to destroy: who art thou that judgest another?

12. Christ, and none else (saith Dr. *H.*) hath Authority to give Laws to us: There is but one Law-giver, who hath the absolute and final power of life and death eternal, Salvation and Damnation. Who art thou that darest arrogate this Judgment? Or what power hast thou to judge or anathematize another, any further than truly to tell men whom Christ will judge and cast away?

13. Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14. Whereas ye know not what *shall be* on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

13, 14. You are too much set on wordly prosperity; and you plot for gain, as if you were secured of long abode on Earth; and you lay your designs with presumptuous confidence, where and how long you will dwell, trade and gain, whenas your Life on Earth is a meer uncertain fugitive vapour, quickly gone.

15. For that ye ought to say, If the Lord will we shall live, and do this, or that. 16. But now ye rejoyce in your boastings: all such rejoycing is evil.

15, 16. Whereas ye should remember the uncertainty and shortnes of your lives, and design and do all in submissive dependance on the will of God: But you fetch your comfort from wordly things by your own vain presumption of long Life, and hope of worldly prosperity: all such presumptuous carnal comforts are evil.

17. Therefore to him that knoweth to do good, and doth it not, to him it is sin.

17. And the brevity of Mans Life, and the vanity of worldly gain, are things so notorious and undeniable to all men, especially to Christians, that to let these vanities loosen you from Christ and your obedience, is utterly unexcuseable.

CHAP. V.

1. GO to now ye rich men, weep and howl for your miseries that shall come upon you.

1. But as to those that will yet cleave to the World, and take no warning, let me tell you to your sorrow, that dreadful miseries are coming upon you, the foresight of which should make you weep and howl instead of your deceitful joy.

2. Your riches are corrupted, and your garments moth-eaten. 3. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat

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your flesh as it were fire: ye have heaped treasure together for the last days.

2, 3. What are these vanities which you have so inordinately affected. Your beloved riches are not only corruptible, but corrupted by you, to your own sin and hurt: your rich cloathing is a moth-eaten vanity. The gold and silver, which you have treasured up, is cankered and rusty, and the guilt signified by that rust, shall condemn you, and corrode your Consciences as fire. At great cost and labour you have treasured up riches, but it is in effect, to be a prey to your Enemies in the day of your Destruction, and a witness in God's day of Judgment against your selves to your own confusion.

4. Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the ears of the Lord of sabbaoth (or hosts.)

4 You Jews are addicted to Covetousness, and by that to Injury and Oppression, and you deny poor labourers their wages, and defraud them; and God heareth their cries, and will revenge them on you.

5. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter.

5. Your Riches have been provision for your sensuality: You have by them made provision for the lusts of the flesh, and lived in pleasure, revelling, and luxury, and lasciviousness, and have fed and cherished the flesh, and its delights, as in a continual feast.

6. Ye have condemned *and* killed the just, *and* he doth not resist you.

6. Your Riches have lift you up into power, which you have abused to condemn and kill innocent men, who have not resisted you, but endured all.

Note 1. Some think that the Jewish Christians are here meant, to whom *James* wrote; but sure they were not so degenerate. 2. Some think it was the Gnostick Hereticks. 3. I think it much more probable, that by an Apostrophe he speaks to the Rich Infidels, to introduce his Exhortation to the Christians to Patience.

7. Be patient therefore, brethren, unto the coming of the Lord: behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh.

7, 8. But as for you, persecuted Christians, bear all this patiently, without discouragement, tiredness, or wavering in your Faith: For the time is short, and the coming of Christ for your deliverance is not far off: If in your Husbandry or Tillage you look not to reap as soon as you have sowed, but wait for the Harvest and Fruit, and for the Showers that must ripen it; should you not more patiently wait for greater things? when the time will quickly come?

9. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.

9. Make not too great a matter of your wrongs, nor quarrel among your selves, (as the Jewish Zealots, mentioned by *Josephus*, did) lest while you condemn one another, all condemn themselves, and biting and devouring one another, you be devoured one of another: Stay but a little, and the Judge, who is at hand, will avenge you of your Enemies, and end all your quarrels, which ignorance and pride have made, and kept up, among your selves.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

10. You justly honour the Prophets, who have spoken, as sent from God: Remember how they were used, and how they suffered, and let them be your Example, and imitate them in Patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

11. It is part of our Faith, to believe that they are happy who patiently suffer for Righteousness sake: You have heard of *Job*'s patience, and of the end which God intended and accomplished, which tells us that God is full of pity and mercy to us, when he afflicteth us.

12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and your nay, nay: lest ye fall into condemnation.

12. And I must specially exhort you to avoid customary, needless swearing, by Heaven or Earth, or any oath; but let *Yea* and *Nay* serve you, and be true of your word, that you be not drawn into a just suspicion of falshood, (or condemned for prophaning the name of God.)

Note 1. That this is so far from forbidding necessary oaths, for ending strife, that it is but to confirm them, by preserving the due reverence of them.

2 The true nature of an oath is by our speech [*to pawn the reputation of some certain or great thing, for the averring of a doubted lesser thing;*] and not only (as is commonly held) an appeal to God, or other Judge. As to swear [*by the Fire, by the Temple, by my Faith or Truth, by the Life of* Pharaoh, *by the Heavens*, &c.] is as much as to say [*If this be not true*, then the Fire burneth not, the Temple is not holy, I am a Lyar, *Pharaoh* is no King, as sure as Heaven is Heaven, *&c.*] so [*the Lord liveth*] is [*This is as true as that God liveth.*]

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

13. In your affliction, have present recourse to God by prayer (in Faith and Hope) and when you are chearful

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ful and merry, turn it to God's praise and thanksgiving for his mercies, in singing holy Songs to God.

Note; That it is not only *David's* Psalms that they are tyed to, but such as are by men fitted to their proper cases; which confuteth them that condemn all humane Forms of composed words in God's Service.

14. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

14, 15. When any of you is sick, let him send for the Bishops or Pastors of the Church, and let them pray over him, anointing him with Oil in the name of the Lord, as a sign and means which he hath appointed for miraculous Cures: And if it be the Prayer of Faith, and he be a person capable and fit for that deliverance, it shall recover him from his Sickness, and God shall raise him; and if his Sickness be a corrective punishment for any sin that he hath committed, God will forgive him, and take off that penalty, if he repent.

Note 1. That this implieth, that each Church had divers Elders: And whereas Dr. *H.* thinks it meaneth one single Bishop, who, the Ancients say, *visited all the sick*, you may see then how great their Dioceses were. Should all the sick men in *London*, or in many Counties, send for the Bishop, he would come but to a few of them, at least forty or eighty Miles off: But it will be said, He may do it by others: And why not give Orders and Sacraments by others (as Lay-men now use the Keys?) And if the work be proper to Bishops, those others then are made Bishops; if not, others may do it.

2. Anointing (being healthful to dry bodies in those hot Countries) was used by Christ's appointment for miraculous Cures, and never made a Duty or Sacrament to continue when Miracles cease.

3. Sickneses are usually corrective punishments for sin; and to forgive the sin as to that penalty, is to remit the punishment, and heal the sick.

4. The promise of pardon and recovery presupposeth the person penitent, and fit for that deliverance.

16. Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

16. Therefore Penitently confess your faults to one another (especially to the Elders that visit you) and pray one for another; for this is the likely way of your recovery: The effectual, fervent, instant Prayer of a Righteous Man is of great force or prevalence.

Note. 1. An impenitent man is unfit for Pardon, and therefore, for deliverance from punishment: and he that doth not penitently confess and bewail his sin, cannot be judged a true Penitent; and therefore cannot be prayed for with that Faith and Hope as we may do for the Penitent. 2. This is not to be a customary thing, or only to a Priest, but it's a duty both in Sickness and Health, wherever the expression of Repentance to others is a duty. By which alas, we know how rare true Repentance is, when even professors of Zeal in Religion are sharp in censuring and blaming others; and except a very few humble Souls, if they be never so justly blamed or reproved, do swell against the reprover with pride and indignation as if he were their Enemy: And they that separate from the Churches for want of Discipline, are earnest for it for others, but cannot bear it on themselves; nor so much as endure a confutation of their errors, but take him to speak against Godliness, who speaketh against their mistakes and faults; and two many (like the Prophane) will turn again and all to rend him.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

17, 18. Think not that Prayer is a vain or uneffectual thing, though we be frail and faulty men: *Elias* was but a man, liable both to sufferings, and to a troubled mind in them; as we are; yet on his earnest Prayer, it rained not on an Idolatrous Persecuring Country for three years and a half; and at his Prayer, it rained again, and the Land was fruitful.

19, 20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins.

19, 20. I beseech you, Brethren, be neither negligent or dispairing to the cure of men in error, nor yet impatient with those that would detect your Errors, and convince you and bring you to Repentance (as proud impenitent Persons are:) But know that (as all men, alas are too prone to error) if any man err from the truth (through ignorance or a corrupted will,) and one convert him, he that converteth a sinner from his error in mind or life, doth not only do that which tendeth to save his life from Gods punishing stroak, but also shall save his Soul from everlasting death, and procure the Pardon of his manifold sin, not only so far that the Church, but God himself, shall receive him into a reconciled state.

Note 1. That error and sin are the way to death and misery. 2. Converting the erroneous sinner, is the way to save him. 3. One man may be said to save another, (much more a man himself) by converting him, without derogating from Christs Salvation, but in subordination to it. 4. Therefore all Christians, but specially Ministers, should be diligent and skilful to convert erroneous sinners, and the erroneous patient and thankful for their help.

Note; If it be the Gnosticks, as Dr. *H.* saith, that *James* here and *Paul* in his Epistles so greatly warn the Christians against, alas, too great a part of the Church Governours, Bishops and their Clergys abroad on Earth,

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seem turned very like *these by him described Gnosticks.* 1. In being for *Worldly interest, Wealth* and Pleasure. 2. In being for *Ceremonies.* 3. In joining with the *Ungodly Enemies of Piety.* 4. In being *Latitudinarians*, or *Licentious* against strictness and tenderness of Conscience, and *Adiaphorists* in things not Adiaphorous. 5. In being Persecutors. And if base underling Gnosticks or Nicolaitans, could so trouble the Churches then, what a case must those Countrys be in, where they are got into the Episcopal Chair, and claim the Keys of the Kingdom of Heaven, to execute their Pride and Lusts over Princes and People of all sorts, sure Borborites or Gnosticks are not the less such, nor the less dangerous, for being called Bishops, and having Power, Wealth, and Interest.

The First Epistle General of (the Apostle) PETER.

CHAP. I.

1. PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied.

1. *Peter* an Apostle (not called the Universal Bishop or Head or Governour of the Church,) to the dispersed *Jews* through *Pontus*, &c. chosen by grace, out of that unbelieving forlorn Nation, according to Gods foreknowledge and unsearchable Counsel, to Sanctification by the Holy Ghost, and to Obedience, and to a State of Reconciliation and Justification, by the Merit of the Blood of Christ applied; Grace and Peace multiplied to you, is my Prayer and Benediction.

3. Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

3. Blessed be God the Father of our Lord Jesus Christ, who out of his abundant mercy, for the manifestation and Glory of it, hath regenerated us to a living hope, even a hope of Glorious Life, procured, notified and secured to us, by the Resurrection of Christ from the dead.

4. To an inheritance inccorruptible, and undefiled, & that fadeth not away, reserved in heaven for you: 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

4. 5. Not to such a corruptible, defiled, fading Inheritance, as Earth is to its lovers, but to an Inheritance incorruptible, undefiled and holy, never fading, reserved by the Divine Love and Decree, and by the Possession, Intercession and Promise of Christ, for you who are true Believers, and are kept by the power of God through that Faith, which he hath given you, and you keep and exercise to Salvation, which ere long will be glorious revealed to your sight and possession, the last time being not far off.

Note, It is revealed already in the Gospel, and will be fully revealed to separated Souls: But the full glorious revelation is when the whole Church is consummated.

6. Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavines through manifold temptations:

6. In the belief and hope of this glorious Inheritance, you now live in great joy, though for a little time, when God seeth it needful for your good, he let out upon you those trying sufferings which are heavy and grievous to the flesh.

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the appearing of Jesus Christ.

7. For as your Faith is a preciouser thing than gold, and refined gold is the most precious gold; so tryed Faith, is the most precious Faith, and the tryal of it a greater work than the trying and refining of gold by fire; that so it may be found at the coming of Christ, a qualification meet for your own praise, honour and glory, and in you also unto Christ's.

8. Whom having not seen, ye love, in whom though now ye see *him* not, yet believing, ye rejoyce with joy unspeakable, and full of glory:

8. Whom though you never saw in the flesh, as we did that followed him, yet you truly love and honour: And though now you see him not in his glory, nor his coming, yet your effectual Faith doth so far serve instead of seeing him, that you rejoyce by it with unspeakable triumphant joy, in hope of that which you shall see.

9. Receiving the end of your faith, even the salvation of your souls:

9. And shall shortly receive that great Salvation, for which you have believed.

10. Of which salvation the prophets have enquired, and searched diligently, who propheſied of the grace *that should come* unto you. 11. Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.

10, 11. Of this great Salvation and Kingdom of Christ Incarnate,

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Incarnate, which is dated from his Reſurrection, and perfected at his next coming, many Prophets foretold in their manner and degree; and they enquired, and diligently ſearched, more explicitely to have known it, and the time when it ſhould be, when the Spirit in them foretold that the Meſſiah muſt ſuffer, and in general, that glorious things ſhould follow.

12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven, which things the angels deſire to look into.

12. And it was revealed to them, that it was not to come to paſs in their days, and that it was not they, but we that ſhould ſee the Meſſiah, and his ſpecial Kingdom, and the things, which ſince his Reſurrection, are now preached to you by us his Miniſters, with the Seal of the Holy Spirit ſent down in a ſpecial abundance from Heaven, to be the Witneſs of Chriſt, and the Sanctifier of Souls; a myſtery ſo great, and of ſo excellent importance, that the Angels think it worthy their ſearch.

13. Wherefore gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt.

13. Wherefore, as runners gird their cloaths to them, that they trouble them not; do you fortifie your minds with holy Reſolution, and ſoberly watch, and keep up your Hope until the end; for that glorious effect of Redemption and Grace, which you ſhall ſee and enjoy at the day of Chriſt's glorious appearing, which will anſwer all your Hopes.

14. As obedient children, not faſhioning your ſelves according to the former luſts, in your ignorance:

14. And as obedient Children of God, to whom you are reconciled, no more living as you did in the time of your ignorance, in fleſhly luſts, and worldly vice.

15. But as he which hath called you is holy, ſo be ye holy in all manner of converſation; 16. Becauſe it is written, Be ye holy, for I am holy.

15, 16. And, as Children muſt be like their Father, and they muſt pleaſe God, who will be ſerved by him; therefore, as he that hath called you is a holy God and Saviour, be ye a holy People; for ſo God requireth; *Be holy, for I am holy.*

17. And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſſe the time of your ſojourning here in fear:

17. And if you call God your Father, and call on him, who, without reſpect of perſons, for any worldly difference, judgeth all men according to their works, let the thoughts of his Holineſs and future Judgment, cauſe you to paſs the time that you as Sojourners, wait for Chriſt's coming, in holy, cautelous, obedient fear.

18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation *received* by tradition from your fathers; 19. But with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.

18, 19. For the preciouſneſs of the price which redeemed us, tells us the great worth of our Salvation from ſin and miſery, which was not with ſilver and gold, or any corruptible price, but it was with the precious blood of Chriſt, the ſpotleſs Lamb of God, that ye were redeemed from the vain Ceremonies and Traditions which you were bred up in, and from your ſinful converſation.

20. Who verily was fore ordained before the foundation of the world, but was manifeſt in theſe laſt times for you; 21. Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

20, 21. Whom God had fore-ordained to this bleſſed Office before the foundation of the World; but (though oft propheſied of) was not incarnate and manifeſt in the fleſh, till theſe laſt times, even for you that live ſince his coming, who are not by him drawn, as we are falſly accuſed, from the true and only God, but by him are taught the true knowledge of God, and to believe that God to be God indeed, wiſe, good and almighty, who raiſed Chriſt from the dead, and gave him glory; and ſo that your Faith and Hope might be ultimately in God alone, by Chriſt's Mediation.

22. Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren: ſee that ye love one another with a pure heart fervently,

22. And as you have purified your Souls from former Errour and Sin, by obeying the Goſpel, by the work of God's Spirit, unto unfeigned love of Chriſtian Brethren, be ſure to keep up that Love, and with a pure heart, and deep affection, to love each other.

23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

23. Seeing you are not only Brethren by corruptible generation and relation, but of incorruptible ſeed, by the Word of God, who liveth and abideth for ever, and ſo muſt your incorruptible love to each other, which is part of your incorruptible nature.

24. For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs: the graſs withereth, and the flower thereof falleth away: 25. But the word of the Lord endureth for ever. And this is the word which

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which by the gospel is preached unto you.

24, 25. For all flesh, and all its glory, is a fading, dying thing, like the grass and flower: But God's Word is everlasting Truth, as Christ the Author is, and is our Guide to an Everlasting Life: And this true Word is it which we preach to you by the Gospel, and bespeaketh endless constancy in your holy love and obedience.

CHAP. II.

1. WHerefore laying aside all malice, and all guile, and hyprocrisies, and envies, and all evil-speakings, 2. As new born babes desire the sincere milk of the word, that ye may grow thereby:

1, 2. Lay aside therefore, and renounce all naughtiness, and all deceit, and hypocrisy, or counterfeiting, and all envy, and all speaking evil of others. And as new born babes, desire, and seek, and drink in the rational Milk, (or intellectual,) without fraud and mixture, that you may grow up to Salvation by it; which the mixture of heresie, or hyprocrisie would vitiate, and invectives against others would but turn it against your selves

3. If so be ye have tasted that the Lord is gracious. 4. To whom coming, *as* unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5. Ye also as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

3, 4. 5. And if you are Christians indeed, and have had a Spiritual relish of the love of God in Christ, you must suppose his Church to be like an House, in which every stone is a living man, and Christ is the chief Foundation stone, as the Lord of Life, on whom all the building is erected; rejected indeed by the Jewish and Heathen Rulers, but chosen of God to this blessed Office, and more Precious than any Pearl; and so coming to him the Foundation as so many living stones your selves, you being cemented to him, and to one another, are made one Spiritual House of God; yea as a Temple, in which you are all Priests, to offer Daily Sacrifice to God; which he will accept through the Intercession of the great High Priest Jesus Christ: For your Prayer and Praise may be thus accepted: (Think thus of Gods House, and you may be for sweeping and repairing it, but you will never be for dividing, dismembring or separating from it.)

6. Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

6. This the Scripture foretold, saying, I lay in Sion, &c. That is, I set over the Church a Saviour and a King, on whom the Church shall be founded: And none shall be put to shame, by the frustration of their Faith, Hope and Obedience, who put their trust in him.

7. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

7 8. To you who believe, as he is esteemed precious, so will he be in the riches of his grace to you: But to them that obey not the Gospel, but are unbelieving rejecters of him, he whom the builders, the Jewish *Rulers*, did refuse, is made the foundation of the Church, and they shall feel his Kingly Power; He is that Stone on which they stumble and fall, and that Rock on which the Adversaries dash themselves in pieces, even they that unbelievingly reject, and quarrel against the Gospel, and disobey it: To which destruction (not to their sin) the righteous God appointed them.

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light:

9. But as the Israelites were, by their proper Covenant of peculiarity, separated to God from the rest of the World, and called a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, especially as typifying the Christian Church; so are you more eminently a chosen Seed of Christ by his Spirit, a dignified Kingdom of Priests, who are all designed to reign with Christ; and all may have access to God, a *Nation* or sort of men sanctified by dedication to God; though all the World be his, you are his peculiarly, and have the Covenant and Priviledges of Peculiarity, having greater mercies than the rest of the World, that as Priests, you may stand daily before God, and celebrate his praises, who hath called you out of the darkness of ignorance, and unbelief, and wickedness, into that marvellous Light, by which you know him the Father of Lights.

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

10. Who were under the *Roman* Captivity, and scattered over the Earth, and alienated from God by unbelief, but now are made Christ's Free-men, and Fellow-Citizens with the Saints, and have obtained that mercy, which unbelievers do reject.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

11. But you are yet Strangers and Sojourners in the Countreys where you are scattered, and indeed on Earth; therefore I earnestly beseech you to abstain from that fleshly pleasure and life, which are usually the fruit of wealth and prosperity in the World, and are warring Enemies,

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Enemies against the holy Inclinations, Motions and Works of the Holy Spirit.

12. Having your conversation honest a-mong the Gentiles, that whereas they speak against you as evil-doers, they may by *your* good works which they shall behold, glorifie God in the day of visitation.

12. And let your conversation, among the Heathens, be so just, and decent, and exemplary, that they that now speak against you, as if you were a sort of bad, deluded, contemptible men through prejudice and malicious fame, may by your excelling all others in good works, rejoyce, and give glory to God when he shall visit you with deliverance from your oppressors, and shall exalt you.

13. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supream, 14. Or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

13, 14. Be subject to every Civil, Humane Ruler, thô Heathen, whether it be to *Cæsar* as supream, or those subordinate Rulers, who are sent by him for that which is truly the Office of Magistrates, to which God impowereth them, which is, to be punishers of evil doers, and praisers or encouragers of them that do well.

15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

15. Your peace and safety is not to be look't for by resisting and conquering the Powers that are over you, but by due subjection and patience while you obey God, to silence those ignorant, foolish men, who falsly reproach you as a turbulent and unruly sort of People, for differing from them in Religion, and obeying God before men.

16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

16. You are indeed Christ's Free-men, delivered from true servitude to Sin and Satan; but you are God's Servants, and must obey him, in using your Christian Liberty to his glory, in your appointed way of duty; and not as a covering for any evil.

17. Honour all men. Love the brotherhood. Fear God. Honour the King.

17. In short; Give all men their due respect: Love all Christians, especially Christian Societies or Churches, with a special love: Fear God above all, with reverent obedience; and under him give that eminent honour to Kings and Rulers, which is their due.

18. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

18. Christian Servants must be subject to their Masters, whether Christian or Heathen, with due respect and reverence, even to those that are froward, and wrathful, and abuse them, and not only to the good and gentle.

Note; That this binds not free Servants to continue with such Masters, when they may have better; but only Slaves, that may not change, and also voluntary Servants, till their time of Service be at an end.

19. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. 20. For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? but, if when you do well and suffer for it, ye take it patiently, this is acceptable with God.

19. For this God accepteth as a rewardable act of Obedience, when in conscience of God's commanding patience, you indure wrongful suffering. 20. Can you think it a rewardable thing, as of any special worth, to take it patiently when you are beaten for your faults? *&c.*

Note; What then shall we think of those Servants, even the religious sort, that can neither bear stroaks nor words when they deserve them, but will repine, and swell with passion, if they be but reproved for their faults, yea, for their sins against God, and will not humbly confess them?

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

21. For your very Calling of Christianity bindeth you to this obedient Patience, in imitation of Christ, who in his suffering for us, became our Example, whom we must follow.

22. Who did no sin, neither was guile found in his mouth. 23. Who when he was reviled, reviled not again, when he suffered, he threatned not, but committed *himself* to him that judgeth righteously.

22, 23. Who never did ill, in word or deed; and yet being scorned and reviled, he returned not to them the like, nor gave them one ill word for another; nor threatned revenge when he suffered by them, but prayed for the pardonable, and committed all to God the righteous Judge.

24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed.

24. And never think much to imitate the Patience of your Lord, considering what he did therein for us: For it was the punishment of our sins, which, as a Sacrifice, he bare in his suffering body on the Cross, that we being dead *to sin*, as he died *for sin*, might live to righteousness, as he revived and rose: And he that healed you by his own stripes, will not let you be finally losers by any stripes which you endure in obedience to him.

25. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

25. For in your state of ignorance and unbelief, you were like wandring, lost Sheep, but now you are converted, and come home to the true Shepherd and Bishop of your Souls, who keepeth you, and will feed & save you.

CHAP.

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CHAP. III.

1. LIkewiſe, ye wives, be in ſubjection to your own husbands, that if any obey not the word, they alſo may without the word be won by the converſation of the wives:

1. And though Wives be not Servants, yet a loving ſubjection and obedience to their Husbands is their duty; ſo that if their Husbands be unbelievers, and are not converted by Miniſters preaching, yet the converſation of their Wives may be ſuch as may convince them of the goodneſs of Religion, and may win them to a liking of the Word, till by it they are fully converted.

Note; This winning converſation of Wives, is, their excelling all other ſorts of Women in love, prudence, meekneſs, patience, humility, diligence in educating Children, in holineſs, *&c.*

2. While they behold your chaſt converſation *coupled* with fear.

2. While they ſee your pure and chaſt converſation, joyned with the true fear of God (or reverence to them.)

3. Whoſe adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, and of putting on of apparel:

3. And do not inordinately mind that ſort of adorning, which conſiſteth in following the faſhions of proud, vain or laſcivious perſons, ſuch as plaiting or knotting the Hair, and wearing Ornaments of Gold, to make you ſeem rich, or extraordinarily comely; and coſtlineſs, neatneſs or curioſity of Apparel.

Note; That the thing forbidden, is the ſignifying of a vain, proud, procacious, tempting mind, and the imitation of ſuch vain perſons: And that the Rule to be obſerved in Apparel by the rich, is to chuſe, 1. That which is beſt for bodily health, as warm and ſuitable. 2. Leaſt hindering, and moſt uſeful for labour and buſineſs. 3. Decent, without curioſity, or too much coſtlineſs. 4. Not ſcandalous, either imitating thoſe above our rank, or humorouſly and ſordidly ſingular, but imiting the graveſt of our own age and rank. 5. But the command of a Huſband, though he ſhould be miſtaken, may oblige a Wife or Child to ſomewhat differing from their own inclination or judgment. 6. And young perſons deſiring Marriage, may go further in adorning than graver Women, ſo they deceive none thereby.

4. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

4. But labour to excel in that which is the trueſt and precioueſt ornament, which is the New Creature, of a right frame of heart, which is not like beauty, or apparel, or gold, a corruptible thing; and ſpecially a humble, meek and quiet ſpirit, void of pride, and paſſion, and of an unquiet mind, that troubleth it ſelf, and thoſe that are about ſuch; that is hardly pleaſed, nor can live pleaſingly to others, but keep themſelves, and their Families, in diſcontent, and uncomfortable trouble. God is the Judge of our amiableneſs, whom you muſt ſpecially pleaſe: And he highly valueth this meek and quiet ſpirit.

5. For after this manner in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own husbands.

5. This was the chief adorning of thoſe holy Women, whoſe praiſes you read of in the Scripture, who truſted in God, being in reverent and loving ſubjection to their Huſbands.

6. Even as Sara obeyed Abraham, calling him lord, whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

6. And thus *Sarah*, the believing Wife of *Abraham*, the Father of the Faithful, obeyed and reverenced her Huſband, and ſpake of him as her ſuperiour; and you will be the Daughters and Succeſſors of her Faith and Bleſſing, as long as you do well, and are obedient to God and your Huſbands, and give not way to thoſe vexatious, cauſeleſs fears, which your Sex is much liable to, and which ſignifie too little truſt in God, eſpecially when they would fright you from your duty.

7. Likewiſe ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.

7. And you, Huſbands, muſt dwell with them, as beſeemeth thoſe that ſhould teach and guide them, and therefore ſhould excel them in knowledge, and help to edifie them; and becauſe their parts are ſuppoſed to be lower than yours, do not contemn them for it, but contribute your Authority and Wiſdom to maintain their honour, and keep them from being contemned by Children or Servants; as being ſo nearly united, that you ſhould live together as joynt Heirs of all the mercies of God, for this life, and a better; that ſo, in this concord, you may daily pray together, as with one mind and mouth, and that diſcord and diſcontent unfit you not for ſuch united prayers.

8. Finally, *be ye* all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous: 9. Not rendering evil for evil, or railing for railing: but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

8. Yea, let all Chriſtians be of one mind, and live in concord, not exagitating, but compaſſionating, each others infirmities and ſufferings, loving as Chriſtian Brethren ought; pitiful to thoſe that need you, and humble and courteous to all; not hurting thoſe that hurt you, nor

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nor railing at those that rail at you, as if you might lawfully revenge evil with evil; but contrarily, bless those, and give them good words, who give you evil ones: For Christ by his Word, Example and Mercys, hath called and obliged you to this, that you may be blest of God.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.
11. Let him eschew evil and do good, let him seek peace, and ensue it.

10, 11. For as it is said, *Psal.* 34. *He that will love life,* &c. Seeing you love life, and would live in peace and quietness, the likeliest means to attain this, is 1. To keep your Tongues from speaking evil of any man, and from all other evil; 2. And from falshood, deceit and dissimulation, (for it is mens own unbridled Tongues which bring most of their troubles on them, and false words that hide faults, at last detected, expose men more.) 3. Avoid all real evil, and then your Righteousness will appear through the Veil of malicious slanders, and falshood will be detected, and not long hide your Innocency. 4. And do all the good you can to all men, as well as your immediate Duty to God: And Nature having a love to such as do us good, and a reverence of God, such good works, and well doing, will powerfully justifie you in the Consciences of most men. 5. And stand not contentiously on your right, but whatever men are or do, seek peace with all; and be not soon weary, but follow after it still in hope.

12. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

12. And this is not meer policy to please men, but whatever they be, it is God that your lives and peace depend on; and he that commandeth this, is pleased with it; and his Eyes watch over you for good, to save you from unreasonable men, and he heareth their prayers in all distress; while evil speakers and doers, God himself is more against, than men.

13. And who is he that will harm you, if ye be followers of that which is good?

13. If your Zeal in Religion be a Zeal of *good works*, to set your selves earnestly, as to obey God, so to do good to all men; he must be a very impious and diabolical man, that will for this sett against you: It is the likeliest way to your quietness.

14. But and if ye suffer for righteousness sake, happy *are ye*, and be not afraid of their terrour, neither be troubled:

14. But I confess such blinded, unreasonable, malignant Slaves and Executioners Satan hath, that will persecute you, even for Righteousness sake: But this is the way to, and prognostick of your reward and happiness: And therefore let not mens threats, rage, or cruelty, terrifie or trouble you, seeing you shall be unspeakably gainers by it.

15. But sanctifie the Lord God in your hearts, and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

15. But let God always be in your hearts with the highest respect, obedience and honour, and be still furnished with those Reasons of your Faith and Hope, that you may be ready to profess them, and to give a good account of them to any that demandeth it; and this with meekness and due reverence to Superiors, and not with passionate upbraiding them, or with disdain.

16. Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

16. Keeping your Consciences clear from guilt, that they may justifie you when men accuse you; and whereas men slander you as bad men, and seditious and unpeaceable, your good conversation, according to Christ's Law and Example, may shame their false accusations, (a better defence than bare words, and disputing with them.)

17. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing.

17. For if God will have you suffer, it's far better that it be for well doing, than for ill doing: Better for you, though worse for your Persecutors: For now the body only suffereth, while the soul is free, which else would suffer far worse than persecution.

18. For Christ also hath once suffered for sins, the just for the unjust: (that he might bring us to God.)

18. For Christ himself had greater sufferings in the body than we; but he suffered not in the conscience of any guilt of his own, but was just, and suffered for the unjust, to reconcile and bring us to God.

18, 19, 20. Being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water.

18, 19, 20. Being put to death indeed as to the flesh, but made alive as to the Spirit, (or by the Spirit;) in which (or *by which*) he went and preached to the Spirits in Prison, which heretofore, in the days of *Noah*, were refractory, and hardned in sin and disobedience, while the long-suffering of God endured them, and waited for their Repentance, while the Ark was making and preparing, and *Noah* preaching to them; yet so impenitent were they to the last, that only eight were saved by the Ark.

Note; It's no wonder that Expositors of this Text differ: Some think that by [*the Spirit*] should rather be [*in the Spirit*] or [*as to it*] put in direct distinction from the

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Body; and that it's an Argument for the immortality of the Soul, by [*quickened*] being meant only that his *Soul* was alive, while his Body was dead; and that in that Soul he went then and preach't to imprisoned sinners, that were drowned in the Flood; say some, to shew them his Triumph, and what Salvation they lost; and say they, This is it that is called his Descending to Hell; say others, to offer them mercy once again; say others, to bring some penitents from their long imprisonment: But others think, that [*by Spirit*] is meant the Power of God, or the Divine Nature of Christ, or the Holy Ghost, (not Christ's Soul again entring into his Body;) and that the preaching meant, was by Christ's Spirit in *Noah* before the Flood, and not after his Death. To name other Expositions, or the Reasons given for each, would but perplex the Reader, unless I were able so clearly to assert one of the Expositions, as to confute all the rest. They that think Christ's Soul and Godhead preacht to Spirits while his Body lay in the Grave, suppose that these Spirits knew it whom it concerned: But if it had been necessary for us to know not only Christ's preaching to our selves, but to them, he would surely have more clearly told it us.

21. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

21. And that Salvation from the Deluge by the Ark, prefigureth our Salvation in the Church from God's wrath by Baptism, and that through the power of Christ's Resurrection, to which we begin our Conformity, when we are raised to Holiness by his Spirit, as we rise out of the Water in Baptism: But by *Baptism* I mean not that the outward act of washing the Body serveth to this Salvation; nor must you think that God laveth it on any outward Ceremony, save as it is the exercise of our Obedience and Faith: But it is the faithful answer to God of a resolved Soul in the Covenant of Baptism, who when asked, doth profess and promise to believe in, and give up it self, to God the Father, Son and Holy Ghost, and to *Renounce* the World, the Flesh and the Devil. Baptism is but the celebration of this saving Covenant; and it is covenanting sincerely that is the Condition of Salvation, and Washing is but the sign.

22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

22. And well may I say, that Christ's Resurrection saveth sincere baptized Covenanters, as God by the Ark did *Noah*, &c. when Christ thus risen, is gone into Heaven, advanced to the highest Authority and Honour, all Angels, and all Authorities and Powers in Heaven or Earth, being made subject, as his Enemies to their woe, and his Servants to their joy, shall shortly find; so that he is fully able to give and do for us whatever he hath promised, and we need.

CHAP. IV.

1. FOrasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin: 2. That he no longer should live the rest of *his* time in the flesh, to the lusts of men, but to the will of God,

1, 2. Let then the sufferings of Christ have their due effect on you, in conforming you to his death, that you may, as crucified or dead men, give over sinning, being as dead to fleshly lusts; that ye no longer live the rest of your time in the flesh, according to the lusts of your selves, or any tempting men, but wholly live to the will of God, as your Rule and End.

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries:

3. Alas, we did too long live according to Heathen Sensuality (and that time cannot be called back) even in lasciviousness and lusts, (either fornication or immodesties that tend thereto) and in excess of wine or strong drinks, in revellings, and banquettings, or unnecessary feastings, to gratific fleshly appetite and lusts, and in the bacchanals and jovialties of their Idolatry.

4. Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

4. And though it is monstrous & against humanity, that reasonable men should thus live like brutes, yet they stand and wonder at you, as if you were the monsters, or strange people, because you will not be as bad and mad as they, and run with them brutishly against God, and Faith, and Reason, into this sensual excess of sports, lust and riot.

5. Who shall give account to him that is ready to judge the quick and the dead.

5. But the time is near when, for all this, they must come to Judgment, and a sad account they must shortly give to the Righteous Judge of all the World.

6. For, for this cause, was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

6. But wonder not at their obloquy, nor imitate them; but look to the Example of the Martyrs, and those that are dead in Christ, who received and obeyed the Gospel preacht to them, that while they were judged and persecured in the flesh according to the rage of men, they might live in the Spirit unto God, and obtain his glory through all such suffering.

7. But the end of all things is at hand: be

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be ye therefore sober, and watch unto prayer.

7. But the time of their foolish rage, and of your patient suffering, will be but short: The end of all earthly things is near; therefore let soberness be to you instead of lusts, and revelling, and fleshly pleasure; and by watching and prayer, seek and wait for grace and glory.

8. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins.

8. And above all things, be sure that you have, and carefully preserve and exercise (not only peace and mutual forbearance, but,) a special love, yea fervent love to one another, even to all Christians, and specially in your Societies and Relations: For as love covereth, and not aggravateth faults towards one another; so God who hath said [*Blessed are the merciful, for they shall obtain mercy*; and *if ye forgive, you shall be forgiven*] will cover and forgive the many sins of sincere, loving Christians.

Note 1. The two Extreams that in all Ages have torn the Church, should have regarded these words of *Peter*.

1. The Papal Church-tearers, that persecute all that consent not to their Canons, Forms and Shadows, should have remembred [*above all things*] (even above your pretended plea for Obedience to you, and Decency and Order,) *have fervent Love:* 2. And the passive Separatists, that can find *faults* enough in the Orders, and Forms, and Ceremonies of Churches, to separate from the Communion of almost all on Earth, should have deeplier received such Texts as this [*above all your superstitious pretences to more purity of Churches, and better Discipline, have fervent Charity.*] 3. It is but partiality and jealousie of the Cause of Justification against the Papists, which maketh some excellent Expositors distort this Text, so as to exclude from its sense, God's covering of our sins; because they consider not aright, 1. That Pardon, as continued and as renewed for daily renewed sins, hath more for the condition of it required in us, than the first Pardon and begun Justification hath: The first act of sound Faith serveth for the beginning, but the continuance of it, with its necessary fruits, is necessary to the continuance and renewing of Pardon. 2. That the *Faith* which is required to Justification and Pardon, is giving up our selves to God the Father, Son, and Holy Ghost, in the Baptismal Covenant: That is, our Christianity, which is not put in opposition to that Love or Repentance, which is still implied as part of the same Covenant Consent, or its necessary fruit, but to the Works of the Law of *Moses*, or of Works, or any that are set in competition with Christ, and Free Grace.

If prejudice hindred not men, the reading of the Angel's words to *Cornelius*, and of Christ's [*forgive, and ye shall be forgiven*] and the Parable of the pardoned Debtor cast into Prison for not pardoning his Fellow-servant, with *Jam.* 2. and *Matth.* 25. would end all this controversie.

9. Use hospitality one to another without grudging. 10. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

9, 10. As God hath given more or less of Riches or any of his gifts to any one, let him proportionably use them by free communication to them that need, remembring that all you have is freely given you of God, and that you are but his Stewards, and receive it not for provision for your pride, or fleshly lusts, but for your Master's use, of which you must give an account.

11. If any man speak, *let him speak* as the oracles of God: if any man minister, let him do *it* as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

11. Let your discourse be holy, grave and true, specially when you speak of Divine things: Let your contribution and bounty to all good uses, be proportioned to the estate and ability which God giveth you, that God may be glorified in all you do, by the exercise of your Faith in Christ, *&c.*

12. Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you.

12. *Note* 1. Persecutions are for the tryal of our Sincerity and Strength; and therefore our use of them is, to come out approved and refined. 2. No Christians should count them strange, because Christ taught us to expect them, and calls us to count our cost, and forsake all. And counting them strange, sheweth that we came not to Christ on his terms of taking up the Cross, and self-denyal, as we ought.

13. But rejoice, in as much as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

13. But instead of dejection, let it be your joy, that ye are now partakers of Christ's sufferings, that you are conformed therein to him, and suffer for him, that so you may have assurance that you shall be glorified with him; and meet him with exceeding joy at his great appearing.

14. If ye be reproached for the Name of Christ, happy *are ye*, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

14. Your patient suffering reproach for Christ, is a part and prognostick of your happiness: And should they that believe this, be impatient of their own good? For the spirit of God, which is your glory, and glorifieth him, and proveth his Love to you, is it that fortifieth you: And as he is dishonoured by their reproaches, for which they will suffer; so he is glorified by your fortitude and fidelity, for which you shall be fully rewarded.

15. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busie-body in other mens matters.

15. But sin is worse, and more shameful than suffering;

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and therefore be sure that you avoid guilt, and that none of you suffer, 1. As a murtherer, or hurter of others; 2. Or as a thief, or defrauder of any; 3. Or for any evil deed; 4. Nor for playing the Bishop in other mens Charges, or medling with other mens matters busily without a just call.

16. Yet if any *man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

16. But if any suffer patiently for Christ, or for well doing, take it not for a shame, but for an honour, and so behave your selves in it, as to honour God who honoureth you.

17. For the time is *come*, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

17. As it is said, *Ezek.* 43. 4, 5. So now God, being entring on a course of Judgment, will begin with the correction and trying of his Children, in which the Infidels will by execution increase their guilt: And our sufferings now are a dreadful prognostick of theirs that follow in the end.

Note; How little cause wicked men have to be glad of the Churches sufferings, when it prognosticateth a far more heavy Judgment on themselves!

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

18. And if the righteous be saved (though certainly, yet) by so much labour, cost and suffering in this life, O how will ungodly sinners stand in Judgment before a just condemning Judge!

19. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creatour.

19. Therefore let us see that, if we suffer, it be for matter and manner according to God's will, and let our duty and well-doing be our care; and so let us wholly commit our Souls to the keeping and Love of our faithful Creator, and quietly trust him to preserve and save them.

CHAP. V.

1. THe elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. 2. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

1, 2. The elder and wiser sort being usually made Pastors of the Churches, I, who am an Elder in Age and Apostleship, and a Witness of Christ's Sufferings, and, on the Mount, had a glimpse of the Glory which shall be fully revealed and communi ated, and have my right to it, and part in its fore-taste, do exhort and beseech them faithfully to over-see, and feed, and take care of, all the Flock which is among you; taking the Over-sight, or Episcopacy, of it, not as a burthen unwillingly, but willingly; not for filthy Lucre, because the Pastors have double Honour and Maintenance, but out of love to Christ and the Church, with a ready chearfulness to undergo all the trouble and danger of it.

Note, 1. The Office of true Bishops is to [*feed and guide the Flock that is among them.*] What are they then, that have the name and title of being sole Bishops over a thousand, or many hundred or score, of Flocks, which are so far from being *among them*, or being fed by them, that the hundredth person never heard them teach, or saw their faces?

2. Though most Expositors apply μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως, not by *constraint*, but *willingly*, to the Bishop's willingness of his work, yet Dr. *Hammond* applieth it to the Bishop's manner of guiding the Flock, as not *constraining* them by *force*, nor *using violence in an active sense*. And whether these words prove it or not, other Scriptures, and the nature of the Case, prove that Bishops have no power of Corporal Force, but of ruling by God's Word, and that none but Volunteers are capable of Church-privileges and Communion, and Pastoral Conduct.

3. They that seek and take a Bishoprick for filthy Lucre of the Benefice, Wealth and Worldly Honour, are Intruders that come not in Christ's way: And they that also cast out the use of the Keys from the particular Churches among them, and instead of it, rule secularly, by destructive force, and prophane the power of the Keys, by committing them to uncapable Lay-men, to be used, *suo modo*, contrary to their nature and end, yea, against men for obeying God; do take God's Name and their sacred Titles in vain, for which God will not hold them guiltless.

3. Neither as being lords over *God's* heritage: but being ensamples to the flock.

3. Nor, as if they were Lords of the Church, to domineer over the people of God, and rule them by the Sword or outward Force, or command them by Laws or Impositions of their own, besides the *Ordering* of Christ's own Ordinances in subservient Circumstances, for the Churches Edification, nor to extort from them a large Maintenance: But as becoming Ensamples to the Flock, of all the Humility, Self-denyal, Love and Patience, and all other Vertues which they preach.

Note; How can Men be such visible Examples to many hundred Flocks that never knew them?

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

4. And though you have no reward from men, when Christ,

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Chriſt, the Redeemer, and Owner, and chief Ruler, Lover and Defender of his Church, ſhall come to Judgment, you ſhall receive from him your full reward, even a never fading Crown of Glory.

5. Likewiſe ye younger, ſubmit your ſelves unto the Elder: yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

5. And as Juniors are uſually fitteſt to be ſubject, you that are young, and Inferiors, ſubmit your ſelves to the Teaching and Guidance of the Elder, eſpecially the Paſtors: Yea, let all Chriſtians be as teachable, and willing to learn, and to pleaſe the righteous Wills of one another, as if they were your Rulers, and you their Subjects; not inſiſting too much on your Self-will, and Self-intereſt, or Liberty. And let Humility, which will cauſe this Condeſcenſion and Complaiſance, be to you as your very Clothing and Ornaments, inſtead of proud Oſtentation in Garb and Carriage: for God ſets himſelf againſt proud men, to bring them down; but the humble he doth countenance and exalt.

6. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time: 7. Caſting all your care upon him, for he careth for you.

6, 7. Seeing then that God's Judgments are abroad in the Earth, and it is the Almighty God in whoſe hand we and all things are, humble your ſelves under his hand, that he may exalt you in his appointed time: and wholly truſt him with all your Concerns, and caſt away all diſtruſtful Care, for his Love and Providence will be your full Security.

8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lyon, walketh about, ſeeking whom he may devour.

8. Be ſober, and not entangled with Baits of fleſhly Pleaſure; and be not careleſs, but as always watching: for the Devil, who pleadeth againſt you as your Accuſer, is unwearied in ravenous, murderous Rage, ſeeking night and day to deceive you with his Temptations, and deſtroy you.

9. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

9. Be ſtedfaſt therefore in the Faith, from which, Satan, by Temptations, would diſcourage you; and reſiſt his ill Suggeſtions, occaſioned by your Sufferings remembring that it is not your caſe alone, but others alſo ſuffer with you: Yea, all that will live Godly in Chriſt, ſhall ſuffer Perſecution.

10. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. 11. To him be glory and dominion for ever and ever. Amen.

10, 11. But the God of all Grace, who hath already effectually called us into that ſtate of Grace, in which we have right and comfortable hope of attaining his eternal Glory by the Redemption and Interceſſion of Chriſt Jeſus, after you have ſuffered the ſhort time of his Appointment, compaginate and perfect you, and your ſeveral Churches, and ſtabliſh, ſtrengthen and ſettle you more firmly by the ſhaking of theſe Tryals, bleſſed by his Grace. And the Glory and Dominion which are his, be acknowledged in his praiſe for ever. *Amen.*

12. By Sylvanus, a faithful brother unto you, (as I ſuppoſe) I have written briefly, exhorting, and teſtifying, that this is the true grace of God wherein ye ſtand.

12. By *Sylvanus*, a truſty Brother to you, as I reckon, I have written with ſufficient Brevity; the ſcope of all being to exhort you to ſtand faſt, and to teſtifie to you, that this Chriſtian Faith which we have preached, and you profeſs, is that true State or Kingdom of Grace, foretold by the Prophets, and expected by your Fore-fathers, and that there is no other Saviour, or way of Life; and therefore let no Deceivers or Perſecutors ſhake you.

13. The church that is at Babylon, elected together with you, ſaluteth you, and *ſo doth* Marcus my ſon.

13. *Note*; Some by *Babylon*, underſtand *Rome*: But ſeeing forced Senſes are not to be received without cogent Reaſons, I rather take it plainly for *Babylon* in *Aſſyria*, or that in *Egypt*.

14. Greet ye one another with a kiſs of charity: peace be with you all that are in Chriſt Jeſus. Amen.

14. Let the conſtancy of your mutual Chriſtian Love be, on all meet occaſions, expreſſed, by friendly kiſſing of Men with Men, and Women with Women (being now the ordinary expreſſion of it.) Holy Peace (the Summary of Proſperity) be with you all, that are the true Members of Chriſt, the great Peace-maker. *Amen.*

Note, 1. That the thing made a common Chriſtian Duty, is not Kiſſing, which is a mutable ſignification; but it is *Indeared Love expreſt*. 2. But Kiſſing being then the common ſignification of Love, was a duty, where that ſignifying uſe, by cuſtom, was continued as needful. 3. That 'tis doubtleſs, that all ſignificant actions, even in Worſhip, which are mentioned in Scripture, are not of ſtanding duty; nor ſuch forbidden, that are not there mentioned or commanded in particular. For when God commandeth in general, the expreſſions of *Love, Humility, Reverence, Conſent, &c.* he leaveth it to the cuſtom of the Countries, or natural Aptitude of the Action, or the Conſent of many, or the Conduct of Rulers, by what fit Action theſe things ſhall be expreſt: As *Love*, by this Kiſs, or by Embracing, or ſhaking Hands; and *Humility*, by putting off the Hat, bowing, kneeling, *&c.* or *Reverence*, by the ſame actions (even in Worſhip) kneeling, bowing, ſtanding, proſtration, being uncovered,

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red, *&c. Consent*, by holding up the hand, standing up, writing, *&c.* But this is no Warrant for them who will invent many practices, or things, which have no such signifying Aptitude, and put on them a signification of their own devising, and command this to be used, as a Badge and Symbol of Christianity, and federall sign with God and Man, like Christ's own Sacraments, at least in a great part, and then to make the these Test and Condition of Christian Communion, ejecting and silencing all Christ's Ministers, and cutting off all Christians from Church-Communion who dare not use them, lest thereby they break the Law of God.

The Second General Epistle of PETER the Apostle.

CHAP. I.

1. SImon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

1, 2. *Simon Peter, &c.* to all Christians who have obtained the same precious Faith with us, which is founded in the precious price of our Redemption, and advanceth us to the dignity of being Sons of God, through the Righteousness of God, which is manifested in his way of justifying us by the Merits of Christ's perfect Righteousness. Grace and Peace, which are the greatest Blessings that Man is capable of on Earth, be multiplied to you, which must be only through the Knowledge of God, and of Jesus our Lord.

3. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and vertue.

3. As his Divine Power hath, in and by Christ, provided and given us all things necessary to Life present and everlasting, and to Godliness, which is the right use of this Life, and the way to a better: and this through the Knowledge of Christ, who hath called us to future Glory, and present Vertue.

Note; some read it [by *Glory and Vertue*] and expound it [by the Voice from Heaven that called Christ, the *Beloved Son*, and the *vertue* or *power* of signal *Miracles*.]

4. Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

4. By which Calling are given to us exceeding great and precious Promises, even God's Covenant of Grace, sure and sealed, that by these, as his Deed of Gift, or Instrument, conveying to us our Right to Christ, and Grace, and Glory, we may be made partakers of the Divine Nature, not only relatively, as it is in Christ, but also inherently, as it is the Renovation of our own Souls, to a holy Inclination Godward, by the Spirit of Adoption, like the love and likeness of a Child to the Father; being advanced hereby above the sensual corrupt Nature, and escaping the pollutions of fleshly Lusts, which the World is defiled with, and would defile us by.

Note; Though a *Nature* strictly signifie some essential part, or inseparable Inclination, it here signifieth a holy Inclining Habit, called, *A Nature*, by resemblance; it being not the effect of a meer Art or Opinion, but a fixed Complacency, Love and Bent of the Soul towards God, and Holiness, and Heaven.

5. And besides this, giving all diligence, add to your faith, vertue; and to vertue, knowledge; 6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness; 7. And to godliness, brotherly kindness; and to brotherly kindness, charity.

5, 6, 7. And having the Divine Nature, let diligent Exercise reduce it to particular holy Habits. As you are Believers, let your Faith shew it self in holy Strength and Fortitude in all that is your duty; and to that add a daily increase of Knowledge in the things of God; and to that add a careful mortifying all fleshly Lusts, and abstaining from all forbidden Sensuality; and to that add, Patience of Mind under all Wrongs, Crosses and Afflictions; and to that add, a zealous, holy, heavenly Observance of all the duties of the first Table, or of Religion, publick and private; and to that add, a special Love to all Christian Brethren and Friends: And let all grow up to that highest Love to God, and to all men, as he is interessed in them, with an Addictedness to do them all the good you can, which is the top of all our Graces.

8. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

8. If you have these blessed Graces of Sanctification, you will be clearly differenced from formal Hypocrites, whose Faith and Religion is but a barren, unfruitful Speculation; an Art, and not the Divine Nature.

9. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

9. But he that boasteth of his faith, without these vertues, is like a pur-blind man, that can see nothing, but

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but what is just near to him. Could they, with a lively faith, foresee the things to come, it would waken their sluggish Souls to all this: And could they rightly look back to their Baptism, they would remember that they there vertually vowed all this, and were sacramentally washed from their old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

10. Therefore see that ye use your utmost diligence in the things aforesaid, that your Calling and Election may thereby be made *firm*, stablished and sure: For if you do these things, you shall not miscarry, nor come short of Salvation.

Note; It is a frivolous Contention that is raised about this Text; some disputing that it is only meant of *sure Notification* to our Consciences; and some, that it is to make us *meet Objects* of God's *Decretive Election*, and to make an uneffectual Calling turn to a more effectual. By *Election* is oft meant God's actual taking us out of the World, into the Church; and is the same with Calling. The Greek here signifieth, to *make firm*, and not only to *make known*. God's Promise is our Title to Salvation: This Promise maketh Faith the Condition of our first Right; but the Fruits of Faith, the Condition of our continued and final Right to Salvation. Therefore, as there is somewhat on our part necessary to our first Justification, besides God's part; so is there something more on our part necessary to our Right to Salvation, if we survive our Initiation (which Christ describeth, *Mat.* 25.) And the doing of this, making us capable Receivers of God's free Gift, may as properly be said to *make it sure*, as our *Faith to justifie us*: that is, It maketh up our Title to Life, which else would be defective; and so maketh our Calling and actual Election to be confirmed and sufficient on their part, and not frustrate as to their end: And then, being made *firm* and *valid* in it self, it follows that our Title may the easier be known to us.

11. For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

11. And your Baptismal Faith and Covenant proving not ineffectual, these Performances being the Condition of your actual Salvation, your Covenant Title will be compleat, and you shall have sure entrance, and full possession of the Kingdom of Glory.

12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

12. And holy Diligence and Improvement being so necessary to you, I must not be negligent to put you in remembrance, and stir you up to it, though you know it already, and believe it.

Note; We have great need to be diligently stirred up to the remembrance and practice of that which we know already, as well as to know more.

13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. 14. Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

13, 14. *Note*, 1. The Body is but the Soul's Tabernacle. 2. Ministers must never give over pressing known Truths while they live. 3. The knowledge of approaching death must quicken us to diligence.

15. Moreover, I will endeavour, that you may be able, after my decease, to have these things always in remembrance.

15. *Note*; That we must not be careful only for our own life time, but for a Succession and Continuance of Truth and Godliness when we are dead; lest it dye with us. Therefore we write.

16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

16. For our Doctrine of the Glorious Coming and Kingdom of Christ, is not a cunningly devised fable; For we were eye witnesses of a glimpse of that Glory in his Transfiguration, which he foretold us of as a resemblance of his last coming, and his Kingdom.

17. For he received from God the Father honour, and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

17. For he then received in his humane nature, a communicated splendour, and celestial honour and glory, when God from the Heavenly magnificent glory, said, *This is my &c.*

Note, 1. It is the highest honour and perfection of a Creature, to be *Loved* and *Pleasing* to *God*. 2. Gods Testimony of his Son from heaven is our Great obligation to faith and obedience to him.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

18. This voice three of us heard, when we were with him in that mount which was sanctified by this glorious appearance, and may well be called, The holy mount.

19. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts:

19. And we have also in the Old Testament a firm propheric word, many prophets foretelling the Kingdom of Christ: And ye do well to search and take notice of these, as to a Light that was set up by God, for the use of those darker ages, to lead them to the Knowledge of Christ, and so is very useful still, till the clearer preaching

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Preaching of that Gospel come, and the Spirit of Christ, as his agent and witness, possess your hearts.

Note, The word [*more sure*] signifieth not more sure than the Gospel, but [*very sure.*] Or more sure to the *Jews*, than *Peters* bare word of the Transfiguration, and voice, on the mount.

20. Knowing this first, that no prophecy of the scripture is of any private interpretation. 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

20, 21. But this you must first know, that no prophecy of Scripture is to be expounded as speaking only of those persons, whom the speaker first meant, whether himself or others, nor according to the speakers proper private thought: For the prophecy came not in old time, by the Speakers own Wisdom, Knowledge, Invention or will, but holy men of God, were moved by Gods Spirit to speak those words which signified more than they designed, or always meant and understood themselves.

Note, It seemeth strange to me that ἰδίας ἐπιλύσεως [*proper* or *private interpretation*] should be commonly by excellent Expositors misinterpreted, as if it spake of [*proper* or. *private expositors*] and so set men on disputing who must be the publick Expositor; when the words plainly speak of [*proper* or *private sense*, or *objective exposition.*] As when *David* oft speaketh words which are immediately true of *himself*, or of *Solomon*, you must not expound them as meant *properly* of them who were *private persons*, and but *types*: For it was the Holy-Ghost speaking in them, whose sense must be known, who meant *Christ* the publick person as typified by the private, of whom they were first verified: And whether *David* (as in *Psal.* 2. & 22. and such other) meant more than himself, and his Kingdom, or not, the Holy-Ghost meant more. If *Grotius* were in the right that *Isay* meant but *Jeremy* or *Iosiah* in *Isa.* 53. its certain that they were but typicall, and the Holy-Ghost meant Christ. So that the plain sense is, that Scripture prophecy, receiving its full sense, from the Spirit and not from the Speaker, must not in our exposition, be *appropriated narrowly* to those *private men*, by whom or of whom they were proximately meant by the Speaker.

CHAP. II.

1. BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1. But one of your great Tryals will be, as theirs of old, by false Prophets, so by false Teachers, who will rise up among your selves, who will by secret seducing persons, with whom by familiarity they have advantage, bring in Sects, holding damnable Errours, even by plain consequence denying Christ that bought them, while they deny what is essential to his Person and Offices (or teaching that he may be denyed with the Tongue in dangers for self-preservation, because God will have mercy and not sacrifice, as long as the heart doth not deny him.

Note 1. That all Christians have need to be fortified against false Teachers, as well as against persecuting enemies.

2. Christ is called *The Lord that bought them*, not because they falsly profess that he bought them, as some say, but because he purchased and made to them a Deed of gift of Christ, pardon and life, to be theirs on Condition of believing-acceptance. And because they should not perish for want of a sufficient sacrifice for sin.

2. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of.

2. And many that profess Christianity, shall be seduced by them and follow their pernicious waies, by reason of whom, malignant enemies will take Occasion to speak evil of Christianity, and make a reproach of truth and godliness, as if we were all like this scandalous Sect.

3. And through coveteousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.

3. *Note*, 1. That its worldly covetous men, who are most to be suspected to be Traytors to the Church, as *Judas* was against Christ for [*for what will ye give me?*] 2. All their seducing confident harangues, to this end, are but false and feigned words. 3. Their business is to sell Souls to the Devil for their own worldly *Benefice*, *Gain* or *Honour*, as *Judas* did his Master. 4. God is hasting to judge such men with speed, as he did *Judas* when his gain was too hot to hold, and he hanged himself for betraying the innocent.

4. For if God spared not the angels that sinned, but cast them down to hell, *and* delivered them into chains of darkness, to be reserved unto judgment: 5. And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly:

4. 5. *Note*; 1. These Angels were not in a fixed immutable state, but mutable by free will. 2. Their own sin was the cause of their misery. 3. For it they were cast down to hell, that is a state of misery, reserved for more; though they are said to be the Powers of the air, and to rule in the Children of disobedience. 4. There they have their Prince and Kingdom. 5. Pride and Malice against God and man, and wickedness is their quality, warring against Christ and his Kingdom. 6. Tempting men to sin is their imployment. 7. Their way against the Church is by LYING, MALICE and MURDER, in which wicked men are their slaves and instruments. 8. So far as men yield to sin by their temptations, they fall into the fuller power of them, both for further temptations and execution, by Gods permission.

6. And turning the cities of Sodom and Gomorrah

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Gomorrah into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly:

6. And with fire from Heaven deſtroying *Sodom* and *Gomorrah* and the adjacent villages, both men and houſes, that the hiſtory of them, and the ſtinking lake that now poſſeſſeth the place, might be a warning to the ungodly.

7: And delivered juſt Lot, vexed with the filthy converſation of the wicked: 8. (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds.)

7, 8. *Note*, 1. *Lot* is called *Juſt*, from the tenor of his life, though after he fell into very great ſin.

2. Juſt men are grieved at the over-ſpreading wickedneſs of the times and places where they live, ſpecially their filthineſs and their rage againſt the Juſt. 3. God will deliver the Juſt from the Wicked, and from his Judgments on them.

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed:

9. We may well truſt, that God, who as he is juſt and a hater of ſin, and a lover of righteouſneſs, ſo knoweth how to deliver the godly out of temptations, ſo far as that they ſhould not be conquered by them, though they be tryed, and to reſerve the wicked and oppreſſing Enemies to a full vindictive puniſhment at the day of Judgment, though they proſper and triumph now.

10. But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities:

10. *Note*; Dr. *Hammond*, who ſuppoſeth this ſpoken of the Gnoſticks, would ſure think it a heinous aggravation, if Governours themſelves ſhould prove Borborites or Gnoſticks, and walk after the fleſh, in the luſt of uncleanneſs, and ſuppreſs Piety by power. To uſe Dignities for ſin, is worſe than to deſpiſe them, or ſpeak evil of them, for being evil; though this alſo is bad, and muſt be avoided. 2. The Dr. thinks that the Dignities here meant, are Apoſtles; I rather think it is Civil Rulers.

11. Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

11. Whereas the bleſſed Angels, which have more power than Men, when they plead againſt Devils themſelves, do it not by railing accuſation (as the inſtance in *Zechary* ſhews.)

12. But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, *and* ſhall utterly periſh in their own corruption.

12 But theſe are like wild brute Beaſts, whom all men ſeek to deſtroy for their hurtfulneſs, and do ſpeak evil in proud ignorance of Doctrines, Practices and Perſons, which they underſtand not, do ſtir up men againſt themſelves, and ſhall be deſtroyed in their ſin.

13. *And* ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you; 14. Having eyes full of adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children:

13,14. They ſhall be doubly puniſhed for living in unrighteouſneſs, and ſenſual riot in the Light of the Goſpel and Profeſſion of Chriſtianity. You admit ſuch to feaſt with you, even as if they were of your Societies, at Love-feaſts and Sacraments; but they are diſgraceful ſpots and blemiſhes in your Aſſemblies, and a diſhonour to the Chriſtian name: Their unclean hearts have ungoverned eyes, fed with enticing objects of luſt, and let in the impreſſions of filthy pleaſure into their imaginations, deceiving themſelves, and ſporting away their own Souls, while they allure and deceive others. Their imaginations and minds are ſo habited to ſuch filthy vice, that they cannot ceaſe from it, being unſtable, and by the power of ſenſuality cannot obey their own convictions: And where luſt raigneth, covetouſneſs ruleth to maintain it: They are ſuch as God's Word doth pronounce accurſed, whatever they profeſs.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam, *the ſon* of Boſor, who loved the wages of unrighteouſneſs. 16. But was rebuked for his iniquity: the dumb aſs ſpeaking with mans voice, forbad the madneſs of the prophet.

15, 16. Covetouſneſs hath drawn them from the right way of Truth and Godlineſs, and they ſtray in the way of *Balaam*, the Son of *Beor*, whom the Hire that bribed him to do evil, was prevalent with to attempt it: But he that by reaſon of the love of Money and Honour, could not ſee the evil of his own way, was rebuked by a dumb Aſs, whom God made ſpeak, to evince and forbid the madneſs of ſuch a Prophet.

17. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever.

17. Theſe are like Wells that have no Water, having a barren Profeſſion, that will not ſave them: Clouds, that ſeem to be for fruitful Rains, but are only for tempeſtuous Whirlwinds or Hurricanes, dark in themſelves, both now and for ever, as well as troubleſom and hurtful to others.

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18. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in errour.

18. For when they boast of their extraordinary knowledge (of Angels, and other unknown things, as the Hereticks described by *Irenæus*, *Epiphanius*, &c. then did) and withal make fleshly licentiousness to be Christian Liberty, their vain boasting words are but to serve their fleshly lust, alluring by base lasciviousness, some who were quite come off from Heathenish and Jewish Errours.

19. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

19. They tell the simple, that flesh-pleasing and lust is part of their Christian Liberty, and that we are ignorant that know not such things; when under all these promises of Liberty, they are the slaves of lust themselves, being conquered by them, and in bondage to them.

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, *and* overcome; the latter end is worse with them than the beginning.

20. For if after they have been convinced of the Heathen abominations, and filthy practices, and have renounced them in Baptism, and forsaken them, and joyned in the Communion of Saints, by the acknowledgment of Christ, and the Christian Verity, they shall again return to the practising of the same sins, on pretence of Knowledge and Christian Liberty, and so be overcome, their end will be more sinful and miserable, than was their Heathen state of ignorant pollution.

21. For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

21. For their sin and misery had been less, if they had never known the way of Righteousness revealed by the Gospel of Christ, than after they have known it, to forsake the owning or practice of the Commands of holy and righteous living, which they received.

Note; Sins against present or former knowledge in great instances, have dangerous aggravations, as coming from contempt of God, or odious depravation of Judgment after.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

22. But it is with them according to the Proverb, *The Dog*, &c. Their Natures were not renewed by the Holy Ghost, and made Holy or Divine; they were Dogs, though they had disgorg'd their vomit, and Swine, though they were washt: No wonder then if temptation draw them to return to their vomit, and to the mire of filthy sin again.

Note, What sort of men these here described were, is not agreed on by all Expositors: But thus much seemeth clear, 1. That they were professed Christians. 2. That they lived in sensuality and fornication. 3. That they taught that these were lawful, and the use of them was Christian Liberty. 4. That to make this good, they joyned with some Sect-Masters, that boasted of more knowledge than the Apostles and their followers had, (as most Hereticks do.) 5. That yet they did not wholly separate from the Christian Churches, nor the Churches cast out them (as they ought) For they are said *to feast with them, to be spots and blemishes to them.* And *Rev.* 2. & 3. shews that too many Churches had such among them, and did tolerate them; and that whole Societies were in danger of being corrupted by them, and the Churches threatned to be punished for having such Members. 6. Whatever name some put on them, its plain they were those that are called *Nicolaitans* in *Rev.* 2. & 3. Qu. *What if Bishops, Priests and People, should become such debauched, covetous Sensualists, and also set against serious godliness, and seek the reproach of it as Hypocrisie and Fanaticism, and the silencing and excommunicating of the most godly Ministers and People, and so become a Gnostick or Nicolaitan Church? Ans.* Forsake their local Communion, if you can have better; and if you cannot, do not *approve or commit any of their sin*, nor own any uncapable of the Ministry by Heresie, or open enmity to Godliness, but either worship God only in private, or protest against their sin, when you joyn with them only in good.

CHAP. III.

1. THis second epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance: 2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour,

1, 2. This second Epistle, with the former, I write to you, as to those that are pure from the evils which I describe, but have need to be remembred of what you have learned from the Prophets, and been commanded by us the Apostles of Christ.

3. Knowing this first, that there shall come in the last dayes scoffers, walking after their own lusts, 4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

3, 4. And I here first remember you, that, as you have been

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been foretold, in the last days before Christ's coming there shall arise unbelievers, that shall make a mock at the promise of his coming, and thereby harden themselves in a fleshly wicked life, saying, How long shall we stay ere we see Christ come? What's become of the promise of it, which you so long awed men with? It's long since the Fathers, who you say, *Believed in him*, were dead; and none of them are risen again, nor yet see Christ come; the World continueth as it did from the Creation.

5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. 6. Whereby the world that then was, being overflowed with water, perished. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

5, 6, 7. For it must be long of themselves, if men professing Christian Knowledge do not know what a change was once made since the Creation; that God's Word made the Heavens and the Earth, and that this Earth being partly in the Water, and partly out of it, separated from Seas and Clouds; by this Water, the world of men that lived in the days of *Noah*, were drowned. But by the same Will and Word of God, the Heavens and the Earth that are now, are kept from being drowned, being reserved to another sort of ruine, even by Fire, when the time is come, in which God will publickly judge and destroy ungodly men.

Note; It is strange how any Expositor can think that this Text speaketh only of the destruction of *Jerusalem* and the *Gnosticks*, when 1. It is resembled to the drowning of all the World; 2. And it speaketh of the *Heavens and the Earth that are now*, which are more than *Jerusalem*; 3. And it referreth to the promise to *Noah* to drown the World no more; 4. And saith, it is reserved to Fire; 5. And that at the day of Judgment and Perdition of the ungodly, and not of the Jews only.

8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

8. But you must not ignorantly measure God's time by the measures of us men: For one day is with the Eternal God, as a thousand years, and a thousand years as one day: Time is soon gone with us, but to Eternity it is as nothing.

9. The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

9. The delay is not because God is slack as to the performing of his Promises, (as slackness signifieth some culpable omission among men:) But it is because he is long-suffering to us men, not delighting in, or willing any mens destruction as such, but that all should come to Repentance.

Note 1. God's will, as totally distinct from all effects, is only his Essence, and is immutable, and is not denominated his, *Willing This or That*; 2. But his *Will*, which is but the *Effects* of his Essential Will, is manifold, and doth begin, and end, and change. And 3. His Will, as it is but the *Relation* of his Essential Will to these Effects, and an *extrinsick denomination* from them, is also manifold and mutable: And it is in these two last senses that *Peter* saith, that *God is not willing that any should perish, but all come to Repentance*; that is, God hath provided a sufficient Sacrifice for their sin in Christ; he reproveth them from deserved damnation, and patiently endureth them; he offereth Pardon and Salvation to all that will *accept* it, who hear his offer; he giveth all the World undeserved mercy, and obligeth them to repent in hope of more, and bindeth all the World to certain duties as means of their *Recovery* and *Salvation*, and useth none according to the meer terms of the Law of Innocency [*obey perfectly or die.*] His daily mercies lead to Repentance and Hope: He commandeth his Ministers to beseech them to be reconciled and saved: He bringeth Life to their own *wills*, and giveth them abundant reasons and motives to accept it, *&c.* 1. That he doth this *de facto*, no Christian can deny. 2. Therefore he is said to *will their Repentance and Salvation*, 1. As these Effects of his Will are called his Will; 2. Or as his *Will* is named only as related to these Effects. Thus much well considered may end this Controversie.

10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

10. But as men sleep, not knowing when a Thief will come in the night; so shall Christ's coming surprize men unexpected; in which the Heavens, so far as they belong to man, and partake of any of the Curse for our sins, shall pass away with a great and dreadful noise like a storm; and the Elements shall be dissolved with fervent heat; and all this Earth, and all mens works thereon, shall be consumed by this fire.

Note; It is marvellous prepossession that could make any Learned man think, that all these words signifie nothing but the destruction of *Jerusalem*.

11. Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness.

11. *Note*; The true belief of the day of Christ's coming to Judgment, and the dissolution of all this lower World by fire, should convince all Christians, that a holy conversation and godliness should be endeavoured with all possible care and diligence. And those men that think they can be truly godly and holy over much, do not believe seriously such a change and day.

12. Looking for, and hasting unto, the coming of the day of God, wherein the

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heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat.

12. Looking for, and earneſtly deſiring the coming of this day of God, when the lower Heavens and Earth ſhall thus be diſſolved, and the Elements melt with the fervent fiery heat. (The joyful day of our perfect Deliverance and Salvation.)

13. Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

13. But we, according to his Promiſe, look that God ſhould by *theſe diſſolving flames*, refine Heaven and Earth, and having conſumed with them all ſin, and the wicked hence, ſhould make (as he formed this out of the Chaos) a new Heaven, and a new Earth, an Habitation for righteous perſons, where ſin ſhall prevail no more.

Note 1. He that maketh this new Heaven and Earth to ſucceed the deſtruction of *Jeruſalem*, ſurely forgot, 1. That the Heathens for near three hundred years after perſecuted the Chriſtians far more bloodily than the few poor Jews did, or could; and that Church Hiſtory ſaith very little of the Jews Perſecution in compariſon of the Heathens, or of any Martyrs that died by them. And ſure, if it was the time of the Ten Heathen Perſecutions that was the new Heaven and Earth, it's ſtrange. 2. And if it were at three hundred years after Chriſt, that the new Heavens and Earth come, it ſeems, far ſhort of this here promiſed. What was in the days of *Conſtantine*, *Martian* and *Theodoſius*, they in *Peter*'s days muſt never ſee. But the day of Chriſt they were all to ſee.

14. Wherefore (beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.

14. *Note* 1. It is not before death that *Peter* would have them look for this change, whatever it was: He lived not himſelf to ſee *Jeruſalem* deſtroyed, and he and *Paul* died by the Heathen Power, though the Jews accuſed them; and the Jews were more hated than they.

2. Whether the new Heaven and Earth be, as many of the old Fathers thought, a reſtitution of all things to the ſtate they were in before the fall, for which the whole Creation groaneth and travelleth in pain to be delivered; and that either for a thouſand years, or for perpetuity; and who ſhall dwell in the new Earth, and whether Heaven and it ſhall be made ſo like, as that the ſame men ſhall inhabit both? *&c.* Theſe are doubts, which I think, it muſt be the day of performance that muſt reſolve. As alſo whether accordingly there were other Heavens and Earth deſtroyed for ſin before the Creation of this. But Chriſtians care ſhould be to be diligent to be found in a ſtate of ſafety and peace, and without ſpot and blameleſs, and leave unknown things to God; and then whatever this bleſſed change be, we ſhall have our part in it.

15. And account that the long-ſuffering of our Lord is ſalvation, even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you.

15. And think not that God neglecteth you by delays, but that he ſuffereth the wicked World ſo long, that he may gather all his Choſen to Salvation that are yet to be born and called, as *Paul* hath ſhewed, *Rom.* 9.

16. As alſo in all his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

16. *Note* 1. They that refer [*in wh ch*] to [*theſe things*] and not to [*his Epiſtles*] pervert the Text; for it puts [*in which*] as contradiſtinct to [*other Scriptures*] and not to [*other things.*] And it's many other things much more than *theſe*, that were wreſted to deſtruction. And *Peter* himſelf even here ſpeaketh as hard things of this as ever *Paul* did. 2. It pleaſeth God to put *hard things* in the Scripture for our exerciſe. 3. Yet it is mens *ignorant inſtability* that wreſteth ſuch to their deſtruction; for there is as much very plain, as may bring men to Salvation. And if, as to the difficult parts, they will 1. But ſearch as humble Learners. 2. And not take on them to know before they do, but confeſs their ignorance, it may ſtand both with Salvation, and the Churches Peace. 3. And if they muſt by men be inclined to either ſide, let them ſay plainly, I hold not this by Divine Faith, as part of my Religion, but as an *Opinion* on the truſt of Man.

17. Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſs.

17. The ſcope of what I have ſaid is to warn you, that having timely notice of all theſe things, ye moſt diligently take heed, leſt any of theſe ſenſual Profeſſors, or Heretical Backſliders, or Scoffers, deceive you, in wavering, or unbelief, or hereſie, or ſenſuality, to fall from your ſpiritual ſtedfaſtneſs in Faith, and Hope, and Holy living.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory both now and for ever, Amen.

18. But contrariwiſe, labour diligently to grow in all grace (in Faith, Love, Holineſs, Patience, Hope, *&c.*) and in the Knowledge of our Lord and Saviour Jeſus Chriſt (his Perſon, Office, Undertaking, Performance, Humiliation, Reſurrection, Doctrine, Example, Spirit, Interceſſion, Glory, Kingdom and Judgment:) That as Glory belongeth to him, you may glorifie him now, and in the ſight of his Glory, for ever. *Amen.*

The

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The First Epistle General of JOHN the Apostle.

CHAP. I.

1. THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

1. Whereas there are of late many Heresies sprung up about the Person, Doctrine and Works of Christ, I shall declare to you, that which was from the beginning (his Godhead, or say others, that of him which was decreed from Eternity, or as others, that which is true of him from his beginning for Incarnation) and [that same Christ whom we have heard and seen with our Eyes, and looked on, and our Hands have handled, even the Humane Body of Christ the Word of Life.] Or as others, [that Gospel which we have heard, that Person, and those Works which we have seen, and him whom we have handled, as these concern the Gospel of life.]

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

2. For Christ, who is Life in himself, and the Fountain of Life to us, was manifested in flesh, and we have seen him, and bear witness, and preach to you the Eternal Divine Life and Nature of Christ, which was eternally one with the Father, and was manifest to us.

3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

3. I say, we declare to you that of Christ, which we our selves have seen and heard, that so what we had by seeing and hearing, you may have from our Testimony, who have seen and heard Christ himself; and so you may by our communication partake of the same Faith and Grace, as we our selves do, and may continue in our Communion; and that is no other than to have the same Father and Saviour, from, and with whom it is that we have communication and communion, and not to turn from them.

4. And these things write we unto you that your joy may be full.

4. And the end of my writing this to you, is the compleating of your own Joy and Salvation.

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

5. The first and great part of Christ's Doctrine, and our Message, is to teach us to know God himself; and first, that he is *Light*, and in him is no darkness at all.

Note 1. The Apostle telling us what God is, speaketh in the Abstract, to let us know that it is his *Essence*, and not a meer Accident that he meaneth. And as God's Image in Man's Soul hath three essentiating faculties, *Vitality*, *Understanding* and *Will*, which are eminently *self-motions*, *Light* and *Heat*, or resembled by these; so God is here called LIFE, *v.* 1. LIGHT, *v.* 5. and LOVE, *c.* 4, *v.* 8.

2. When God is called LIGHT, it is spoken but metaphorically, and signifieth his KNOWLEDGE or WISDOM, as it is his Essence, and as *Communicative*, giving the Light of Knowledge to all that have it, and wisely Ruling them by his Laws: And also the GLORY of this, and all his perfections, as refulgent to the Creature: For *Glory* and *Light* are oft the same in sense. 3. When it is said, *There is no darkness in him*, it meaneth, *No Ignorance*, nor *Privation*, nor *Uncomfortableness*, as Darkness is.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

6, 7. If we say that we live in communion with God, and yet are in the Darkness of Unbelief, Ignorance, Error and Wickedness, we do but lie: But if we walk in the Light of holy Knowledge, Faith and Purity, we have mutual communion with God, and with his Son Jesus Christ, whose Blood doth cleanse us from all sin.

Note; Qu. *Is it not Fanaticism to talk of* Fellowship *with God, or* Communion *either? Ans.* Fellowship is too harsh an English word: But *Communion* is the thing meant, consisting in *receptive participation from God, and accepted returns to God*: And this is no fancy, but the only rectitude and felicity of our Souls: If you conceive not how, think how the *Eye hath Communion with the Sun*: Really, 1. By receiving its luminous Beams, or emitted Light, by the receptive aptitude of the visive faculty and organs; 2. By such an emission, or active congress, by which the Light and Sun are seen.

8. If we say that we have no sin, we deceive our selves, and the truth is not in us.

8. If we say that we need not Christ thus to cleanse us from *Guilt and Corruption*, as having no sin; this is but self-deceiving falshood.

9. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.

9. But if we with true Repentance, confess our sins (always to God, and humbly to Man, when either reparation of any ones wrong, or satisfaction to the Church offended, or the curing of scandal, and honour of Religion,

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gion, or the ease or information of our own Consciences require it) God that hath promised it, is faithful and just to forgive us our sin, and to cleanse us from its guilt and power.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

10. But if we will either pretend to sinless perfection, or else break God's Command, and say, that it is no sin, but a duty, or an indifferent thing, and so justifie our selves or our sins; this is to give the lie to God's Word, which therefore doth not rule such men.

CHAP. II.

1. MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 2. And he is the propitiation for our sins: and not for ours onely, but also for the sins of the whole world.

1, 2. I write to you as to Babes, who need help and confirmation, in your temptations by Seducers, that you may not be drawn by them to take sensuality, or such like evils, to be lawful, nor to live wilfully or impenitently in any sin: But if any man, contrary to the bent and tenor of his heart and life, be guilty of any sin of infirmity, let him not despair, but flie to our Advocate with the Father Jesus Christ, whose perfect Righteousness merited our Pardon: For he is the Propitiation for our sins by virtue of his Sacrifice, now interceding for us in Heaven: And he is a Propitiation *sufficient* for the sins of the whole World (so far as that none of them shall be damned for want of a sufficient Sacrifice, but only for want of accepting his Grace) and actually effecting the Pardon of all in the World, who believingly trust and accept him and his Grace.

3. And hereby we do know that we know him, if we keep his commandments.

3. And because uneffectual Faith is but self-deceit, and he pardoneth sin to none but to the sincerely penitent and obedient; it is by this that we must be known to be sound Believers, if we sincerely keep his Commandments.

4. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him.

4. He that professeth the Knowledge and Faith of Christ, and calls himself a Christian, and yet doth not sincerely keep his Commandments, is an Hypocrite and Liar, and is not what he professeth to be.

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6. He that saith, he abideth in him, ought himself also so to walk, even as he walked.

5, 6. But as true *Faith* worketh by *Love*, so doth *Love* by *Obedience*; and it is they that keep his Word, in whom the Love of God doth shew its soundness and perfection. We cannot bear fruit, unless we are *in him* as the branches in the Vine; And it is by this fruit that we must know that we are in him. He that professeth to be a Christian, and in Christ, must walk as Christ did (in Holiness, Love, Obedience and Patience.)

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

7. It is not novelty that I bring you, as Seducers do; but that same old Commandment which Christ and his Apostles preached when they first brought the Gospel to the World: I call it *Old*, because it is the Word which you heard from the beginning of Christianity.

8. Again, a new commandment I write unto you, which thing is true in him, and in you, because the darkness is past, and the true light now shineth.

8. Yet it may be called *a New Commandment* which I write, as it is the Doctrine of Divine Love newly and more resplendently shining forth in the work of our Redemption by Christ; and there is true and just reason to call it new, both in Christ and in you: In Christ, because he is the newly incarnate, crucified, glorified demonstration of God's Love to Man, and the eminent Messenger of it, accordingly obliging to a new and extraordinary Love to God, and one another: And *in you*, because, as you are renewed by, and to this special Love; so as new men you live therein: For the darkness of a life of malice and ungodliness is past, and the true Light now shining is ever accompanied, when it is effectual, with the Heats of Love and Obedience.

9. He that saith he is in the light, and hateth his brother, is in darkness, even until now.

9. The true *Light* of Knowledge and Faith is so inseparable from the *Heats* of Love, that whoever pretendeth to that true Christian *Light*, is deceived, and hath it not indeed, if he hate, or do not truly love his Brother.

Note; We must love all in the various kinds and measures, as God appeareth in them; that is, 1. All men as men above brutes; 2. All professed Christians (not nullifying that Profession) as such. 3. All Christians of eminent wisdom, and goodness, and usefulness, as such. 4. All Rulers and Teachers, as such. 5. All kindred, friends and neighbours, as such. But 1. We must hate all the evil that is in any of them. 2. Not equally, but as it is in various degrees in them. 3. And no hatred to the sin, and to the man as a sinner, must cast out our Love to him, so far as he is lovely. 4. But Rulers may be obliged to put to death some sinners; but that must be more for love to Justice and the Commonwealth, than hatred to the man; though yet, as he is bad, some hatred is due to him.

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10. He

10. He that loveth his brother, abideth in the light, and there is none occaſion of ſtumbling in him. 11. But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

10, 11. He that truly loveth his Brother as himſelf, doth ſhew that he is indeed a knowing and true Chriſtian: And he will be free from the ſcandalous miſchiefs of Perſecution, Oppreſſion, and other Injuriouſneſs, which want of true Love doth cauſe in others. But he that hateth, abuſeth, perſecuteth, hurteth, or deſtroyeth his Brother, is but a dark, ſelf-deceiving Pretender to Chriſtian Faith and Wiſdom, and knoweth not what he doth himſelf, when he exerciſeth his Wit or Power againſt his Brother, for he is blind in ſin.

12. I write unto you, little children, becauſe your ſins are forgiven you for his Name's ſake. 13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe you have overcome the wicked one.

12, 13. And this Command of Love and Obedience is ſuch, as all ſorts of you muſt receive. I urge it on you that are Children in Chriſt, becauſe, being waſhed lately in Baptiſm, and the Blood of Chriſt, from your ſins, you ſhould love much, becauſe much is forgiven you. I urge it on you, ancient Chriſtians, becauſe you have long been taught to know this Commandment, and to know the Love of God in Chriſt, which doth enforce it. I urge it on you that are ſtrong Chriſtians, becauſe you have conquered the Devil, who is the Wicked One, and the grand Enemy of Love.

13, 14. I write unto you, little children, becauſe ye have known the Father. I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

13, 14. Again I ſay, that you may not neglect it; I urge this Commandment of Love and Obedience on all ſorts among you: On young Chriſtians, becauſe, to know God, as he is Love and a Father to us, is your chief Principle of Faith. On you, ancient Chriſtians, becauſe it is your old Religion. On you, ſtrong Chriſtians, becauſe you that have moſt Strength and Victory over Satan, muſt have moſt of this Grace of Love and Obedience.

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

15. And I muſt accordingly warn you againſt the Love that is contrary to this Divine, Chriſtian Love; which is the carnal, inordinate Love of this World, and Worldly Intereſt and Things. Avoid this with all poſſible care; for in that meaſure that you thus love the World, you are ſo far deſtitute of the Love of God; elſe it would prevail againſt it.

16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

16. For, All that is the Bait of Senſuality in the World, whether it be the pleaſures of Appetite, Luſt, and other Senſes, or the pleaſing of a covetous, luſtful, or vain Imagination by the Eyes; or Preferment, Dominion, pompous Living, and Pride of Life, are none of them, the way to Communion with God, and Salvation; but are the Worldly Intereſt, and Temptation of the Fleſh, which turn men's hearts to the World, from God.

17. And the world paſſeth away, and the luſt thereof: but he that doth the will of God, abideth for ever.

17. And the World, and all its Pomp, Plenty and Pleaſure, and the Fleſhly Luſts that are pleaſed by it, are haſtily paſſing away, while they ſeem enjoyed: But the reward and the pleaſure of thoſe that do the will of God, will have no end.

18. Little children, it is the laſt time: and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time.

18. I yet ſpeak to you, as Children liable to Deceit. It is now the latter part of the Age of the World; And, as you have heard that *Antichriſt* ſhall come, ſo, even now there are many falſe Teachers riſen up, who, in ſeveral ſorts and meaſures, are Adverſaries to Chriſt: which ſhews us that, indeed, it is already the beginning of the laſt Age.

Note; Of the Controverſie about Antichriſt, ſee the Notes on 2 *Theſ.* 2. there are four Opinions very commonly pleaded for; and others, by ſome few.

I. Moſt of the old Doctors and Chriſtians, that have left us their Thoughts, took Antichriſt to be a falſe, pretending Chriſt, that ſhould riſe up towards the end of the World; little dreaming that the Pope was he; much leſs, that all the viſible Chriſtian Church was then, in its moſt flouriſhing ſtate, Idolatrous and Antichriſtian, as ſome hold. By which it appeareth, that it is a Point that Godly Men may be ignorant of: for few now, but the Papiſts, are of this Opinion.

II. Others think that *Mahomet* is the great Antichriſt, as being that open Enemy of Chriſtianity; who, by pretending hatred to Idolatry, hath ſet up himſelf, and won more of the World, than all the Chriſtian part of the Earth, by far.

III. Moſt Proteſtants hold, that the Pope is the Antichriſt; but they greatly diſagree of the time when he began to be ſo: Some ſay, at the Churches Deliverance by

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by *Constantine*, which was three hundred and four years after the Birth of Christ: Some say, About *Anno* 604. when *Phocas* named Pope *Boniface* the Third, Universal Bishop in the Empire. And thence riseth a Doubt, whether the same Claim made not *John* of *Constantinople* Antichrist before, and so there be not two Antichrists: And whether the like Ambition made not *Cyril*, *Theophilus*, and other Patriarchs of *Alexandria*, and divers other Bishops, to be so many Antichrists. Some say, He began about *Hildebrand*'s time, when the Claim of Universal Head, and Vice-Christ over all the World began, with Power over Princes; which was above a thousand Years after Christ. And some few say, He began about *Innocent* the Third; when the General Council of the *Lateran* owned that Power, with Transubstantiation, and the Murder of Reformers, as Hereticks. The Reasons for the Opinion that the Pope is the Antichrist, you may find in many Volumes; and particularly, Bishop *G. Downame*'s.

IV. Others think that Antichrist was a false Christ, who was to appear in the days of some of the Apostles, or that Generation, to seduce the *Jews* into Rebellion against the *Romans*, to their destruction. And they are very confident that *John* here meant no other than Christ himself meant in *Mat.* 24. and received his Notice from none but Christ, and that Christ's own words are the surest Notification, who is the Antichrist: For, it is mentioned here, not as a thing known only by special Inspiration to them, or the Apostles, but as a received former Prophecy; [*As you have heard that Antichrist shall come.*] And which way did they hear it, but by the Apostles, as from Christ; whose words the Evangelists have not omitted? Now Christ's words were, [*Many shall come in my Name, saying, I am Christ, and shall deceive many.*] Here he doth not fix the name on any one, more than on others. And it is certain that Christ was not mistaken; but what he fore-told did come to pass: though we read not of any that was expresly called Christ and commonly so believed, that was not, because none attempted so to deceive men, but because their success was small, and soon stifled, and not like *Mahomet*'s. *Beza*, on the Text, *Mat.* 24. saith, [*In my Name, is, They shall usurp the Name of the* Messiah, *or Christ. Such was that* Dositheus, *whom* Theophilact *speaketh of, and* Simon, *and* Theudas; *and after these,* Manes, *who also chose his twelve Apostles. And in our Memory, the* Munster-*Anabaptists attempted the same; and after them,* David George, *the Prince of the Libertines.*] (So *James Nailor* lately, the Quaker, whose Tongue the Parliament bored through, whip'd him, and imprison'd him till he dyed, for solemnly personating Christ, riding into *Bristol.*) But there were others that promised to deliver the *Jews*, till they drew them into Rebellion, to their destruction; and so took on them to *redeem Israel*, though they called not themselves the Christ. Almost all Expositors agree, that these were the Antichrists meant by Christ, *Mat.* 24. But, though these were then shortly to arise, it followeth not, but that more such might arise after them: and such was *Mahomet*, above all others, notorious by his *Alcoran*, Kingdom, and Success. And, as *Ebion*, *Cerinthus*, and some other Hereticks, were against Christ in some degree, so more notably is the Pope in that degree, as he arrogateth Christ's Prerogative, and maketh himself a Vicarious Head of the whole Church on Earth. So that these grant, that such Popes are one sort of those Antichrists that should after arise; but that the Pope is not he that is meant by Christ, in *Matth.* 24. nor here by *John*.

And whereas 2 *Thes.* 2. is objected for *One Man of Sin*, &c. they say, that it is not Antichrist properly, that is there mentioned; but the *Anti-God*, the *Roman* Idolatrous Emperor, that should cause *Jerusalem*'s Desolation, and set up there the Idol of *Abomination*.

¶ There is the like mention of Antichrist again, *Ch.* 4. 3. [*Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: And this is the spirit of Antichrist, whereof ye have heard that it should come, and even now already is in the world.*]

So, *Ch.* 2. 20. [*He is Antichrist, that denyeth the Father and the Son*]

And, 2 *Joh.* [*For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.*]

And (say they) when no other Text in Scripture hath the name Antichrist, and these four all thus expound it of such as deny Christ's Incarnation, and directly oppose him; and such as were then in being, and of many such Heresies, and not of one Man, or Order, alone; and when all this concurreth with Christ's own words, of many false Christs, that should deceive the *Jews* to their destruction, whence can we expect a surer Exposition of Antichristianity, whether we take the name for *an Adversary to Christ*, or for a *false Christ*.

When *Grotius* singleth out *Barchochebas*, as the chief Antichrist, who called himself the *Messiah*, and seduced thousands, and even the *Sanedrim* of Rulers, into his Error, to their destruction, it is answered by some, That this was all done before this Epistle was written. To which some reply; 1. That this is utterly uncertain, because that *Epiphanius* saith, *John* was first banished under *Claudius*: and because the contrary Tradition hath no good Evidence, and because the *Apocalyps* is the best Expositor, whose very Style implyeth that, at least, much of it was written before the Destruction of *Jerusalem*; and so may this Epistle. 2. Were it certain, *John* maketh no one to be the only, or grand Antichrist, and therefore Christ's words might be first fulfilled in *Barchochebas*, and such others; and yet more after may succeed them.

The two other Opinions, (1. That it is only *Simon Magus*. 2. Or *Vespasian*) I think not worthy the confuting.

In these difficulties, I only advise the Reader, that he never forsake great and certain Truths, or Duties, for any thing uncertain: And that Humane Faith overthrow not Divine Faith: And no man's Opinion draw him to depose Christ, by denying all his Visible Church, and making it all, in any Age, (much less in its best state) to be Idolatrous and Antichristian: Or to be frightned from Christian Love, Unity and Peace, or from any lawful thing, by the meer name of Antichrist. But to judge of Doctrines by Scripture, and of Persons by their Doctrines, Practices, and Personal Qualification; and to hate sin impartially, wherever he findeth it; and to accuse rashly and unjustly, neither Persons, Parties, or Societies.

19. They

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19. They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

19. Theſe Deceivers (the *Nicolaitans, Ebion, Cerinthus, &c.*) were indeed in our Communion, and went out from us; but they were never ſincerely of the ſame *Faith* and *Spirit* with us; elſe they would have ſtayed with us: But they went out, and ſeparated, and ſet up their Hereſies, that they might ſhew that they were never found in the Faith.

20. But ye have an unction from the holy One, and ye know all things.

20. But the moſt holy God and Saviour hath anointed you with his holy Spirit, which will lead you from pernicious Errour, into all neceſſary Truth, if you obey him.

21. I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

21. It is not as ſuppoſing you ignorant of the Truth, that I write to you; but becauſe you know the neceſſary Truth, and therefore may the eaſier reject all inconſiſtent Falſhoods.

22. Who is a liar but he that denieth that Jeſus is the Chriſt? he is antichriſt that denieth the Father and the Son. 23. Whoſoever denieth the Son, the ſame hath not the Father: *but he that acknowledgeth the Son, hath the Father alſo.*

22, 23. And who is the dangerous Lyer, but he that denyeth that Jeſus is the Chriſt; and conſequently, denyeth the Father?

Note; The ſcantneſs of Hiſtory leaveth it uncertain, what ſort of Seducers *John* meaneth; whether ſome that fell to flat Infidelity, directly renouncing Chriſtianity; or only ſuch as *Ebion, Cerinthus*, and others, that denyed ſomewhat of Chriſt's Being, his Manhood, or his Godhead, or his real Suffering: Or thoſe that were for *Moſes*'s Law, and held, that Chriſt may be denyed with the Tongue, in caſe of danger, ſo that the heart deny him not; pretending that God will have Mercy to our ſelves, and not Sacrifice.

24. Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

24. Hold faſt the Doctrine which at the firſt ye received from us, and turn not after Novelties: and this will preſerve you againſt Seduction, and continue you in the Faith, Relation and Love, of the Son and Father.

25. And this is the promiſe that he hath promiſed us, *even* eternal life.

25. And if you live by faith upon his Promiſes, he will give you Eternal Life, which he hath promiſed, whatever you ſuffer or forſake here in the way.

26. Theſe things have I written unto you, concerning them that ſeduce you.

26. It is the ſeducing Hereticks, who occaſion my writing theſe Warnings to you.

27. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

27. But I hope I need no other Argument, to confirm you in the Chriſtian Faith, againſt Seducers, than that the Spirit of Chriſt, which is his *Witneſs, Agent* and *Advocate*, hath through his Apoſtles Preaching and Impoſition of Hands, been given to you, and among you. His Miracles have ſealed his Truth before your eyes; and his illuminating and ſanctifying Grace hath been given you, if you be true Believers. And I hope you will not deny the Holy Ghoſt: As he is thus the Infallible *Objective Evidence* of Chriſt's Truth, ſo is he in you, an *Efficient, Illuminating Teacher*, and ready, within you, to plead Chriſt's Cauſe, and teach you all neceſſary Truth. Therefore you need not any man's Teſtimony and Teaching, as thoſe do that have no other, but muſt take the Word of Man alone. Uſe Chriſt's Miniſters but in due Subordination to the Spirit, and quench it not and he will keep you.

28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

28. Therefore, Children, waver not, but fixedly abide in Chriſt, and true Chriſtianity; that when he ſhal appear in Judgment, we may ſee and meet him with joyful confidence, and not with ſhame unto Condemnation, as Apoſtates will.

Note; 'Tis wonder that he that expounds all this, of Chriſt's coming to deſtroy *Jeruſalem* by the *Romans* (his Enemies) ſhould think that all the Chriſtians, to whom the Apoſtles wrote, ſhould then meet Chriſt, or be ſo much comforted therein, when moſt were like to die firſt, and few living to be much the better for it: And Chriſtian Compaſſion would fill them with Grief, as *Paul* had, *Rom.* 9. and 11. and not make them like men of utter malice, to take it for ſo great joy, to have the *Jews* ſo murdered, when Chriſt wept over them, that foretold it; and when the *Romans* were far more to perſecute the Church, near three hundred Years. And this Expoſition leaveth all the Chriſtian World ſince, to this day, little more uſe of the abundance of Motives and Comforts of the New Teſtament, than of the fulfilled Prophecies of the Old. Do not Chriſt's and the Apoſtles words nearly concern us? Or ſhould the Church be moved to Conſtancy, Patience and Comfort, chiefly, ſixteen hundred Years after, becauſe a Million of *Jews* were killed then?

29. If

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29. If ye know that he is righteous, ye know that every one that doth righteousness, is born of him.

29. And as ye believe that Christ is just, and a Lover of Righteousness, so all that sincerely live a righteous Life towards God and Man, are new born, by his Sanctifying Spirit, to his Image, and shall surely be received and owned by him.

CHAP. III.

1. BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

1. Let us therefore, instead of forsaking Christ, admire the wondrous Love of God to us, that hath, in Christ, adopted us to be his Sons. Indeed our Dignity is unknown to the unbelieving World; for they knew not Christ to be the Son of God, and how then should they know us?

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

2. And it is no wonder if our Condition be unknown to the unbelieving World; for though we are already the Sons of God, and have Right, by Promise, to future Glory, our future Glory is yet unseen, and what we shall be, doth not appear to the World, or to our own sight: But we know by faith, that when Christ appeareth, we that are his Members, shall, in our several measures, be made like our glorified Head, in the Perfection both of Soul and Body, and place and state of Blessedness. For he hath promised that we shall be with him, and therefore shall see him as he is, and therefore be made capable of such a sight, and glorious Communion.

3. And every man that hath this hope in him, purifieth himself, even as he is pure.

3. And knowing that, without Holiness, none can see God; and that, it is the Pure in heart that have the Promise of seeing him, therefore all that have a true effectual Hope of seeing him, will make it their chief care to purifie themselves, that such Likeness to Christ may render them capable of such a blessed sight.

4. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. 5. And ye know that he was manifested to take away our sins, and in him is no sin.

4, 5. For, to sin, is to transgress, and break God's Law: for that is the definition of Sin. And ye know that Christ came in the Flesh, to be a Sacrifice for Sin, and to take it away, and destroy it, and never sinned himself; and all this, that he might vindicate God's Law and Holiness.

6. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

6. So far as any man is in him, and is taught and ruled by him; so far is he freed from all sin: and all his true Members are delivered from the predominant love and practice of all known sin; and are willing to know all, that they may avoid it. And he that would not know it, and when he doth know it, doth not hate it more than love it; and so far forsake it, as to conquer the Dominion of it, and live in sincere and willing holy Obedience in the course of his Life, may boast falsly that he is a Christian; but indeed, hath no true saving knowledge of Christ.

7. Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous.

7. Be not so childish, as to be deceived by the vain words of any that pretend to be righteous before God, on any account whatsoever, while they live in Unrighteousness and predominant sin; as if God would justifie the Wicked for their Opinions or Presumptions. It is he that, being called, justified and sanctified by the Merits and Spirit of Christ, doth live in a sincere Obedience to him, and labours to be like him, in Holiness and Love to God and Man, whom God will call a righteous man, and save him as such, when he is Judge.

8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

8. So far as any man sinneth, so far he is of the Devil, and like him: and he is the Servant of the Devil, in whom sin is predominant: or that liveth in the love and practice of any sin, not consistent with true hatred of it, and Repentance, and the predominant love and practice of holy Obedience. And Christ will be no justifying Advocate, or Judge, of the Servants of the Devil (though he may, by making them just and holy, turn them from the power of Satan, to God; and judge them just, when he hath made them just, both by Conversion and Pardon, but not before.) For the Son of God came purposely into the World, to destroy the Works of the Devil in all that he will save; and not to call the Wicked, Righteous.

9. Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

9. He that is truly regenerate by the Spirit, is made a hater and forsaker of sin, and therefore doth not live in the ruling love or practice of it; nor indeed, commit any sin, in that degree that he is sanctified; much less, live in wilful, gross sin: for God's Word and Spirit,

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rit, by which he was regenerate, ſtill abide in him. And it is a Contradiction to ſay that, at once, he is a holy perſon, born of God, and yet liveth in reigning ſin.

Note; [*Cannot*] Here ſignifieth a Hypothetical Impoſſibility, becauſe 'tis a Contradiction, and not a natural Impoſſibility; much leſs, Impotency: for it is ſinning, and not forbearing ſin, that ſignifieth Impotency. And the Contradiction is only on Suppoſition that he continue ſanctified.

10. In this the children of God are manifeſt, and the children of the devil: whoſoever doth not righteouſneſs, is not of God, neither he that loveth not his brother.

10. It is not by proud Boaſting, nor barren Opinions, that God's Children are known from the Children of the Devil; but by the Image of God, which Faith in Chriſt doth cauſe in his true Diſciples. He that doth not live in the true love and practice of Righteouſneſs towards God and Man; abhorring and avoiding Ungodlineſs, Injuſtice, and fleſhly Luſts, is no Child of God, but of the Devil: nor he that doth not unfeignedly love all Chriſtians, as Chriſtians; and men, as men; and live in Charity to them accordingly.

Note; That wicked men are called, *The Children of the Devil*, becauſe they are like him, and do his Will. And the World ſwarmeth with men ſo like to Devils, in Lying, Malignity and Miſchiefs, as maketh it eaſie to believe, that there are Devils, and a Hell.

11. For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

11. For this is the Meſſage which Chriſt, the Lord of Love, did commit to us, and, from the firſt, we have preached to you, that Love is the very Sum and End of Law and Goſpel.

12. Not as Cain, *who* was of that wicked one, and ſlew his brother: and wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.

12. That we be not like wicked *Cain*, who was of the Diabolical Diſpoſition and Practice, and killed his own Brother. And, Why did he kill him? Not for any ill deſert, nor for any harm that he had done him: but becauſe he was bad himſelf, and his Works bad; and his Brother's Righteous, and, by difference, condemned him.

Note; Doubtleſs, God permitted *Adam*'s firſt Son to be wicked, and murder his righteous Brother, to ſhew the World, what a ſtate we are firſt in, ſince the Fall, by natural Pravity; and that we are, as ſuch, the Children of the Devil, till Grace recover us: and to expound the Enmity put between the Seed of the Woman, and of the Serpent; and to tell us, what a War will be continued upon Earth, from the days of *Cain* and *Abel*, till the End; and that Superiority and Cruelty will uſually be againſt the Righteous, whoſe Victory is moſtly by patient Suffering and Death.

13. Marvel not, my brethren, if the world hate you.

13. If the ungodly Succeſſors of *Cain*, whoſe own Works are evil, do hate Godlineſs and Conſcience, and hate you for them, take it for no ſtrange or unexpected thing: It hath been ſo ſince *Cain*'s days, and will be ſo, as Chriſt foretold.

14 We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death.

14. Love being the great Work of God's Renewing Spirit on the Soul, it is by Love, eſpecially to all true Chriſtians, that we know that we are changed from the *Cainiſh*, corrupt ſtate of Death, into the ſtate of holy Life. Whatever elſe men have, if they have not true love to others, eſpecially to godly Chriſtians, they are yet dead in ſin.

Note, 1. By [*The Brethren*,] here is meant, [*Chriſtians, as ſuch:*] Not only thoſe of ſome Party in Opinion which we like, nor only thoſe that are friendly to us, nor yet all men, or all called *Chriſtians* alike; though all men muſt be loved as men. It is, to love God in man, and man for his ſake, ſo far as God's Amiableneſs ſhineth in them; ſpecially, to love God's Holineſs in holy perſons.

2. It is not all Love to godly Chriſtians, as ſuch, that will prove us tranſlated from Death to Life; but to love them, and God in them, better than the Pleaſures and Wealth of the World. The cheap Love of ſuch as wiſh men well, but will be at no great coſt or danger for any, becauſe they love their Money better, is the Hypocrites Love.

15. Whoſoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

15. *Note*, 1. How dreadful a Sentence this is againſt malignant, or factious Haters of Brethren.

2. But the Self-deceit of murderous Hypocrites is, by taking Brethren for no Brethren; but, as the Papiſts, firſt call them Hereticks, Schiſmaticks, Fanaticks, Puritans, Rebels againſt the Pope or Church; that they may juſtifie their hating, murdering, impriſoning, ſilencing, and ruining them. As the Scribes were loth to know who was their Neighbour, ſo are theſe loth to know who is a Brother: But God will know his Children, though men call them by reproachful names. Alas for the murderous Generation, that preach, write, and ſtrive to deſtroy the Upright, and ſay, they killed them, or ruined them in Love; (that is, they hated them in Love.) Woe to them, when God ſhall judge them.

3. Every degree of unjuſt Hurt or Hatred is a Breach of the Sixth Commandment: But the meaning is not every degree, or miſtaking wrong, is as bad as actual Murder, or as ſure a ſign of Death. Alas! how few elſe would live.

16. Hereby perceive we the love of God, becauſe he laid down his life for us, and we ought to lay down our lives for the brethren.

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16. As God hath manifested his Love to us, by laying down for us the Life of our Redeemer; so if we be God's Children, we must learn of him (as to love our Enemies, so) if God should call us to it, as needful to better ends than our lives, to lay down our lives for Christian Brethren.

17. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

17. And if Love must make us die for others, surely those have no true Love to God, and to the Brethren, as God requireth, who cannot lay down part of their abundance (perhaps superfluity) for them; but while they are well able, yet cannot find in their hearts to relieve them, but shut up the bowels of their compassion from them.

Note; O the dreadful account that many of the Rich must give, that feast all the year, while their poor Neighbours hunger! and spend forty times more in (needless) house-keeping, as they call their Luxury, than on the Poor.

18. My little children, let us not love in word, neither in tongue, but in deed, and in truth.

18. Let not your Love be hypocritical, which will bring forth no better fruit than good *wishes*, and fair words, but shew the truth of it by your cost and real helps.

19. And hereby we know that we are of the truth, and shall assure our hearts before him.

19. It is by such efficacy and real fruit that we must know that we are true Christians, and not Hypocrites, and must have assurance that our hearts are true to God.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things. 21. Beloved, if our heart condemn us not, *then* have we confidence towards God.

20, 21. For if our Consciences tell us that our Love is barren and fruitless, and so condemn us of Hypocrisie, God is greater, and more acquainted with our Hypocrisie than our Consciences: But if our Conscience truly witness the sincerity of our Love by the fruits of it, then this assurance of our Sincerity giveth us boldness towards God.

22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

22. And if we do God's Will sincerely, in obeying his Commands, and the things that please him, he will hear our Prayers, and grant our just desires, and give us that which is good for us; whereas, if we love iniquity, and live therein, God will not hear our Prayers.

Note; They that deny that holy, sincere Obedience, is any condition of God's hearing our Prayers (because *Faith* hath the promise) contradict the scope of Scripture.

23. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

23. And the sum of all this acceptable duty is but this, To believe truly in Jesus Christ, our Redeemer, our Teacher, King and Intercessor, and to obey his great Command of Loving one another; with all such God is pleased, and heareth them.

24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

24. And if we keep Christ's Commands (of fruitful Love in Faith) there is a near Communion between Christ and us; we dwell in Christ as his Members, and he dwelleth in us; and his dwelling in us is by the Spirit of Love and Holiness (the Seal of his Promise) which he hath given us: (He that keepeth Christ's Commandments (specially of Love) hath his Spirit:) And Christ dwells where his Spirit dwells.

CHAP. IV.

1. BEloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

1. There be many false Teachers, who pretend to Revelation as Prophets, who teach you the Doctrines of Sensuality, Worldliness and Malice, contrary to the Doctrine of Holiness and Love, which I have taught you: Therefore believe not that every man speaketh by God's Spirit who pretendeth to it; nor that every strong suggestion in your selves is from God's Spirit, which seemeth such before you try it: But try all pretences of the Spirit, whether they come indeed from the Spirit of God, or rather from Satan, or mens own imagination corrupted by pride.

Qu. *How shall we justly try Spirits, or spiritual pretences?* *Ans.* By somewhat that is more easily known, and no otherwise: And that is two things; 1. The common certain notices of the Light and Law of Nature. 2. By the Infallible words of the Spirit in Christ and his Apostles, and Prophets: For both these are the sure Word of God, who doth not contradict himself: Our gifts of the Spirit are lower than the Apostles, and must be tryed by theirs, which were given them to record a Rule for us.

2. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. 3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof you

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you have heard, that it should come, and even now already is it in the world.

2, 3. By this you shall know whether these Pretenders speak from the Spirit of God: For the Spirit of God is the Spirit of Christ, sent by him to be his Advocate, and plead his Cause, and do his Work in the World, and therefore beareth witness of him: If therefore these Teachers, truly and openly in the face of danger, do own, profess and preach Christ Jesus, as the Incarnate Word and Son of God, sent from Heaven to redeem, teach, rule and save us; this Doctrine is of the Spirit of God. But if they deny the Godhead, or Manhood of Christ, or that he is indeed the true Incarnate Saviour, Prophet, Priest and King, or will not own him in hazards or sufferings, but deny him to save the flesh, and teach men so to do; this Doctrine and Spirit is not of God: But this is the Spirit of Antichrist, which you have been foretold should come, and is already in the World.

Note; By the Spirit of Antichrist is not here meant, the *Spirit sent by Antichrist*, but the same Doctrine that Antichrist will vend, and therefore from the same Spirit that acteth Antichrist, which is a Spirit of opposition to Christ. And in those times *Ebion, Cerinthus*, and many other Hereticks did, some deny Christ's Manhood, some his Godhead, some his Death, and some his Resurrection, and each part of his Office was denyed: That among all these *Simon Magus* only should be the Antichrist, I see no reason to believe, of which more before and after.

4. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

4. But your Faith in Christ is of the Spirit of God, who dwelleth and worketh in you, and you have overcome the worldly seducing Spirit, its Doctrines, Baits and Temptations; for God's Spirit which is in you, is more powerful than the Spirit which deludeth the World.

5. They are of the world: therefore speak they of the world, and the world heareth them.

5. These Seducers are men of a worldly interest and mind, and therefore they preach a wordly Doctrine, fitted to a worldly Interest and Ear; and therefore worldly men believe them.

6. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of errour.

6. We are of God, and can prove our Mission by his attestation to our Doctrine, as being from God: And therefore all that truly know God, will receive and own our Doctrine as God's, and us as his Apostles: But he that is not of God, having not the same Spirit, receiveth not the same holy Doctrine, nor us. Thus differ the Spirit of God, and of Errour.

7. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

7, 8. And as true *Faith in Christ*, and open *confessing* him, is one *sign*; so true Christian LOVE is another, to know that our Doctrine and Spirit is of God: Therefore be sure that you unfeignedly love one another: Most certainly LOVE is of God; (common Love is his common gift, and holy Love is his special grace;) and every one that *Loveth* Saints as Saints, as well as Men as Men, sincerely for the Love of God, and goodness in them, is so far like God (who as the God of Nature, loveth Nature, and as the God of Grace, loveth Holiness,) and therefore is a regenerate Child of God, and hath true Faith and Knowledge of God, or else he could not love him in his Saints. And whatever they pretend, they have no true effectual Love of the most Holy God, or of his Will, who love not his Holiness in his Children, and are not dear to one another. For LOVE is not a meer quality in God, but his very Essence: GOD IS LOVE.

Note; I know no sentence more worthy to be written in Letters of Gold, or rather written on all our hearts: But the other two prime Attributes written in this Epistle must be conjoyned, GOD is LIFE, LIGHT and LOVE: And LOVE is complacency, and includeth Infinite JOY or PLEASURE.

9. In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him.

9. And God's Essential LOVE doth tend to communication; he is good, and doth good: He loveth us, not with a barren Love, as Hypocrites do; but he chose this most wonderful glorifying way of publick manifesting his Love to us, even by sending his Son into the World, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

10. And the Glory of God's Love to us, is not only that he consequently loved us for loving him; but that he antecedently loved us (that we might love him) and (while we were in sin and enmity) freely sent his Son to be the Propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

11. And God's great works, and glorious manifestations of himself to us are purposely to be (as the Seal to the Wax) to make us like him in our degree: And he therefore chose this astonishing way of revealing his LOVE to us, that by it we might be brought to love him, and one another for him.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

12. It is God himself that his Love obligeth us to LOVE. But as we see him but in the Glass or Image of his Nature and Holiness in Man; so we must *Love* him as we see him here, even in the *Nature* and *Holiness* of Man: And if we thus holily love one another as God's Image, God by his Spirit dwelleth in us, for it is his Spirit of

Love

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Love that maketh us thus Love: And his Love to us attaineth its end, which was to make us like him in Love. (O that Christians would ſtudy this well!)

13. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

13. By this ſure evidence we know that God and we do, as it were, dwell in each other, and have bleſſed communion, becauſe he hath given us this Spirit of holy Love.

14. And we have ſeen, and do teſtifie, that the Father ſent the Son *to be* the Saviour of the world.

14. And we are the Preachers of Faith and Love; as we have ſeen, ſo we teſtifie, that God the Father glorified his Love, by ſending his Son to be the Saviour of the ſinful World.

15. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

15. It cannot be that any man can ſoundly believe ſuch aſtoniſhing Love, that God was manifeſted in fleſh, or that the Father ſent his Son into fleſh, by his Doctrine, Example, Suffering, Merits, Reſurrection and Interceſſion to ſave us, and ſhall confeſs this, whatever ſuffering it coſt him, but that man muſt needs be poſſeſſed by God's Spirit of holy Love, and ſo God dwelleth in that man by his Spirit, and that man in God as the great Object of his Faith and Love. (*For with the heart man believeth to righteouſneſs, and with the mouth confeſſion is made to ſalvation*, Rom. 10.

16. And we have known, and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

16. And knowing, and by Faith believing the Love that God hath to us, and hath declared in Chriſt, we again conclude, that GOD IS LOVE, and he that dwelleth in Love (as his ruling habit of Soul, and practice of Life) dwelleth by communion in God (as the Eye in the Light; and a Friend by Love dwells in his Friend,) and God by his Spirit of Love in him.

Note; I prefer this Verſe before all the Humane Learning in the World.

17. Herein is our love made perfect, that we may have boldneſs in the day of judgement: becauſe as he is, ſo are we in this world.

17. And our Love is for this bleſſed effect, that we may joyfully now foreſee, and ſtand at laſt before him in Judgment, as the Lord, to whom by Love we are endeared and united: For as his Intereſt is deareſt to us in this World, and we obey and follow him in ſuffering; ſo it is that we may come to him in Glory, with whom our Life is now hid.

18. There is no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth, is not made perfect in love.

18. For though our darkneſs and guilt would keep us under terror, leſt God ſhould deſtroy us, or our weakneſs make us fear the power of man, and bodily calamities and death, yet the Love that I ſpeak of, hath none of this terrour in it; but were it perfect, it would fully quiet the Soul, and caſt out all diſtruſtful, painful fear: For though cautelous preventing fear of all danger is neceſſary in this life to our ſafe avoiding evil, and the awe and reverence of God is the duty of every creature; yet tormenting, or painful troubling fear cometh from diſtruſt, and ſheweth that our Love is yet imperfect.

Note; This is ſpoken both of tormenting fear of God and Man, of Hell and of Death, Sickneſſes and Croſſes here. For he that by Faith is fully perſuaded of God's great and ſpecial Love to him, ſuch as he hath manifeſted by Chriſt, and thereupon doth love God entirely above all, in that meaſure, cannot fear that ſuch a God will damn him, or leave him to the malice of Men or Devils, and by death it ſelf do him any hurt inconſiſtent with deareſt Love. If Wives and Children fear not being murdered by loving Husbands or Fathers: perfect Love would make us fully quiet in our truſt in God. Painful fear of Hell, Death, Sickneſs, Poverty or Perſecutors, doth ſhew a diſtruſt and doubting of God's Love (who could ſure quickly ſave us by ſuch a word as made the World) and an imperfection of our Love to him as cauſed by this diſtruſt. Fear may ſtand with true Faith and Love, but not with perfect. Only I confeſs ſenſitive paſſion, through bodily diſeaſe or diſpoſition, quite differing from rational Fear, is a Tyrant, which Faith and Reaſon will not overcome. As a man bound with Chains to the top of a Spire Steeple is rationally ſure that he cannot fall, and yet is terrified with looking down. O how ſhould fearful Chriſtians ſtudy *Truſt and Love*, as their only cure and quieting help.

19. We love him, becauſe he firſt loved us.

19. And it is the knowledge of God's antecedent Love to us, giving us a Chriſt and Grace, and making us love him, which thus delivereth the Soul from fear, and turneth us to him with love and boldneſs: If his Love had been a meer dependant conſequent of ours, how uncertain ſhould we be of its continuance!

20. If a man ſay, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

20. But ſtill, I ſay, our Love to God muſt be ſhewed in our hearty Love to our Brethren: To hate and perſecute them, yea not effectually to love them, proveth him a Lyar, who ſaith, he loveth God: It is God in his Image that you muſt love and help: He needeth you not, but he will make you need one another, to try your Love and Obedience to him. If you love not his viſible Image, how can you love the inviſible God?

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God? This doth but detect your self-deceiving Hypocrisie.

21. And this commandment have we from him, that he who loveth God, love his brother also.

21. And he that will be the Judge who love him truly, hath made this his summary great Commandment, that you must love God first, and above all, and your Brother or Neighbour for his sake as your selves: And you love him not if you keep not his great Commandment.

CHAP. V.

1. WHosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

1. *Note*; That it is believing God and not *Man* only, a Divine Faith, and not a Humane, a sincere Faith, and not a doubting Opinion, that is here called [*Believing*,] Believing this on the word of our Rulers or Teachers is good, but it is but preparatory to Religion, and the Belief of God: And it is a matter of such great importance to believe it sincerely as God's Word, that God was manifest in flesh, and appointed Christ to the Office and Work of Man's Sanctification and Salvation, that it is not possible but such a sound Belief must fill the Soul with love to God, and carry it up to a holy and heavenly state, as the Regenerate are: Nor is it possible but such should love that Saviour, who is the Image of God's Love.

2. By this we know that we love the children of God, when we love God, and keep his commandments. 3. For this is the love of God that we keep his commandments, and his commandments are not grievous.

2, 3. And you must know, that it is not all Love to one another, or to good People that will prove us regenerate (for men may love them as their Friends, for loving them, or for being of their Opinion, Sect or party, or for their Interest, *&c.*) But your love to men as God's Children is sincere and saving, when it is God himself that you love most, and them for his sake: And when his Love maketh you keep his Commandments. And his Commandments are not heavy, nor have any thing in them which men should be unwilling to keep, but should be both our work and pleasure.

4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

4. God's Spirit is stronger than the evil Spirit that ruleth the ungodly World; and therefore all that are truly regenerate, do overcome the Love and Temptations of the World, though not perfectly, yet in prevaleney. And how do we overcome the World, but by firm believing in Jesus Christ, and the Love of God, that will bring us to a far better World: The things believed prevail against the things seen, in all that are true Believers indeed.

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

5. Where do you see any truly overcome the Love of this World, but they that believe that Jesus Christ hath purchased, and promised, and will give them a better? And how else should we overcome the World, but by believing in him that overcome it, and is preparing a place for us in Heaven, and hath made us the Heirs of Glory.

6. This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

6. This is he that, as he was baptized, so he instituted Baptism, for the cleansing of Souls: And as he was crucified, to be a Sacrifice for sin, so doth he, by his Sacrament and Grace, communicate this Sacrifice in its Benefits to us; which his Crucifixion signified, when both Water and Blood run out of his pierced Side. He cleanseth us, not by Water and Baptism alone, but as a Sacrifice, by Water and Blood, and at a dearer rate. And the Witness, by which God attesteth all this to be his Truth, is, the Gift of his Spirit.

7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. 8. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

7, 8. For there are three in Heaven, who have given us their Witness to the Gospel on Earth; even, the Father, who hath from Heaven declared Christ to be his Son: and the Word or Godhead of Christ, which he shewed in his Miracles, Resurrection, *&c.* And the Holy Ghost, sent down for Infallibility, Miracles and Renovation of the Faithful. And these are so Three, as yet to be One. And on Earth, we have seen these three Witnesses attesting one thing by Agreement, even the Spirit in the Souls of Believers, in their Miracles and Holiness sealing the Truth; the Water of Baptism, and the washing of their Souls from Sin; and Christ's Blood and Sacrifice, which is our Expiation, signified in the Lord's Supper; even as Christ, on the Cross, first recommended his Spirit into his Father's Hands, and then out of his pierced Side came Water and Blood.

Note; Though much of these words, *Vers.* 7, 8. be not in many ancient Copies of the Bible, we have more reason to think that the *Arrians* left them out, than that the Orthodox put them in; (other Texts that assert Christ's Godhead being so used.) But however, it need not offend the Faithful, there being so many other Texts which assert the Trinity.

9. If we receive the witness of men, the witness

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witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.

9. If the Witneſs of credible Men end Controverſies among us, much more muſt the Witneſs of God be believed: And this mentioned, is God's own Teſtimony of Chriſt.

10. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.

10. He that is a true Believer in Chriſt, hath the Spirit of Chriſt, which hath regenerated him: (for, if any man have not his Spirit, he is none of his.) And this Spirit of Power, Wiſdom and Holineſs, is moſt certainly from God, and an infallible Evidence, that God owneth the Goſpel: therefore all theſe have the witneſſing Evidence of Chriſt in themſelves. And he that believeth not ſo ſure a Teſtimony of God, doth make him a Lyer; as if he gave the Holy Spirit as a falſe Witneſs of Chriſt, to deceive the World.

11. And this is the record, that God hath given to us eternal life: and this life is in his Son. 12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

11, 12. And the ſum of the Goſpel, atteſted by God and his Spirit, is this; that *God hath made a free Deed of Gift, of Pardon and Salvation to the World, even the Life of Grace and Glory; but ſo as that this Life is given us in and with Chriſt, who, with all theſe Benefits, is offered to Men, on condition of believing Acceptance*: (As a Woman in Marriage, hath the Man with his Eſtate; and as we chuſe our Phyſician for Phyſick, our Teacher for Learning, our Ruler for Government, *&c.*) He that hath Chriſt upon believing Acceptance, as his Saviour, hath Life initially, and Title to Salvation: And he that hath not Chriſt, through his Unbelief and Refuſal, hath not Life.

13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

13. Theſe things I have written to you that are true Chriſtians, that you may know what a Treaſure you have in and with Chriſt; even, Right to Eternal Life, and its Beginning here: and that you may go on confirmed, and conſtant in the Faith.

14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

14. And through our Intereſt in Chriſt, his Merits and Interceſſion, we have ſufficient ground of Confidence that, by and through him, our Prayers are heard, and that he will give us whatever we ask, which he hath promiſed to give, and we are fit to receive.

15. And if we know that he hear us, whatſoever we ask, we know that we have the petitions that we deſired of him.

15. And if he thus hear your Prayers, we may reckon that, in his time and way, he will give us whatever Particular we ask, if we and our Prayers be qualified for his Promiſe.

16. If any man ſee his brother ſin a ſin, *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it. 17. All unrighteouſneſs is ſin, and there is a ſin not unto death.

16, 17. And this comfort you have, in your Prayers for others, as well as for your ſelves: God will hear you for thoſe, who are qualified for the Mercy which you beg for them, according to his Promiſe. Death, temporal and eternal, is the Wages of ſin; but with great difference. There are many ſins of Infirmity, which we hate and ſtrive againſt; (as vain Thoughts, Words, Paſſions, Coldneſs in Duty, Imperfection in all Good;) and all ſins that ſtand with true Repentance, and the predominant Love of God and Holineſs. Theſe the Law of Grace doth pardon, through Chriſt, and not damn any for: But Pardon muſt be asked, and ſhall be obtained, for the faithful, penitent, qualified perſon. But God hath told us, that he doth not pardon the Impenitent and Unſanctified, that had rather keep their ſin, than leave it; and are unqualified for Pardon. Your Prayer to God, to pardon ſuch, ſhall not prevail, while they are impenitent; much leſs for them that are Infidels, and blaſpheme the Holy Ghoſt. And God's own Children may fall into ſome ſins that are to be puniſhed with Bodily Death, or Shame: Magiſtrates muſt put to death Murderers, and other capital Offenders; and when Magiſtrates do it not, God will oft times do it without them, himſelf; (as he did on *Ananias* and *Sapphira*, and others.) In this caſe, if one be to be executed by Juſtice, or be under God's Juſtice, that will put him to death, you may pray for his Soul, but you muſt not pray for his Life, though he repent; becauſe it is againſt God's Law, and the common Good: And if you ſhould pray for the Recovery of ſuch a man in Sickneſs, God hath not promiſed you to recover him: No, nor any of his own Children, when their dying time is come.

18. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

18. We know that all that are born of God, hate ſin, and overcome it in the courſe of their lives; and live in no reigning ſin which is predominant, but only hated infirmities, which conſiſt with ſincere, predominant Faith, Obedience and Repentance, (nor have any ſin at all, ſo far as they have the Divine Nature;) but they watchfully keep themſelves from the prevalence of Satan's ſnares.

19. And we know that we are of God,

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God, and the whole world lieth in wickedness.

19. And, though Christ's Flocks here be less than the World, we see by experience, that we are of God; guided by his Spirit, obeying his Laws, pleasing his Will, living to him, and hoping for his Glory, and that the unconverted World is wholly set on wickedness and mischief; so notorious is the difference between the faithful, and the ungodly World (which foretells the future difference.)

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

20. In a word, by all aforesaid, we are certain of the truth of our Religion: We are sure that the Son of God is come, and Christ is he; and by his Doctrine and Spirit, hath enlightned us to know the true and only God, and his Will: and we are, by faith and the Spirit, planted into him who is the Truth; even into Jesus Christ. So that we are sure it is the true God that we believe and serve, and the Gift and Title to Eternal Life, that by Christ we do receive.

21. Little children, keep your selves from idols. Amen.

21. I speak to you in love, as if you were my own Children; but with care of you, as to your weakness, and what temptations the Idolatrous World assaults you with: As Christ hath called you out of the World, from Idolatry, which you have renounced; as you love God, and your Saviour, and your Souls, hold close to Christ and return not to Idols, nor partake of their Sacrifices, nor seem to own them by Idolatrous Communion. *Amen.*

The Second Epistle of JOHN (the Apostle, 'tis most commonly thought, but not certain.)

1. THe elder unto the elect lady, and her children whom I love in the truth: and not I only, but also all they that have known the truth: 2. For the truth's sake which dwelleth in us, and shall be with us for ever.

1, 2. *Note*; It seems this was some choice Woman, that was a great support and helper to the Christians, and eminent in Piety, and stedfastness in the Faith; Though some few groundlesly think, that it was some Church that he calleth Lady.

3. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

3. Grace, Mercy and Peace from God the Father, and Christ the Son, are the true, unvaluable Blessings I wish you, to confirm you in the two great parts of Religion, Truth and Love.

4. I rejoyced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

4. I greatly rejoyced, that I found thy Children both holding fast the Christian Truth, and living in the practice of it, as the Father commanded us to preach and do.

5. And now I beseech thee, lady, not as though I wrote a new commandment unto thee: but that which we had from the beginning, that we love one another.

5. The sum of my writing to thee is, not any Novelty, but the old, great Law of Christ: Be sure that we keep up true Christian Love (which Satan is an Enemy to.)

6. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

6. And the Love, in which we all must live, is our Union and Concord in keeping his Commandments; even the same Gospel which, from the beginning, was committed to us: (For both new and false Doctrines, and a sinful life, do break the Union and Peace of Christians.)

7. For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

7. For there are many Hereticks now come to that deceiving pass, that they deny Christ himself; either his Godhead, or Manhood, or Office, or Work; yea, his Incarnation; as if his Body were but a Fantasm. These are Deceivers and Antichrists.

8. Look to your selves, that we lose not those things which we have wrought, but that we receive a full reward.

8. Look to your selves with watchful care, that no temptation draw you to back-slide, and you lose all your former belief and labour, nor we our ministerial labour on you: but hold on, that you and we may attain that full Reward that we seek.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath

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not God: He that abideth in the doctrine of Christ, he hath both the Father and the Son.

9. As it was by the Doctrine of Christ, that you were brought into your blessed Knowledge and Relation to the Father and the Son, so, if you fall from that Doctrine, you will fall from God himself, to whom, by Christ, you are reconciled. But if you abide in Christ's Doctrine, you will continue your Relation to the Father and the Son.

10. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed. 11. For he that biddeth him God speed, is partaker of his evil deeds.

10, 11. As for those Hereticks and Apostates that deny the Gospel, or any Essential Part of Christianity, shew them no encouraging Countenance, Familiarity or Communion: otherwise you will be guilty, as Partners in their sin.

12. Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full. 13. The children of thy elect sister greet thee. Amen.

12, 13. *Note*, 1. Presence maketh friendly Converse the more comfortable. 2. By *Elect Sister*, here again, some think he meaneth another Church; but it cannot be proved.

The Third Epistle of JOHN ('tis most likely the *Apostle.*)

1 THe elder unto the well beloved Gaius, whom I love in the truth. 2. Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth.

1, 2. My love to thee for the Truths sake, which thou adherest to, maketh me wish earnestly that, as thy Soul prospereth, so may thy Bodily Health, for the service of God and thy Soul.

3. For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

3. *Note* 1. Soul-Mercies are the greatest Mercies, and matters of greatest joy for one another. 2. Good Reports of our Brethren is a duty tending to the comfort of Ministers and Friends.

4. I have no greater joy than to hear that my children walk in truth.

4. *Note*; True Ministers rejoyce more for the welfare of men's Souls, than in Preferments, Wealth or Worldly Honour.

5. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: 6. Which have born witness of thy charity before the church:

5. It is well done of thee, as a sincere Christian, that thou shewest so much love and help, both to the Brethren of the Church with thee, and to Strangers in their Banishment and Travels: Which divers have here testified before the Church, to thy praise.

6. Whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7. Because that for his name's sake they went forth, taking nothing of the Gentiles.

6, 7. And if thou further furnish and help them in their Travel, it will be a laudable, Christian Duty, doing as to God's Servants, who, for Christ's Name sake, went out of their Country, to preach abroad (or were persecuted out) and took nothing of the Gentile Christians, towards their Maintenance in their Travels.

8. We therefore ought to receive such, that we might be fellow-helpers to the truth.

8. To entertain and further such, is part of our duty for the propagating of the Gospel. (*He that receiveth a Prophet, in the name of a Prophet, shall have a Prophet's reward.*)

9. I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

9. I wrote for them, to the Church, my Testimonial, and desire of their Reception: but their Bishop, *Diotrephes*, who loveth to rule as pre-eminent among them, receiveth not us *Jews* (or my Letters and Request to the Church for them.)

10. Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.

10. *Note* 1. By remembring his deeds and words, is meant *sharp rebuking* him before all, at least, 2. It's like that this *Diotrephes* was Pastor, (or Bishop,) else he could not have cast such out of the Church: At least he was some great man that usurpt that Power: But sure no Layman did so early usurp the Keys. 3. By this we see that the Pride of domineering Bishops began early to be Schismatical, and divide the Church by Tyranny: Yea it grew arrogant to oppose and reject the Beloved Apostle, and

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and maliciously to prate against him. There is no Man or Cause so good, but a malicious Bishop, or other man, may prate against it. As there are few Mutinies dangerous in Armies, unless headed by some Commanders; so there are few Schisms much dangerous in the Church, but those that are headed by Bishops or Clergy-men. 4. It is uncertain whether it was to *receive* them to Communion, or only to Hospitality, that *Diotrephes* opposed: But it's like it was both, because he cast out their receivers from Communion. 5. It is not certain whether he did it on any difference of Opinion, or occasional quarrel; but it is most like it was that he was a Gentile Christian, and too much despised the Jews, as they censured and separated too much from the Gentiles, *Rom.* 14. *Gal.* 2. Thus Separation on both sides soon began, and even Peace-making Apostles could not be heard by the dividers.

11. Beloved, follow not that which is evil, but that which is good, He that doth good, is of God: but he that doth evil, hath not seen God.

11. Imitate not such proud, hurtful, uncharitable, dividing Examples; whatever it pretend to, a hurtful, uncharitable course is not of God; such are not true Believers, and know not God aright. But it is doing good that must shew that we are of God. By their fruit ye shall know them.

Note; Clergy *Roman* Cruelty by Inquisitions, Prisons, Ejecting true Ministers, *&c.* shews that they are not of God, though they pretend Power, Order, Unity, Faith, as if it were for God and Truth.

12. Demetrius hath good report of all men, and of the truth it self: yea, and we *also* bear record, and ye know that our record is true.

12. Both common report, and his own good works, and our true Witness commend *Demetrius*.

13, 14. I had many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face, Peace be to thee. Our friends salute thee. Greet the friends by name.

13, 14. *Note*; Kind Remembrances and Greetings are suitable to Christian Friendship.

The General Epistle of JUDE (most probably the Apostle.)

1. JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2. Mercy unto you, and peace, and love be multiplied.

1, 2. *Note*; Men being judged of according to their profession, all Christians are called sanctified persons.

3. Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

3. *Note* 1. The *common Salvation* signifieth but that way to Salvation which all must go in that will be saved, God's high-way to Heaven; Christ and his Gospel.

2. The Apostles writing more against Hereticks and Jews than Heathens, tells us, that the Church hath more cause usually to defend the Truth against pretended Religious Zealots, and Sects that are erroneous, than against open Pagans, who are not animated by so much blind Zeal against them; therefore they know not the Churches safe, who fear none but prophane Enemies.

3. Though Love and Meekness may be predominant in Christians, earnest contending for the Faith against corrupting Hereticks is oft a duty. But if this be pretended for odious Censures, Excommunications, Persecutions or dividing Contentions against Christians of the same Faith, for their differences about lesser things, and for tolerable imperfections, or for doubting of unnecessary Opinions, Ceremonies, Forms, or Humane Canons, it will be no cover for the sin.

4. It is the Faith first delivered to the Churches by the Apostles, that corrupters deprave, and we must contend for, and must be the Test of our several differences.

5. Keep Faith and Religion found among its Professors, and it will overcome the World.

4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

4. For there are crept in by little and little, as in the dark, some men that Christ had before told us should arise, (or God decreed to condemn for their sin,) ungodly men, that though they did seem Christians, have turned the Doctrine of God's Grace in Christ, into a Doctrine and Practice of Lasciviousness and Licentiousness, and denying Jesus Christ, who is the only Lord God, and our Lord (or the only God and our Saviour, *&c.*)

Note 1. One of Satan's chief ways against the Church and Religion, is to corrupt it by Heresies. 2. Corrupters creep secretly into the Church, at unawares, and do not openly bring in all at once. 3. Though God ordain or decree no man's sin, he both decreeth and foretelleth their condemnation for sin. 4. It is ungodly *men* that are usually the great corrupters of the Church and Doctrine. 5. Libertinism, looseness and sensuality, are

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the usual dangerous ways of such corruptions as being the way most suitable to man's corrupt Nature, and which will have most followers.

5. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterwads destroyed them that believed not.

5. As the Israelites perished in the Wilderness for Unbelief, after all their miraculous deliverances from *Egypt*; so shall revolters perish notwithstanding their Baptism and fair beginnings.

6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

6. And the Angels that stood not in their integrity, but fell by sin, God hath shut up as it were Prisoners in Chains (though they go about all the Earth with temptations,) in certain expectation of fuller condemnation at the great day of Judgment.

7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

7. As *Sodom, &c.* were by fire from Heaven utterly destroyed, by God's revenging Judgment.

8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

8. So these Hereticks, dreaming of high Wisdom, are turned to fleshly lusts, and to despise Government, and speak contemptuously or reproachfully of Superiors, as if Christ hath freed men from Humane Rule, and made all equal, and all things lawful (when yet they deny even Christ himself, in some Essentials of his Person or Office.)

9. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.

9. Yet *Michael* the chief Angel contending with a Principal Devil about the rebuilding of the Jewish Temple, *Zech.* 3. durst not bring railing accusation, but appealed to God.

Note 1. There are differences and superiorities among the Angels, and Devils. It seems by *Dan.* 10. 13, 21. that Angels have their several earthly Provinces in charge, and that *Michael* was Prince of the Jews. 2. The badness and vanity of Malignants will not justifie railing accusation against them, when it may not be used against Devils; yet their evil must be detected, that it may be frustrated. 3. By the *Body of Moses*, some understand his *buried Body*, which Satan would have idolized, and others his Body in the Basket, which Satan would have had drowned: But by *Zech.* 3. it is more like to be the Temple, Law, and Jewish Policy, called the *Body of Moses*, as the Church is called the Body of Christ.

10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts; in those things they corrupt themselves.

10. But these, pretending to know what they do not, speak evil of the things which they know not, being proud, and ignorant of their ignorance; but what natural sense or reasonableness constraineth them to know, their lust prevaileth against it, and they live in debauchery, as if they knew it not to be evil.

Note; It's the common mark of erroneous men to be confident where they mistake, and to censure and speak evil fiercely of that which they never understood, and to sin against that knowledge which they have, or easily might have.

11. Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gain-saying of Core.

11. Woe to them, for they have imitated *Cain* in offering God a faithless Sacrifice, and envying and persecuting them that do better: And they are covetous worldlings, that, like *Balaam*, would do evil for reward or gain; And they have imitated *Core* in opposing *Moses* and *Aaron*, Magistrates, and Apostles, and shall perish as they did.

12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

12. These are the disgrace of your Love-feasts and Communion, which they turn into a Sensual Feast, not fearing prophanation or excess: Hypocrites, like empty Clouds, that water not the Earth, but carried about with the winds of worldly Interest or Seduction; like fruitless Trees, twice dead and rooted up, by Apostasie from their first profession.

Note; It is a wonder that the Apostle no more reproveth them for admitting such to their Communion, as it seemeth by these words they did.

13. Raging waves of the sea, foming out their own shame; wandring stars, to whom is reserved the blackness of darkness for ever.

13. Unquiet, fierce and raging persons, who while they pour out ill words of others, do but foam out their own shame: Teachers they will needs be, as Stars to the Churches, but they are but Erratick Stars or Comets, that shall end in endless darkness to themselves, while they boast of Light to others.

14. And Enoch also the seventh from Adam,

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Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints, 15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

14, 15 *Note* 1. It's like this Prophecy of *Henoch* was received by Tradition. 2. This deſcription ſure is not of the deſtruction of *Jeruſalem*, but of the great day of the Lord, terrible to all the wicked, and the malignant Adverſaries of Godlineſs.

16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

16. Theſe are men that ſwell, and murmure, and complain againſt Government, and all that croſs their Opinions or Luſts after which they walk; and they uſe big and boaſting words, as men that were more knowing than all others (in Philoſophical Fancies, and the Orders of Angels, and Ages, and Things above, and of Chriſtian Liberty, *&c.*) and they extol the men for advantage of themſelves, and of their Sect, who are their Leaders and chief Favourers.

17. But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt: 18. *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

17, 18. But remember the words which *Peter* and other Apoſtles have ſpoken heretofore, that told you ſuch men ſhould come; and keep to the firſt Doctrine of the Apoſtles.

19. Theſe be they who ſeparate themſelves, ſenſual, having not the ſpirit.

19. Theſe ſeparate themſelves into a diſtinct Sect, as if they were above the Apoſtolical Churches; but their actions ſhew that they are ſenſual, carnal men, not at all ſanctified and guided by God's Spirit, as the faithful be.

20. But ye beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt. 21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

20, 21. But ye, Beloved, muſt be quite other men from theſe; they build ſenſuality, temporizing and ſeparation upon Errour, and proud ſelf-conceit; But you muſt build up your ſelves, and one another, in Holineſs, upon your Divine and moſt holy Faith. They are ſenſual, having not the Spirit. You muſt, as men in whom God's Spirit dwells and rules, pray in the Holy Ghoſt, even with thoſe holy and fervent deſires, which the Spirit of God exciteth in you; They are revolted from true Faith and Love: You muſt by God's Spirit keep your ſelves in unfeigned Love to God, and to his Truth, and one another, waiting in Faith and Hope for Eternal Life by God's Mercy in Chriſt.

22. And of ſome have compaſſion, making a difference. 23. And others ſave with fear, pulling them out of the fire: hating even the garment ſpotted by the fleſh.

22, 23. And as to your dealing with ſuch erroneous men, it muſt be differently as they differ, even tenderly and compaſſionately with ſome; and with others you muſt deal more fervently and ſharply, as with *Lot* in *Sodom*, or men in a houſe that is on fire, whoſe death, if not quickly prevented, you muſt fear, and therefore be importunate with them: But ſeek to ſave them all (and not to uſe any violent or hurtful courſe) And your ſelves muſt hate and avoid all degrees of filthineſs and ſenſuality.

24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, 25. To the only wiſe God our Saviour, be glory and majeſty, dominion and power, now and ever. Amen.

24, 25. Now to him who is able in all temptations, notwithſtanding your own weakneſs, to keep you ſtedfaſt in Faith and Holineſs, from falling into the ſnares of Hereſie or Ungodlineſs, and to preſent you faultleſs (as being faithful and upright, and your ſins forgiven) before the preſence of his Glory at his coming, that you may ſee him, and ſtand before him with exceeding joy, (when the wicked are condemned) I ſay, to him the only God of Infinite Wiſdom, to our Saviour, be Glory, and Majeſty, and Dominion, and Power, now and ever; ſo it will certainly be; and ſuch is the prayer of all the faithful.

The

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The REVELATION of *John* the Divine.

CHAP. I.

1. THe revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

1. *Note* 1. It is eminently called the *Revelation*, as being by *Vision* and Prophetick notice an extraordinary Revelation of future things.

2. *Beza* well observeth hence the Order of God's Revelation to his Church. First, God himself is the Fountain; he revealeth it to our Mediator, as Man, (who knoweth all things as God) that according to his Office he may be the Light and Teacher to his Church. Christ revealeth it to Angels; the Holy Ghost and Angels reveal it to Apostles and Prophets; they reveal and record it to the Church, where all must learn it, but specially Teachers, to tell it to the People.

3. It is things to come that are here revealed; therefore I cannot receive those two Learned mens Exposition, who make it a History in a Prophetick style, and say, that most, or very much of it, was done before it was written.

4. The word [*shortly*] made them expound almost the whole Book of things all fulfilled about *Constantine's* time, or presently after *Alaricus's* sacking of *Rome*. But [*shortly*] may signifie no more than, 1. That these things will shortly be begun, though not so quickly finished; And 2. That a thousand years is with the Lord but as one day. But I confess that so much, as can be proved already done, we must not feign to be yet to come.

5. It is most like that this *John* was the Apostle, but it's not certain.

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

2. Who by this Writing truly telleth the Churches, what Christ by his Angel told him, as a faithful Witness of Christ, and of all that he saw and heard in this Vision and Revelation; some things that then were, may be mentioned, to introduce the Prophecy of things to come.

3. Blessed is he that readeth, and they that hear the words of this prophecie, and keep those things which are written therein: for the time is at hand.

3. *Note*; It is a desirable thing, and an addition to that man's wisdom and happiness, who understandeth this, and all other Scripture Prophecies; but this concludeth not that no other are blessed, or that many attain that degree of happiness (For I think I never knew one such:) But the necessary parts of Christianity, which are in this Prophecy mixt with darker passages, all must keep that will be blessed.

2. The Time of their beginning was at hand, and the End not far off.

4. John to the seven churches in Asia, Grace *be* unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne:

4. I *John* send you this holy Greeting and Benedi ction Grace and Peace (the greatest blessings) be to you from the Eternal God, and those Angels whom he hath made your special Guardians.

Note 1. That it is Angels (and not the Holy Ghost's seven Graces) that is here meant, is after manifested.

2. Why they are called *Seven*, some say is, because seven goeth for a number of perfection, whence the *Seven* Planets, the seven days of the week, *&c.* But this is but mens conceit, and no part of God's Word. Nor can we prove hence, that God hath set seven Angels above all the rest. But all that we can know of it is, that *John*, being commanded to write to seven Churches, numbereth the Guardian Angels accordingly to their Charges.

3. This is no Prayer to these Angels, but a notice that God's Mercies are communicated to those Churches by their Ministry, and this message sent by them from Christ.

4. The naming of the seven Spirits before Christ, is no preferring them as above him: But Christ is after named, because much more is to be said there of him together.

5. Why seven Churches only are named, men variously conjecture; some say, because they are spoken of prophetically, as in their names seven states of the Universal Church, or its notable parts, to the end, are signified. But this (being impossible to be proved) is rather to pretend another Revelation, than to expound this. Others say, that it being only the *Pro-Consular Asia* that *John* wrote to, these seven being the Metropolitan City-Churches, did comprehend all the rest, as parts under them. But 1. This also is but a Humane Imagination, without any proof. 2. If they mean that these were then made Ecclesiastical Metropolis's, it's a fiction without, and against, Historical evidence, which tells us of a far later date of Metropolitical Churches. 3. If they mean that they were Metropolis's only in a Civil sense, and that the Apostles, in planting Churches there, purposed or ordained that afterwards Church-Power should follow the Order of the Seats of Civil Power, I answer 1. That this is a crude unproved Assertion, and therefore of no authority or credit. 2. And it's known, that it was four hundred years after that this was decreed by a Council as a new thing. 3. And this was so far from being Apostolical, that it confounded the Church, setting in superiority the worst men that could but get into a Metropolis, and putting all Bishops and Churches at present under the Power of the People and Presbyters of one City, which was a Metropolis, and chose their own Bishop: Yea, Dr. *Hammond* thought that then no Bishop had any Presbyters under him, and so there were none but his People to chuse him; (for the Neighbour Bishops did not, though they ordained him:) Yea it meeteth

Churches

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Churches upside down at the will of every Emperour, Heathen, Infidel or Christian, who can enfranchise or disfranchise Cities at his pleasure. 4. And there is no proof that these seven were all and only the Civil Metropolitical Cities of *Asia*.

3. Both these then being mens unproved Imaginations, yea and unlikely, it remaineth that these seven Churches were most eminent in *Asia*, both for greatness and those tryals, vertues and faults which Christ was pleased to note as the occasion of this message; And if he see cause to send a message to seven, it belongs not to us to ask him, why he sendeth to no more.

5. And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead, and the prince of the Kings of the earth:

5. *Note*, 1. By [*faithful witness*] is meant, the faithful and certain Messenger and revealer of Gods will to man: 2. By [*first begotten*] is meant, both the Greatest and most Excellent, and the first in order and causality, who Rising from the dead, is the cause that we shall Rise. 3. He is Prince of the Kings of the Earth, not only as Greater than all Kings, but as over them all in power, by whom they reign, and who doth dispose of all, *Eph.* 2. 23. *Matth.* 28. 19. *Joh.* 17. 2. *Joh.* 13. 3. *Joh.* 5. 22. *Eph.* 1. 21. *Col.* 1. 15, 16, 17. *Phil.* 2. 9, 10, 11.

5. Unto him that loved us, and washed us from our sins in his own blood, 6. And hath made us Kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

5. 6. To this Glorious Lord and Saviour, who shewed his wonderful Love to us, by his giving up himself a sacrifice for our sins, that the Merit of his Blood might cleanse us from guilt and sin, and justify us from it before God, and who hath chosen and sanctified us and made us by his Grace, a peculiar holy People to God, dignified in our Relation to Christ as Kings in honour, and brought us near to God like consecrated Priests, to offer him our daily service acceptable through Christ; To him I say, shall be Glory and Dominion for ever, in the acknowledgement whereof let all his Saints rejoice.

7. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him: even so, Amen.

7. I have oft before enquired whether this Coming of Christ be 1. his Coming by the Roman Armies to destroy *Jerusalem*, 2. Or his setting up Christianity in the World, and destroying Heathenism, 3. Or his Coming at last in Glory. The *matter* is true as to all the three: But the text seemeth most strained by the first exposition, and least by the last: Every way he is dreadful to his enemies. But every eye seeth him not the first way; nor did the destroyed Jews acknowledge it to be by him.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

8. I am everlasting, before all Worlds and without end, and he who hath Power over all.

Note, These words seem to be the words of Christ, and not of God the Father; And with the sixth verse, which ascribeth to him everlasting Glory and dominion, do seem plainly to speak the Godhead of Christ.

9. I John, who also am your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

9. I *John*, who was your brother and companion, undergo the like sufferings as you do, in the same belief and subjection to Christ in his Kingdom, and in Patient enduring for his sake, was in the Isle of *Patmos*, whither I was banished for my Testimony, and preaching the faith of Christ.

10. I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

10. I was there in a transporting rapture by the Spirit of God, on the first day of the week, called by the Church, *The Lords day*, (observed in commemoration of his Resurrection:) And I heard a voice call to me as lowd as a trumpet.

Note 1. The vain cavil of those that deny the [*Lords day*] here to mean the Christians day of holy worship, even the first of the week, I have fully confuted in a book called the *Divine appointment* of the *Lords Day*. And it needs no confutation to those that are acquainted with Church History, who know that this day hath been kept holy as of Apostolical Ordination and practice by the universal Church ever since the Apostles daies, the heretick themselves consenting.

2. Christ owned his own day, and the suffering of his banished Solitary Servant, by the Communication of these extraordinary Revelations, and by the extasie of Spiritual influence.

11. Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

11. *N.* 1. The first sentence is out of divers Greek Copies; but is before spoken, & is the description of Christs Eternity. 2. This was written by Christs Command.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden Candlesticks.

12. To see who that voice came from which I heard.

13. And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed

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clothed with a garment down to the foot, and girt about the paps with a golden girdle.

13. One in the shape of a man who was a representation of Christ in splendid clothing like *Aarons*.

Note, Whether it was the Angel that thus represented Christ, or Christ himself who assumed this appearing shape immediately, is uncertain.

14. His head and his hairs were white like wool, as white as snow; and his eyes *were* as a flame of fire. 15. And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

14, 15. Christs apparition signifieth his Innocency & Glory by whiteness; his terrible majesty, by his fiery eyes and feet, and his dreadful voice; to affect all with Reverence, and his foes with terror.

16. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength.

16. And in his right hand were held seven Stars, which signifie the Pastors of the seven Churches, commissioned and upheld by him: And a two-edged Sword, from his mouth, signified his Word sent forth with power, to convert and save the Elect, and to convince and condemn the obstinate rejecters: And his countenance was glorious as the Sun in its clearest appearance.

17. And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

17. He laid on me his supporting hand of Love, when his terrible Glory had cast me at his feet, and bid me *Not fear*, (for his Glory is joyful to his Servants, though terrible to his Enemies:) He is my Almighty, Eternal God, and my Hope.

18. I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

18. I am Christ who was lately Incarnate on Earth, and crucified for your sins, and now live your King and Intercessor in glory, and shall die no more: And death and all separated Souls are in my power, to be taken into Happiness, or cast out.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

19. Write these Revelations for posterity, which contain what thou seest, and the Exposition of some things that already exist, and the Prophecy of many things to come.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

20. *Note*; It is a great Controversie what is meant by *Angels* here; 1. Some say that the Prophetical phrase being primarily of proper Angels, as the Guardians of the Churches, yet as in their names intending the message to the Churches themselves, so it is here spoken of, and to the Churches, but as denominated from their several Angels: And this seemeth to me the most likely sense, *viz.* To the whole Churches, Pastors and People under the name of their Guardian Angels, though blaming the Churches, and not the Angels; which should not seem strange to them who feign such good men as *Timothy* to be the Angels, who were not guilty of the crimes here reproved. Thus *Augustine de Doctr. Christ. lib.* 3. *c.* 30. citeth and seemeth to like *Tyconius*'s Exposition, who supposeth the whole Church meant under the Angels name.

2, Others suppose the Presbytery of each Church collectively governing them, are called the Angels.

3. Others think that only the Metropolitans are meant as Heads of Presbyters, and other Bishops.

4. Dr. *Hammond* thinks there were no Sub-Presbyters in Scripture-times, and so that it is Metropolitans that are here meant; but such as were but single Pastors of Congregations, like a Parish-Pastor now that hath not so much as a Curate under him save Deacons, but was Metropolitan over many Dioceses of such single Bishops.

I am far from believing, 1. That any such Metropolitans were then settled; 2. Or that such Churches had but one Pastor; 3. Or that the single Bishop of a Metropolis was blamed for the faults of many Dioceses of Churches; 4. Or that the Bishops of the excellent Primitive Churches, were so quickly degenerate, and guilty of the crimes here mentioned, specially if *Timothy* was one. And this Exposition too grosly slurs Episcopacy. But if they were but single Pastors of single Churches, the difference is of no great moment: What he speaketh of the Apostles intending so great a change afterward as Dioceſans have made, requireth proof.

CHAP. II.

1. UNto the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

1. To the Pastors and Flock of the Church of *Ephesus*, meant by the name of their Angels, These things saith Christ before described, and commandeth me to write them.

Note 1. I believe not that *Timothy* was their Bishop in the ordinary sense as a fixed Pastor of that Church alone; but that he in his Itinerant course (described in Scripture, doing the work of an Evangelist) was there sometime, and is therefore by the Ancients called their Bishop, as Apostles were called Bishops, for planting and taking care for many Churches; when as there is not the least proof

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proof that they appropriated any Dioceſſes or Churches to each, as their proper charge, which other Apoſtles might not uſe the ſame Authority with, or were fixed to any.

2. I believe it yet leſs probable that *Timothy* was the Angel here accuſed, of leaving and falling from his firſt Love.

2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them liars:

2. Thy good works, and great labour in the Goſpel, and thy patience in ſuffering for it, are not unknown or diſregarded by me: And it is thy praiſe that thou doſt not countenance nor tolerate among you, the ſeducing Hereticks and wicked men; and that thoſe that have pretended Inſpiration, as ſent of God, thou haſt tryed, and rejected them as proved liars and falſe Apoſtles.

3. And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

3. *Note*; Chriſt loveth and praiſeth that which is good in the Churches, while he reproveth them for that which is evil.

4. Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

4. But for this I reprove thee, that you have not that hearty, fervent Love to me, and to one another, which you had at the firſt; and that you grow colder when you ſhould grow better.

Note; Even good people may fall into a more cold, declining ſtate, by negligence.

5. Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

5. Look back on thy firſt Love and Works, and think whether it was not then better with thee, and whether thou hadſt any cauſe to decline; Return to thy firſt works, or elſe I will ſhortly viſit thee with the heavy puniſhment, of taking the Miniſtry and Goſpel from thee.

Note 1. Declinings from former Love and Duty are diſpleaſing to God, and tend to worſe. 2. It is a grievous puniſhment to have the Goſpel and Miniſtry taken away, either by Wars, Devaſtations, Perſecutions, Silencing, and worſt by wilful Expulſion.

6. But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

6. It is commendable in thee, that thou hateſt the deeds of the *Nicolaitans*, for I hate them.

Note; It is lawful to diſtinguiſh ſuch Hereticks as are not to be tolerated in Church-Communion by the names of their Leaders: But this ſhould not be done againſt tolerable differences, as tending to divide thoſe that ſhould all unite in the Chriſtian name.

2. God hateth licentious Doctrines and Deeds, and ſo muſt we.

3. Whence theſe *Nicolaitans* had their name is not known certainly, but doubtful Tradition in Hiſtory tells us, that *Nicholas* the Deacon, *Act.* 6. had a beautiful Wife, and he was blamed as jealous of her; and that thereupon he brought her forth, and bid who would take her, to ſhew that he was above all fleſhly luſt; and that ſome people, miſunderſtanding him, thence took occaſion to plead for the lawfulneſs of Fornication. The Hereſie of theſe hateful *Nicolaitans* lay, 1. In making light of Fornication, 2. And in deſpiſing the Heathens Government, as if Chriſtian Liberty lay in being from under its power; 3. And in teaching that to avoid ſuffering, men might deny Chriſt with the mouth, while the heart denyed him not; 4. And that they might eat things offered to Idols, ſo they deſpiſed the Idol in their hearts. *Paul, Act.* 20. had before told theſe *Epheſians*, that grievous Wolves ſhould enter and devour; and that of their own ſelves men ſhould ariſe ſpeaking perverſe things, to draw Diſciples after them: And it ſeems thus warned, they hated the Hereſies. And St. *John* himſelf lived in *Aſia*, and is ſaid to die at *Epheſus*, who no doubt would warn them (and was above *Timothy*.)

7. He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.

7. Let all that hear or read theſe words of the Spirit to the Churches, ſet their hearts to them with regard, as of great and common importance: To him that in the day of Tryal and Temptation doth overcome, by being true to Chriſt, and keeping his Innocency, I will give a part in everlaſting Happineſs, ſignified by the Tree of Life in Paradiſe.

Note 1. Striving without overcoming in Temptation, ſo far as to keep our uprightneſs and faithfulneſs, will not ſave men (much leſs lazy wiſhes.)

2. Though Faith put us at firſt in a ſtate of Righteouſneſs and Life, to thoſe that ſurvive, Perſeverance and Victory are conditions of Salvation.

3. It ſeems that the ſenſe of the Tree of Life in Paradiſe, *Gen.* 3. is here expounded to be, Everlaſting Life of Bleſſedneſs with God; and ſo in the New *Jeruſalem* after, *ch.* 21. 22.

8. And unto the angel of the church in Smyrna, write, Theſe things ſaith the Firſt and the Laſt, which was dead, and is alive,

8. *Note*; Chriſt is not barely named, but deſcribed by Divine Properties, to awe the Church with reverence to him, and to reſolve them to Truſt him, who can deliver and reward them.

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blaſphemy of them which ſay they are Jews and are not, but *are* the ſynagogue of Satan.

9. I know with approbation and praiſe, thy labour, and

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and ſufferings, and worldly poverty; but thou art rich in grace: And I know that blaſphemous Sect, that tempt and reproach thee, who by obtruding *Moſes*'s Law on the Churches, (or at leaſt ſeem Jews to avoid their malice) do trouble the Churches againſt Purity, Unity and Peace, and are Satans Synagogue, as thus doing his work.

10. Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

10. Fear not though thou muſt ſuffer; and I foretel thee what thy ſufferings will be: But I will fully reward thee.

Note 1. Certainty of ſuffering may conſiſt with the Conqueſt of cowardly fear.

2. It is the Devil that impriſoneth and perſecuteth Chriſt's Servants, when his wicked Servants do it by his Temptation.

3. Priſons and Perſecutions are for the Tryal of the Faithful. Our care therefore muſt be, that we fall not in the Tryal.

4. Ten days is a ſhort time, yet ſeemeth long to the fleſh.

5. The Crown of Life Everlaſting is the ſure reward of true Martyrdom and Perſeverance in Tryal.

11. He that hath an ear, let him hear what the ſpirit ſaith unto the Churches. He that overcometh, ſhall not be hurt of the ſecond death.

11. Theſe Warnings of the Spirit to the Churches are recorded as of great Concernment for all. It is they that overcome the Love of this Life and World, even unto death, if God call them to Martyrdom, that ſhall eſcape that ſorer ſecond Death that, after this Life, will befall the Ungodly.

12. And to the angel of the church in Pergamos, write, Theſe things ſaith he which hath the ſharp ſword with two edges.

12. To the Paſtors and People of the Church of *Pergamos*, noted by the word Angel, Chriſt, that hath his dreadful Juſtice, as well as ſaving Mercy, ſendeth this Meſſage.

Note; Once for all here note, that Churches were then named from Cities, becauſe Proximity was needful to Communion: And among Chriſtians, there ſhould be ſo great Unity, that they that live in one Proximity (like our Pariſhes or Towns) ſhould always be of one Church, unleſs the uncapable multitude force them to divide in one City, into many Churches; in which ſtill Proximity ſhould be obſerved; or unleſs the great Corruption, or Violence, of any Church do neceſſitate any to congregate by themſelves, for their ſafety and duty. For if the faults of a Church, and any of its Members, be but tolerable Weakneſſes, it ſhould not break their Communion, but they ſhould bear with, and receive each other: But if they are intolerable, for which God diſowneth and forſaketh them, or their Worſhip, they are no true Churches, and muſt be forſaken of all, as no true particular Chriſtians, and muſt be caſt out.

13. I know thy works, and where thou dwelleſt, *even* where Satan's ſeat is, and thou holdeſt faſt my Name, and haſt not denied my faith, even in thoſe days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

13. I know, with Approbation, all thy good Works, and that thou dwelleſt where Satan ruleth in the Heathen multitude; having there an Idol-Temple, and *Roman*, perſecuting Powers; and that yet thou haſt held faſt the Profeſſion of Chriſtianity, and not denyed me in Perſecution; even in the days when Satan's Inſtruments murder'd my faithful Martyr *Antipas*.

Note; We have no other certain Hiſtory of *Antipas*, and his Caſe, but only the uncertain ſtories of *Metaphraſtes*, and the Menology. No doubt but there were many Martyrs, whoſe Hiſtory is not come down to us: But Chriſt hath honoured *Antipas* by this ſacred Record: The time of his ſuffering is unknown.

14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

14. Though all this Good be found in thee, I am offended that thou ſo conniveſt at the Hereſie of the falſe Teachers, as to permit ſome of them in your Communion, who, as *Balaam* for Gain taught *Balac* how to enſnare the *Iſraelites* into ſin by Women, ſo they lay Snares and Temptations before men, by teaching them, that it is lawful to eat things offered to Idols, and to commit Fornication.

Note; Had not this Church tolerated theſe filthy Hereticks in their Communion, Chriſt would not have blamed them for their meer Neighbourhood.

15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.

15. And thou haſt yet in thy Communion ſome that hold the Doctrine of the *Nicolaitans*, which maketh light of Adulteries, which is hateful to me.

Note; Chriſt hateth all ſuch falſe Doctrine as corrupteth Faith or Manners.

16. Repent, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

16. Repent of thy connivance at this wicked Sect and Doctrine, and caſt out them that will not be cured; or elſe with the two-edged Sword, which goeth out of my mouth, I will ſhortly cut off theſe Hereticks, and puniſh thee for bearing with them.

17. He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the

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the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.

17. Let no man diſregard what the Spirit ſaith to the Churches: To him that overcometh the manifold Temptations, of Perſecutors, falſe Teachers, and fleſhly luſts, I will give the bread of life, that hidden Manna which is laid up in the heavenly Sanctuary, even Chriſt and his Spirit; and in the grace of that Spirit I will give him a Pledge and Title to Eternal Life, and that new Name and Nature, *Holineſs* and the Divine Image, the evidence of right to the heavenly Inheritance, whoſe Nature and Worth none rightly know, but thoſe who receive it. Thus ſhall it be done to them whom I will honour.

18. And unto the angel of the church in Thyatira, write, Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs.

18. To the Church of *Thyatira*, Paſtors and People repreſented by their Angel, hear and regard this meſſage from the Son of God, whoſe glory and dreadfulneſs was ſignified by his appearing to me, with Eyes like a flame, and Feet ſhining as burniſh't Braſs.

19. I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works, and the laſt *to be* more than the firſt.

19. I know and commend thy good Works and Charity, and Miniſtration to the Saints, and thy Fidelity and conſtant Patience in Tryals, and that thy laſt Works excel thy firſt.

20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth her ſelf a propheteſs, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. 21. And I gave her ſpace to repent of her fornication, and ſhe repented not.

20. *Note* 1. Even a few faults in a laudable Church may be a provocation to the Juſtice of Chriſt. 2. Suffering corrupt Doctrines and Seducers in a Church, is a ſin which Chriſt will not paſs by. Suffering was not oppoſite to Baniſhing, Impriſoning, Killing: For the Church had no ſuch power or command. But it was forbearing that ſharp Reproof, Confutation and Excommunication which was the Churches duty. 3. Whether there were really a Woman among them that promoted this wickedneſs, by pretence of Prophetick Inſpiration, or whether, by the Woman *Jezabel*, be meant the whole Sect of *Nicolaitans* or *Gnoſticks*, is uncertain. But it's certain that the Hereſie tolerated was the ſame as was before reproved, and that *Paul* was put ſo oft to write againſt, *viz.* Fornication and Idol-Sacrifices, pleaded for as lawful for Chriſtians to partake of, ſo they kept their faith and hearts to God. 4. Impenitence after God's Patience and Warnings, ripeneth men for Judgment.

22. Behold, I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds. 23. And I will kill her children with death, and all the churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

22, 23. Inſtead of a Bed of Luſt, I will caſt her, and all her ſeduced Sect, into a Bed of great Tribulation, except true Repentance and Reformation prevent it; ſo that all the Churches ſhall ſee my heavy Plagues on them, and ſhall know that I diſcern, and hate, and judge the moſt ſecret luſts and ſins; and will judge you, and all men, according to your works.

Note; *Judging* is either *Juſtifying* or *Condemning*, and *Executing* accordingly. Our firſt Juſtification, which *maketh us Juſt*, and ſo *Accounts us*, is not according to any works ſtrictly ſo called, unleſs you will call it a work, believingly *to Accept a free gift*: Nor is our Juſtification in Judgment according to the works of the Law of Innocency, or of *Moſes*, or any that can be thought to make the Reward not of Grace, but of Debt: But it is according to our performing the Covenant of Chriſtianity, made by Chriſt the condition of Salvation.

24. But unto you I ſay, and to the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burden. 25. But that which ye have already, hold faſt till I come.

24, 25. *Note*; Some Copies have [And] and ſome leave it out. If it be [*you and the reſt*] it muſt mean [*you Paſtors*, and the *faithful People.*] And this would ſhew that it is not *One*, but *Many Paſtors* that is meant by [*the Angel.*] But if [*And*] be left out, then the ſenſe is [All you of the Church that are not polluted with this filthy Doctrine, which the pretenders to Wiſdom call *Profound Knowledge*, but is indeed the *Depths* of *Satan*; I will put on you no new Doctrine nor Burden, but charge you to hold faſt that Apoſtolick Doctrine which you have received; and wait in fidelity for my coming, who will reward you.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27. (And he ſhall rule them with a rod of iron; as the veſſels of a potter ſhall they be broken to ſhivers) even as I have received of my Father.

26, 27. This Promiſe is diverſly expounded; 1. Some think that it is not the ſame perſons then living to whom it is made, but thoſe, that in *Conſtantine's* time are found perſevering, ſhall then be advanced by him to honour and power. Others think that it is to the ſame perſons, and meaneth but, that they ſhall be made Biſhops, and convert many Heathens. But all the Church could not be

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made Bishops; and Bishops then were the greatest Sufferers: and converting is not ruling, and dashing them in pieces with an Iron Rod. The Phrase is fetcht from *Psal.* 2. Others think that it is meant of the Heavenly power of faithful, separated Souls; and that after death, the Saints joyn with Angels, as invisible Rulers of this World. And others think that it is meant of a thousand years Reign on Earth, before the last Judgment. And others think it is meant, of the state after Judgment; and that the Damned shall be as Slaves to the glorified Saints. It is certain, that it signifieth a triumphant, glorious state in Heaven: but the rest is dark to us.

I think it meaneth, that they shall partake of Christ's Royal Power subserviently, in their degree; by which they shall now triumph over the World in faith, and in time, be delivered from men's Tyrannny; and at Death, initially, and at Judgment, fully, shall, with Christ, judge the World of wicked Men and Angels; which is here called, Ruling them. And it is not improbable that the miserable damned ones will be, in some sort, trod down by Christ and his Saints; but how, we yet know not. By the *Morning-Star*, seemeth meant, Christ and his Spirit to shine on them in Glory.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

29. Let none take themselves to be unconcerned in Christ's Message to his Churches; for it is recorded for our common use, and nearly concerneth us all.

CHAP. III.

1. And unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest, and art dead.

1. To the Angel, that is, the Pastors and People, of the Church in *Sardis*; Thus saith he who is the Lord of Angels and Ministers.

Note; Though the Spirits before were named before Christ, it was not as preferring them before him; for he is here said to have them, as he hath the Pastors.

I know what thou art and dost: and that thou art reputed by men, to be an excellent Church: but thou art declined to a cold and decayed state, even like to death.

Note; Profession, and outward Splendor, make Churches and persons applauded that, wanting the life and power of the Religion they profess, are next to dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

2. Be awakned from thy Self-flattery and Coldness, and revive and exercise that Good which yet thou hast, that it may be strengthned; for I find much Hypocrisie and Formality in thee, and not that Soundness, Seriousness and Zeal which God will require.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

3. Remember what Doctrine my Apostles taught thee, and hold fast that, and receive no other. Repent of thy Back-sliding: for if thou do not awake and watch in holy Preparation, I will come upon thee with my Judgments, as a Thief cometh on men asleep, when thou art most fearless, and dost least expect me.

4. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.

4. Though the greater part of that Church be as dead in their declining, some few there are yet in it, who have kept their Innocency from Heresie, Vice and Cowardly Shrinking: and these shall have the honourable Reward of their Uprightness; for they are worthy of it, according to the Law of Grace, which promiseth it to such alone.

Note; Yet these few Names are not commanded to separate from the rest.

5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.

5. He that overcometh in this Life of Tryal, shall be cloathed with the Glory which signifieth the Reward of Innocency, and is the mark of Dignity and Honour; (for such then was White Raiment:) and I will own him openly, before my Father and his Angels, as one who is enrolled as a Denison of Heaven, among the Elect of God.

Note; If *White Garments* now be seemly for conquering Saints, they are unmeet for them that are overcome by the World, and the love of its Honour, Wealth and Power, and by fleshly Lusts.

6. He that hath an ear, let him hear what the Spirit saith unto the Churches.

7. And to the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth:

6, 7. *Note*; Christ is described by his Holiness, and Truth, and absolute Power of Governing and Judging, to awe and to comfort the Faithful.

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

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8. I know and approve thy Fidelity: And I opened thee a Door of Advantage, to do good in converting Infidels, and to enjoy the comfort of it; and none shall shut this Door against thee: for thou hast kept some strength of Faith and Courage, and hast not denyed me by Heresie nor Cowardize.

9. Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

9. And as for those Hereticks that, pretending Judaism, corrupt Christianity, and are but the Synagogue of Satan; I will make them acknowledge the vanity of their Errour, and the honour of thy Fidelity; and to confess that I have loved and justified thee therein, against their Accusations.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

10. I will give thee a special Exemption from the Persecutions which the Heathens will shortly use, to try those on Earth, that profess my Name. (Which, no doubt, was performed)

Note; Though the best are oft singled out for Persecution, usually the most obedient Churches escape above others, and most have a hand in bringing it on themselves.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

11. My performance of all this, is not far off; for the Tryal of the Churches, and thy Preservation. But see that thou hold fast still thy Innocency, Fidelity and Patience, that thou lose not the Crown, for want of Perseverance.

Note; The best Churches and Christians have need to be warned to take heed, lest they back-slide, and lose all their labour and reward. Even where God decreeth to cause men to persevere, he decreeth to cause it, by holy fear of falling, and by the use of Watchfulness, and diligent Obedience.

12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

12. Him that overcometh in all the Tryals of this life, I will make an honourable Member of the glorified Church, (called a *Pillar*, as *Timothy* is called a Pillar and Basis of Truth, in the House of God;) and he shall there dwell for ever: And I will signalize him, as with a written Name, both of *My God*, and of the *City of my God*, the *New Jerusalem*, which is now gathering in Heaven; and when it is complear, shall thence come, and appear with me in Glory: and I will write on him my new Name, *The Glorified Redeemer*.

Note; The whole Name, thus set together, will be, [*An Adopted Son of God, and an Heir of the* New Jerusalem *from Heaven, and a living Member of Christ, the Glorified Redeemer.*]

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

13. All that have ears, and hear what Christ, by his Spirit, saith to all these Churches, should lay it deeply to heart, for their own Instruction and Admonition.

14. And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

14. Thus saith he who is the Truth, and by whom, all God's Predictions are, and will be fulfilled; the faithful Witness of God, to Man, by his Word and Sufferings; the Head and Chief of all God's Creatures.

Note; This Text is diversly expounded, as men's Judgments differ. 1. The *Arrians* hence gather, that Christ is but the first of Creatures, by whom God made the rest. 2. *Peter Sterry*, and that Party, who hold three Natures in Christ; the Divine, the Prime-created (Super-angelical,) and the Humane, say, It is his middle Nature that is here called, *The Beginning of the Creation of God*. 3. But the commonest Judgment of the Church is, that it is Christ, as in both Natures, that is called; because he is the Head, or Chief, of all Creatures: or, say some, as he is the Cause and Father of the new Creature, by Grace.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

15, 16. I know thy case and course, that thou art not for open Heresie or Infidelity, but professest Christianity; but it is with Tepidity, without such Zeal as the Faith and Hope of Christians requireth. If thou wert cold, and for downright Infidelity or Heresie, I would judge thee accordingly: And if you were found and zealous Christians, I would own you. But being of a lukewarm Indifferency, like Hypocrites, that profess Christianity, with Reserves for Worldly Safety, I will disown thee with disdain.

Note, 1. Not that God had rather men were stark naught, than half Christians; but, as if he had said, I should sooner have judged thee accordingly, and thou wouldst not have aggravated thy sin with Profession of Christianity, nor have dishonoured me so much by it. 2. God will disown luke-warm, worldly Hypocrites; not all, whose Zeal is defective, and are too luke-warm, but all that have not so much Zeal, as to prefer Christ before the World.

17. Be-

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17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

17. *Note*; 'Tis like, The Ostentation of this Church came from some worldly Prosperity; and outward, lifeless Formality in Religion, with the decay of the Power of it. When true Religion decayeth in any, 'tis usually accompanied with Self-Esteem, and boasting, when they should learn, not to be high-minded, but fear. When they have turned Religion into a lifeless Image, they dance about that Image, and honour it.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

18. I counsel thee to seek earnestly to me for sound Understanding in the Faith, against all Heresie; and for the Grace of Confirmation, against all deceitful Wavering and Reserves; and for the Grace of sincere Righteousness and Holiness, that thou bear not the shame of Hypocrisie, and halting between Heresie, or Infidelity, and saving Truth; and for the Illumination of my Spirit, to know the danger of Heresie and Hypocrisie.

19. As many as I love, I rebuke and chasten: be zealous therefore and repent.

19. If I forsake you not, but shew my love to you, it will be by chastening you, to revive your Care and Zeal: If therefore you love not Chastening, prevent it by Zeal and Reformation.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

20. I have my time of offering Mercy, and desiring you to entertain it: And if any man hear and obey this Call, I will come in by my Spirit, and take habitual Possession of him, and have spiritual Communion with him, and he with me.

Note; Though it be not without the Grace of Christ that we open to him when he knocks, and receive his offered special Grace; yet, in this, he layeth so much on Man, as to make our Opening, that is, our Accepting-Faith, the Condition of his Entring for a fixed Habitation by habitual Love and Holiness. On which account, Divines use to say, that Faith and Repentance, wrought first in Conversion, are the Conditions or Qualifications for consequent Justification and Sanctification.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father, in his Throne.

21. To him that overcometh all the Temptations of this Life, so far as to keep his sincere Faith, Love and Obedience to the End, I will give a Participation in my Kingdom, Power and Glory; even as I obtained my Glory, by overcoming Satan and the World.

Note; This expoundeth what is meant before, by Ruling the Nations with a Rod of Iron, *&c.*

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

22. *Note*; Let every man that hath an Ear and Heart, lay close to heart these Reproofs, Warnings and Promises of Christ to these seven Churches; for it concerneth them all.

Again note that, notwithstanding all Christ's Reproofs and Threatnings, to many of these Churches, he biddeth no one separate from them.

CHAP. IV.

1. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter,

1. After this the Vision, that I further saw, was as if a Door had been opened into Heaven, *&c.*

Note, 1. Not that Heaven hath a Door, but the Vision was to be suited to the Capacity of a Soul in Flesh. 2. The Notices which advance Man's Understanding on Earth, come all from Heaven. 2. And thither must we look and seek, if we will know the things of God.

2. And immediately I was in the spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

2. And immediately I was in an Extasie, the Spirit acting me as above the Body: And God revealing things according to my Capacity, I thought I saw a Throne, the Seat of Royal, Glorious Majesty, and a Royal Person sat on the Throne.

3. And he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rain-bow round about the throne, in sight like unto an emerald.

3. And the Power and Glory of him that sat on the Throne was represented to me, as by the similitude of precious Stones, a Jasper, and a Sardine: And his Glory, and faithful keeping of his Covenant, was represented to me, by the Appearance of a Rain bow, like an Emerald in colour, round about the Throne.

4. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

4. *Note*; The Apparition, being made to him that was a Jew, was a Representation of the Jewish Camp in the Wilderness, with the Tabernacle in the midst; according to which also the Temple-Worship was formed

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to bear some similitude: And the Christian-Assemblies had some resemblance to that: Some think it relateth to the Church at *Jerusalem*, which had (say they) twenty four Elders; say some, twelve Apostles, and twelve Elders; others that it is to the Bishop of *Jerusalem*, and four and twenty City-Bishops of *Judea*, who use to sit in Council with him; who yet (saith Dr. *H.*) were then but the sole Pastors of single Assemblies, without any other Elders under them, but were after to have such: Others think it intimateth, that all Churches should unite in such Synods as consist of twelve Teaching Elders, and twelve Ruling Elders that are not Teachers. Rather all Churches and Pastors are signified by twenty four. But all these are but mens unproved thoughts, save only that in general, the Vision appeared in resemblance of such an Assembly as is here described: And it clearly intimateth, 1. That the Elders have a proper Dignity, and Honour, and Power, signified by their Seals, and White Rayment, and Crowns of Gold. I would not have ignorant, proud Lads, that can but get a Lay-Patron to present them to a Benefice, where they may live in the guilt of betraying Souls, to call themselves these Elders, nor to feign in White Rayment that they have Crowns of Gold.

5. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

5. *Note* 1. The Glory and Terrour of the heavenly Apparition is thus expressed: From the similitude of the Temple-Worship, and more fully of the Church-Worship and Sacred Assemblies, whence must proceed the Light of Doctrine, the Thunder of Reproof, and just Censures, and the Voices of common Consent and Praises to God. Whether it signifie the scorching Lightnings, and Thunderings, Excommunications of Lay-Chancellors, Officials, Surrogates, Commissaries, *&c.* that use an absent Bishop's name over (not one Parish only, but) many score or hundred Parish-Churches, I leave to the Arguments of the Affirmers.

2. The seven Lamps are expounded of the seven Spirits of God, relating, as some suppose, to the Lamps which were continually to burn before the Tabernacle, *Exod.* 17. 20. and after before the Temple: And as others think, to the seven Deacons at *Jerusalem*. Others think it is the seven Guardian Angels of the *Asian* Churches, to whom *John* specially directeth all this Book, though for the use of all others.

But of this, and other such passages, the great doubt is, whether really there be not, in the Spiritual World which *John* saw, such things as he describeth, and the Institutions about Tabernacle, Temple, and Church-Assembles, be not formed to some resemblance of these? Or whether all be spoken only of the things below, of which the superior World hath no real similitude, but by fiction?

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.

6. *Note*; Before the Tabernacle and the Temple there was a great broad Vessel of Water, called a Sea, for the Priests to wash in, *Exod.* 20. 18. 1 *Kings* 7. 23. signifying the Purity required in the Worshippers of God; being as Crystal, tells us, that no spots or Hypocrisie is unseen to God. (Though some make this to signifie the multitude of Worshippers.)

The four Beasts, some say, resemble the four Standards and Camps of *Israel* in the Wilderness, or as others, the four Evangelists: But it is like to mean the Executioners by Providence and Miracles of Christ's Will and Power, full of Eyes, as knowing all the Affairs of the Sons of Men about which they are employed, called Living creatures for their executive power.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

7. *Note*; As these four agree with the Apparition in *Ezekiel* 1. 10. in the main (notwithstanding some small difference) so it is observable which *D. Hammond* noteth from *Aben Ezra*, that these were the Escutcheons on the four Ensigns or Standards of the Camp of *Israel*, a Lion for the Camp of *Judah*, a *Man* for the Camp of *Reuben*, an Oxe for the Camp of *Ephraim*, and an Eagle for the Camp of *Dan*: And an Oxe and Calf are oft used for the same. And these four are noted to be the chief in their several kinds; the Lion among wild Beasts; the Oxe among the tame and serviceable; a Man among all Animals; and an Eagle among Birds. To conjecture what God would signifie by them to *Israel*, must needs be uncertain: I know nothing liker than an intimation of *Duty* and *Prophecy*, that *Israel* should be victorious over their Enemies; and valiant as a Lion, wise, and in Dominion as Man, and should have a fertile and plenteous Land, signified by the Oxe, and be Seraphick and Divine in the holy Worship of God, signified by the Eagle that mounteth Heaven-ward in her strength. And it's like such blessings are hereby signified to be conferred on the Church; some fix the signification on Angels, some on Ministers: And less probable are theirs that think *Peter*, *John*, *Paul* and *Barnabas* are meant, or they that apply it to the four Evangelists, or four Patriarchs.

8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

8. *Note*; The Beasts resembling the Standard-bearer in the Camp, are likest to signifie both the Angels in Heaven, who glorifie God's Attributes, and serve him in the performance of his Promises to the Church; and also the Apostles, and Prophets, and Evangelists, and Pastors, who do their part herein on Earth. See *Isa.* 6. 2. of their wings.

2. Holy, holy, holy, may relate to the Trinity; but certainly signifieth that the *Holiness of God* is that for which he is loved and praised by Angels and Saints. His Holiness is his Perfection, and Transcendency above all creatures, being the end of all, to whom they are to be devoted; and consequently his perfect contrariety to all evil.

3. The

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3. The celebrating of the Praiſes of the moſt Holy God, is the unceſſant work of heavenly Spirits, and moſt of the work of Miniſters and Church-Aſſemblies on Earth.

9. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, 10. The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, 11. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.

9, 10, 11. *Note*, With the chief Angels concur all the heavenly Hoſt, in magnifying the Holy, Eternal God, as ſhining forth in the glory of all his works, by him, and for him, by his efficient Will, and for his complacential Will fulfilled, they being all created, preſerved and ordered. And this heavenly work is to be imitated by the Churches on Earth, whoſe Paſtors leading the People muſt concur in the Praiſes of the moſt Holy, Everliving God, And thoſe Churches that are dry and ſcant in theſe Praiſes of God (how well ſoever the Word be there preached) are defective and unlike their Pattern. Theſe paſſages are beſt expounded in the three firſt Petitions of the Lord's Prayer; *Let thy Name be hallowed, Thy Kingdom come, and Thy Will be done on Earth, as it is in Heaven.* Neither Heaven nor Earth muſt be left out in the Expoſition.

CHAP. V.

1. AND I ſaw in the right hand of him that ſat on the throne, a book written within, and on the backſide ſealed with ſeven ſeals.

1. I ſaw a Roll called a Book, in his hand who ſate on the Throne, written on both ſides, but the Roll was ſealed up with ſeven Seals.

Note; The Roll contained God's Decrees, as they were to be fulfilled according to this Prophecy: And it's like they were ſeven Rolls together making one Book.

2. And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

2. *Note*; Every Angel or Man is not worthy or meet to be the Expoſitor and Meſſenger of God's Myſteries to Man.

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

3. It was a work and truſt too high for any meer creature in all the World: None of them was worthy.

4. And I wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.

4 I lamented that the creatures ſhould be found ſo unworthy, and God's Myſteries be kept unknown.

5. And one of the elders ſaith unto me, Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

5. One of the Elders, that were at the Throne, comforted me, and told me that Chriſt, who is called the Lion of the Tribe of *Judah*, and the Son of *David*, and Root of *Jeſſe*, was found worthy by the Dignity of his Perſon, and his Merits by Man's Redemption, to open to the Church all the Myſteries of God, which it was meet for Man to know, and to looſe the Seals.

6. And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the earth.

6. Upon this glad tidings, I looked and ſaw Chriſt in the likeneſs of a Lamb, wounded and bloody, as he was ſacrificed, which ſignified that it was by the Merit of Redemption that he had his power over all: And he ſeemed to have ſeven Horns and Eyes for the exerciſe of Government, by Judgment and Victory over his Enemies, and Illumination of his Church, and the full notice of all that concerneth his Government; which is done by the Spiritual Powers, or Angels and Miniſters, whom he ſendeth forth from God into all the Earth: Or, as others by the manifold Gifts of the Holy Ghoſt, which is his Agent or Advocate on Earth.

7. And he came and took the book out of the right hand of him that ſate upon the throne.

7. He that alone was worthy, received Power from God, both to open the Myſteries, and execute them.

8. And when he had taken the book, the four beaſts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints:

8. *Note*, Who were the four Living Wights (here ill tranſlated Beaſts, when one was a Man) was before enquired, but its hard to know, only they ſeem to ſignifie ſome Greater than the Elders. Some Papiſts think they were the four firſt Patriarchs; and the Elders the Councils. Its more probable than ſo, that they were all the ſorts of Miniſters that were entruſted with the firſt gathering of Churches, and ſealing the Goſpel by Miracles, as diſtinct from the fixed Church-Biſhops called Elders. That is, that they were Apoſtles, Prophets, Evangeliſts and Miracle-workers as ſuch. But all is doubtfull.

2. That

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2. That both the Living Wights and the Elders were men on earth, is plain by their work here described; They are Priests that, in the sacred Assembly, do by office Speak for and Lead the Church in offering up the Common Praises to God, and also the Prayers of the Congregation. That there be any Angels that resemble this office in Heaven, we cannot conclude from so obscure a Text.

Hence we see, 1. That Church Guides are the Worshippers of Jesus: 2. Though we cannot hence prove that Gods praises must be used with harps and Musicall Instruments, they that use such have a fairer pretence hence to prove them lawful (as doing Gods will, on earth, as *John* saw it resembled in Heaven) than any can shew to prove it unlawful. 3. Ministers in offering up the Churches praise and prayers, are submediators under Christ.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; 10. And hast made us unto our God, Kings and Priests: and we shall reign on the earth.

9. 10. *Note*, 1. Christ is to be praised in the Church with a new song, or Praises suited to his works of Redemption and his Glory, and not only with the Jewish Psalms and Worship (though those Psalms also may be used) 2. Though the Collective phrase of gathering out of every nation, *&c.* makes some think that it is an assembly of Glorified Saints in the heavenly *Jerusalem*, called the General Assembly of the first born, and the Spirits of the perfected just that is here primarily meant, it seems more probable that it is the Church on earth alone: And that it is the first ages by Faith, and the following also, by some experience of the Churches deliverance by *Constantine*, that mention reigning on the earth: The Saints departed indeed shall judge the World. To be Kings and Priests to God, is to be endowed with Power, and Honour, and Holyness, and employed accordingly in Gods administrations and Holy Worship.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

11. As I looked I seemed to hear innumerable Angels, joyning with the Living Wights, and Elders, in the Praises of Christ for mans Redemption.

Note, That this signifies the multitude of believers, or of Ministers through all the World, is not to be proved. But that it is meant properly of Angels is most probable. And it is to be noted that when the Living Wights are but four, and the Elders but twenty four, the Angels that praise Christ are millions and numberless. So *Heb.* 12. 24. Whence note, that its ignorance that calls God more severe than merciful, because its but a few of this World that are sanctified and glorified; when as the vast and glorious Regions above seem, to Reason and by Scripture, to have so many millions of Angels, that its like the damned are very few to them.

The greatest Kingdom is not near so great and glorious, in comparison of one Jail and one Gallows, as the Heavenly Regions are in comparison of this spot called Earth, or the place of execution called Hell.

12. Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

12. These Angels joined with the Churches in the Praises of Christ, ascribing to him, in their Praises all Power and Glory, *&c.* as deserved by his Redemption of the World by his death.

Note, Those Angels that joyn with us in Christs praises, and are present in our assemblies, and Guardians of us and them, and pitch their tents about us, and bear us up in their hands, and rejoice in our Conversion, and are ministring Spirits for our good, are not so ignorant of us and our concerns and our prayers, as some imagine. We have many ignorant men that think they know more of our case here below than the Angels do; when they scarce know so much as may keep them from being seducers, and dividers, of the Church. They are sure but ill Guardians who know as little of our affairs as these men think. Christ saith that the least Christians have their Angels who behold the face of God; And why are they called their Angels, and what do they for them with God, if they know not our condition and concerns? And though this will not warrant Praying to them, which themselves in this book seem to disown; yet we ought not to think that mistake of those ancient fathers and Churches to be greater than it was, who thought that, as Pastors on earth offer up the Congregations prayers and praises to God, so there is an answerable office of Angels to offer them, as from them to Christ, who offereth them to God the Father: And who thought, as a man might pray a Minister to pray for him, so he might do an Angel, though it be an errour, one is no more Idolatry than the other.

13. And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

13. And as all the World, which was curst for mans sin, was according to each Creatures capacity redeemed from that curse by Christ (to be performed in due time) so I seemed to hear all that part of the World, that belonged to man, to magnifie Christ and God by him, for the Worlds Redemption: Ascribing to him all perfection, Blessing, Honour, Glory, Power, *&c.*

Note, Whether there be any reasonable Creatures in the sea is unknown to us: The reasonable Creatures praise God and Christ understandingly; the rest demonstratively and objectively. Those under the earth are the Antipodes on the other side of the earth.

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14. And the four beasts said, Amen. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever.

14 And the four Living Wights, who are as the four Cherubims mentioned in *Ezekiel*, joined with the four and twenty Elders, (who answer the Jews Sanhedrims,) that is, with the Churches in the praises of God and of the Redeemer.

Note, If these four Cherubims signified only Angels, it is no wonder that they joyn with the Church in the Praises of Christ when they are of the same society with us, though the higher parts,

CHAP. VI.

1. AND I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see.

1. When Christ opened the divine decrees, in a noise like thunder, I heard one of the four Living Wights, or Cherubims, calling me to come and see.

2. And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

2. *Note*, Some take this to be Christ going forth to convert men by the Gospel: Others to be Christ, beginning his Judgments on the Jews: Others to be the Roman power by their conquests preparing for further execution on the Jews.

3. And when he had opened the second seal, I heard the second beast say, Come and see.

3. The second Cherub called me to see, when the second seal was opend.

4. And there went out another horse, that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

4. God proceeded further towards his dreadful executions, and gave up the World, and specially the Jews, to divisions, and unpeaceable tumults, and to kill and ruin one another.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him, had a pair of ballances in his hand.

5. God yet proceeded to the next judgment, which was famine; signified by one on a black horse with ballance to weigh food, to shew its scarcity.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil, and the wine.

6. A mans day wages for labor shall buy but bread enough for one man: There shall be a scarcity of the necessary part of food; specially in *Judea*.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8. And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

7. 8. Judgment shall proceed from scarcity to death and ruins by famine, wars and plagues, which shall destroy a great part of the Jews (at least.)

9. And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

9. *Note*; The heavenly Apparition relating to the Church on Earth, useth the name of an Altar, and I think justifieth the use of it now.

2. The Souls of Martyrs live in Heaven, and therefore so do other Saints; which proveth the Immortality of Souls. To be under the Altar, is to be in the heavenly Communion with them that offer praise to God: And to be commemorated at the Altar by the Church on Earth, that prayeth for deliverance from Persecutors.

3. There be not only Praises, but Prayers in Heaven, and that for Justice on Persecutors on Earth; therefore they know that their Blood is not revenged.

4. How then are miserable Persecutors like to scape, when Heaven and Earth pray against them?

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them, that dwell on the earth?

10. *Note*; This was not from uncharitableness, but conformity to God's Holiness, Justice and Truth: The Revenge desired being the Vindication of God's Holiness and Truth, which he had promised.

11. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

11. They were clothed in White, which then signified Righteousness and Dignity, in acknowledgment of their Fidelity; but the Revenge must be delayed till the

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he rest were killed; especially, say some, by the Jews, that must kill more, that on that Generation might come all the righteous Blood shed, from *Abel*, till the last.

Note; God oft delayeth his Judgments but while more, and greater, sins prepare for heavier Plagues.

One Reason why we are not presently avenged, and delivered from Persecutors, is because more must yet suffer, before they are ripe for signal Vengeance. Our Souls may be under the Altar in Heaven, cloathed in White, before that day of Revenge.

12. And I beheld when he had opened the sixth seal, and lo, there was a great earth-quake, and the sun became black as sack-cloth of hair, and the moon became as blood; 13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

12, 13. The great Calamities that were to follow (on the Jews, say some, and on the World, say others) were so dismal, that they were represented to me, as the darkning of the Sun, and the Moon looking like Blood, and the Stars falling from Heaven; as if Heaven and Earth were dissolving.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and Island were moved out of their place.

14. And it was represented to me, as the Dissolution of Heaven, and Subversion of the Earth.

Note; Some think, this is only of the Subversion of *Judea*. Others (because that was done already) that it was the Overthrow of the Heathen Powers by *Constantine*. Others, that it was the shaking of the Empire by the *Goths*. And others, that it is the last Dissolution of the World.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains; 16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17. For the great day of his wrath is come; and who shall be able to stand?

15, 16, 17. *Note*, 1. If this was meant of the Ruin of the Jews, it was indeed exceeding dreadful: and dreadful have God's Executions since been on Heathens, and other Enemies of Christ.

Note 2. Greatness, nor Numbers, will save none from Misery and Terror, when the day of God's revenging Justice is come, which they would not before believe. Any sort of hope of Deliverance would be then welcome: but all help will fail, and all hopes will be in vain, to them that know not the day of Grace.

Proud men are able now to oppress the Innocent, to scorn the Faithful, and to domineer in the Ruins and Blood of Saints; calumniating them, as the vilest Malefactors: But wicked Princes, Lords and Judges, and bloody Soldiers, will then all cry out, [*The great day of his Wrath is come, and who is able to stand?*]

CHAP. VII.

1. AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

1. God's Decree for the suspending of his dreadful Executions (specially on *Judea*) was declared to me, by the Apparition of four Angels, standing on the four corners of the Earth, who were to hold the four Winds from blowing to the hurt of any Creature.

Note, 1. The Winds are called four, according to popular Opinion.

Note, 2. By this, it is not unlikely that the *four Beasts* are so numbred, with respect to the four Quarters of the Earth, signifying the Executioners of Providence.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cryed with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

2. *Note*, 1. The East, where the Sun riseth, is noted in Prophesies, as the way, whence we are to expect our Blessings, from Christ, the Rising Sun: whence came the old Ceremony of worshipping, in the Church, only towards the East.

2. The Seal of God is, his gracious, sealed Commission.

3. The lowd Voice and Cry signifieth, God's great care to preserve the Faithful.

4. The Seal in the Fore-head is, God's Notification of those whom he will preserve. In *Ezek.* 9. 4. it is as by the Letter, *Tau*. But the Text seemeth to mean no more than that God made known, to the destroying Angels, every one that was to be preserved.

4. And I heard the number of them which were sealed: and there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel. 5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6. Of

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the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephthali were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand. 7. Of the tribe of Simeon were ſealed twelve thouſand. Of the tribe of Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. 8. Of the tribe of Zebulon were ſealed twelve thouſand. Of the tribe of Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

4, 5, 6, 7, 8. All theſe were to be preſerved from the Deſtruction coming.

Note, 1. Not that there were juſt twelve thouſand of each Tribe; but that the number was great in it ſelf, though ſmall, as to the number of them that periſhed. 2. *Joſeph* is put for *Ephraim*, and *Dan* is left out; ſome think, the Tribe being almoſt worn out; or for what other reaſon, is unknown.

9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

9. And it was not only the believing Jews that were to be preſerved, but the Gentile Chriſtians, in a multitude innumerable, who worſhip God joyfully in holy Aſſemblies, celebrating honourably the Praiſes of Chriſt, repreſented by their Spirits magnifying God and the Lamb joyfully in Heaven.

10. And cryed with a loud voice, ſaying, Salvation to our God which ſitteth on the throne, and unto the Lamb.

10. They praiſed God, and their Redeemer, as the Author of Salvation.

Note; The Hereticks of thoſe times (as ſuch do now) accuſed theſe great Multitudes, and ſeparated from them, as unworthy of their Communion, while they were unworthy of Church-Communion themſelves.

11. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God. 12. Saying, Amen: bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

11, 12. And I ſaw the multitude of Believers (or Miniſters) repreſented by all the Angels, joyning with the four living Wights, and with the twenty four Elders, who repreſented the Church of the Chriſtian Jews, celebrating the Praiſes of God and the Lamb; aſcribing to him everlaſting Bleſſing, Glory, &c.

13. And one of the elders anſwered, ſaying unto me, What are theſe which are arayed in white robes? and whence came they? 14. And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

13, 14. And one of the Elders, in order to inform me, asked me whether I knew what thoſe were that ſtood arrayed in White: And I told him, that I knew not; but deſired him, who knew, to tell me. And he told me, that they were ſuch as had ſuffered great Tribulation for Chriſt, and were now accepted as righteous before him, through the Merits of his Blood; and were dignified by him.

15. Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them. 16. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat.

15, 16. *Note*; It is not the leaſt difficulty in this Book, to know when it ſpeaketh really of what is done in Heaven, and when of what is done on Earth, and when of both. This Text ſeemeth to ſpeak chiefly of what is really done in Heaven. To expound it only of the Liberty, that came to the Chriſtians after the Deſtruction of *Jeruſalem*, is improbable, when the ten Perſecutions ſucceeded. To expound it of the Advancement of the Church by *Conſtantine*, muſt make it to ſpeak only of the Species of Chriſtians that formerly ſuffered, and of no individual perſons, but thoſe that were then alive; and is hardly believed by them that believe the reported Voice from Heaven, *Hodié venenum funditur in Eccleſiam*; and that know how quickly Papacy and Church-Corruption ſprang out of it. And yet, to exclude all inferior Church-mercies from this Viſion, ſeemeth alſo unſafe.

17. For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: And God ſhall wipe away all tears from their eyes.

17. The Churches on Earth ſhall have ſome Times of quiet Aſſembling, and learning of Chriſt and his Miniſters, the pure Word of Life, and Religion ſhall flouriſh, and God ſhall give them ſome Reſpite and Intermiſſion, or Eaſe from Perſecution (under *Veſpaſian* and *Titus*.) But this is but a ſmall Fore-taſt of the heavenly Glory, wherein theſe words ſhall be fulfilled; where indeed, they ſhall go out of God's Temple no more, and ſhall have all Tears wiped away.

CHAP.

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CHAP. VIII.

1. AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

1. There was a little space, after the opening of the seventh Seal, before I saw or heard the Revelation of it.

2. And I saw the seven angels which stood before God, and to them were given seven trumpets.

2. Seven Angels were appointed to publish, as by Trumpet, the Judgments following. Some think that the Temple-Worship is here described, where the people without prayed in silence, while the Priest within officiated, and the Trumpets sounded: Which the following words favour.

3. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

3. Another Angel represented the High Priest, whose Office was, to offer Incense at the Altar, and to offer up Prayers for the People: To which use, he had a Golden Censer, and a Golden Altar, to shew the honour of the Christian Ministry and Worship; which is all accepted, through Christ's Intercession.

4. And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand.

4. And God received, as grateful, the Prayers of his People, as offered by the Ministers, and by Christ.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

5. And upon the Acceptance of the Saints Prayers, followed the kindling of God's avenging Judgments on the Earth.

6. And the seven angels, which had the seven trumpets, prepared themselves to sound.

6. Then did the Messengers of God's Judgments prepare to publish, or sound, them forth.

7. The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

7. And the Judgment published by the first Angel, began with Destruction on the Countries, such as usually accompany Wars, which lay waste Land and Houses.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: 9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

8, 9. That no place should escape, the next degree of Judgment was represented by a Mountain of Fire, cast into the Sea, which turned the third part of the Sea into Blood, *&c.* signifying increased Wars and Bloodshed, by Sea and Land.

The particular Signification Expositors are utterly disagreed in. Dr. *H.* taketh it for the Bloodshed by Insurrections in *Galilee*; Others, for the *Barbarians* ruining the *Roman* Empire: Others, for Heresies in the Church: Others, for the Bishops Strife for Superiority.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: 11. And the name of the star is called wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

10, 11. And next, the Jugdment was, the infecting of the Rivers, and Waters, with mortal Bitterness, by a Star from Heaven, that was mortally bitter, falling into them. This signifieth the further extensive progress of the Punishment.

Some take this for the Fall of a great Captain of the Jews: And some, for one of their false, seducing Prophets: And some, for the Fall of the Western Empire: And some, for *Arrius*: Some, for *Pelagius*: Some, for *Mahomet*: and some, for Hereticks in general.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkned, and the day shone not for a third part of it, and the night likewise.

12. On the Sounding of the fourth Angel, the progress of the Judgment was represented to me, as the darkning of the third part of the Sun, Moon and Stars; signifying the fall of some great Powers, Ecclesiastical or Civil.

Some expound it of *Vespasian*'s destroying a third part of the Cities of *Judea*: Some of the beginning of the Siege of *Jerusalem*: Some of *Totila*'s sacking *Rome*: Some, of the Corruption of Prelacy, before Popery: Some, of Arrianism: Some, of the general Corruption of the Church by Popery.

Lira takes the four Angels to be the four Hereticks (as he doth the four Beasts to be the four Patriarchs.)

13. And

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13. And I beheld, and heard an angel flying thorow the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

13. This punishment extended but to a third part. But I heard an Angel flying in the midst of Heaven, lowdly crying, wo, wo, wo for the greater plagues that were yet to come.

Some expound this out of *Josephus* of one *Jesus* Son of *Ananias* that, for many years before the siege, went about pronouncing this wo: Others divers other waies.

CHAP. IX.

1 AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkned, by reason of the smoke of the pit.

1, 2. *Note*; By this, some say, is meant that Jewish Seducer that headed the turbulent Zealots in the Siege of *Jerusalem*: Others apply it to *Arrius*; most Protestants take it for the Pope: Some take it for Christ that had the Keys of Death and Hell, descending to let loose these destroyers. And the Smoak is by Protestants mostly taken for the obscuring of holy Doctrine and Manners; but by the first for the Confusions in *Jerusalem* by the Zealots (as the murderers were called.)

3. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but onely those men which have not the seal of God in their foreheads.

3, 4. *Note*; That this was an increase of God's Plagues, is clear; and that it was to be by Souldiers, that were not to make an utter desolation, but to captivate and punish the Enemies of Christianity. But the particular sense is controverted. Some take it for the foresaid rage of the Zealots in *Jerusalem*; some for the beginning of the *Roman* Assaults; some for *Constantine's* Dejection of the Heathens, who yet did not kill them, but give them a disgraced Liberty of Idolatry; some take it for the first rising of the *Saracens* and *Mahometans*; and some take them for Devils that are called Locusts; some for Hereticks; and most Protestants for the Papal Clergy and Eryars; and these by [*hurting*] mean [deceiving.]

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. 6. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

5, 6. The Torment of Christ's Enemies shall be worse than Death, so that they shall wish for Death, and not obtain it. Some by this understand the Famine in *Jerusalem*, and the Zealots tormenting the Inhabitants, to make them confess where their Bread or Food was. Others otherwise.

7. And the shapes of the locusts were like unto horses, prepared unto battel; and on their heads *were* as it were crowns like gold, and their faces were as the faces of men, 8. And they had hair as the hair of women, and their teeth were as the teeth of lions. 9. And they had brest-plates as it were breast-plates of iron, and the sound of their wings was as the sound of charrets of many horses running to battel. 10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the greek tongue hath his name Apollyon.

7, 8, 9, 10, 11. That this is the description of a terrible Army of cruel men, seemeth plain, but who they were, and when, is not so plain: Whether the foresaid Jewish Zealots, (who got out of the Country into the City, and used the Inhabitants cruelly:) Or whether it was the *Roman* Army, or the *Arabian Mahometans* (which many had rather think, than that all this obscure Vision spake but of things already done, and known to *John*, and those of his time, if it was in *Domitians* Days.) And the *Abaddon* their King, both sorts think was the Devil; though some say, it is Christ, and some an Angel that had power to let out such destroyers. Five months being the just time of the Zealots Rage, before *Titus* came against the City, confirmeth the first sort of Expositors in their Opinion: But, as I said, most Protestant Writers take this King to be the Pope, or the Devil as acting him, and the Locusts to be the Fryars and Clergy and all their tormentings and destroyings to be spiritual: But it's hard to think that Deceiving should be meant by such tormenting, as made men wish for death: For their Excommunications and Perfections cannot be meant, because those are more against good men, than the bad; and though some of their Doctrines be uncomfortable, they have more that flatter men in sin.

12. One wo is past, and behold, there come two woes more hereafter.

12. Thus

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12. Thus one of the three Woes reserved to the three laſt Trumpets, is paſt, and two follow.

13. And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before God, 14. Saying to the ſixth angel, which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

13. Thoſe that expound all this of the deſtruction of *Jeruſalem*, think that by *Euphrates* is meant *Rome*, and that the four Angels there bound, was the *Roman* Legions which *Veſpaſian* had ſtopt, till he ſaw what would become of the Empire, when *Galba*, *Otho*, and *Vitellius* were killed, and he was choſen Emperour; and then he went on to the Siege; Or elſe that the *Syrian* Legions, having marched as far as *Euphrates*, were there ſtop'd. But this expoſition hath much ſaid againſt it: Eſpecially that theſe were then things paſt, and that *v.* 20. the men are deſcribed as groſs Idolaters, which the *Jews* then were not.

Many others expound it of the *Arabians* and *Turks*, who dwelt beyond *Euphrates*, out of the *Roman* territories, till they invaded and ſpoiled them.

15. And the four angels were looſed, which were prepared for an hour and a day, and a month, and a year, for to ſlay the third part of men.

15. Some gather from [an hour, a day, a month and a year) that from the firſt great invaſion and taking of *Babylon* to the fall of the *Turks*, it will be exactly in 1696, that is, twelve years hence: which time will expound. The four Angels ſome take for four *Mahometan* Generalls, and parts, before they united in one. And by ſlaying the third part of men, their cruel devaſtations and ſucceſſes.

16. And the number of the army of the horſemen were two hundred thouſand thouſand: and I heard the number of them.

16. The number of the *Roman* Army ſay ſome: But moſt ſay the number of the *Mahometans* was exceeding great, like locuſts over ſpreading all the Countries.

17. And thus I ſaw the horſes in the viſion, and them that ſat on them, having breſt-plates of fire, and of jacinth, and brimſtone: and the heads of the horſes were as the heads of lions, and out of their mouths iſſued fire and ſmoke, and brimſtone.

17. They appeared terribly as fitted to deſtroy: But ſome expound it of their falſe doctrine.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

18. Multitudes ſay ſome killed by the Romans; and, ſay moſt others, the exceeding great numbers killed by the *Mahometans*, *Saracens* and *Turks*.

19. For their power is in their mouth, and in their tails: for their tails were like unto ſerpents, and had heads, and with them they do hurt.

19. They are both fierce and venemous, and every way deſtructive. Some expound mouth and tail, of the front and the rear of their Armies.

20. And the reſt of the men, which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk: 21. Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

20. 21. To take this for the *Gnoſticks*, and the Spiritual Idolatry of the *Jews*, ſeems very unlikely. The *Mahometans*, ſay others, made the deſtroying of Idols their chief profeſſion, and have not only rooted out Image-worſhip from the *Eaſtern Chriſtians*, but turned ſince many great Kingdoms and Empires from Heatheniſm to *Mahometaniſm*: But they repented not under thoſe deſtructions.

CHAP. X.

1. AND I ſaw another mighty Angel, come down from Heaven, cloathed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

1. The circumſtances deſcribe the Glory of this Angel, which ſome take for Chriſt, and ſome for a proper Angel.

2. And he had in his hand a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth.

2. The plain ſenſe is, that he ſhewed the univerſality of his commiſſioned power (ſea and land comprehending the world below;) and that the *Book* was the Decree of God committed to him to execute. But the conjectured ſenſe is manifold: Some ſay it was Gods Decree to deſtroy *Jeruſalem*, and that Sea and Land was *Galilee* and *Judea*: And others that it was Gods Decree to deſtroy the *Roman* heathen power, and deliver his Servants: And others that it was his Decree to deſtroy the *Papacy*, and reform and deliver the Church: And others that it was his Decree to deſtroy all oppreſſing powers, and ſet up Chriſts thouſand years reign in Righteouſneſs: And others that it was his Decree to end the World, and come in judgment.

3. And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

3. His

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3. His terrible Aspect and Cry, was to prepare for a progressive Increase of the Plagues, signified by seven Thunders, which are louder than Trumpets.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, seal up those things which the seven thunders uttered, and write them not.

4. Say some, Because the Plagues are so grievous, that (on *Jerusalem*, say some; on the Empire, say others; on the Papacy, say others) they shall be known by experience, and not by words. Therefore write them not (at all, say some; or not yet, say others.)

5. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, 6. And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer. 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

5, 6, 7. He sware by God, that there should be no longer delay; that is, say some, of the Destruction of the *Jews*, but till *Adrian*'s time; or, as others, of the Ruin of the *Roman* Empire; or, as others, of the Churches Deliverance from Popery and Persecution; or, as others, that there shall be no longer Duration of this World: But that, at the seventh Trumpet, God's decreed Judgments shall be accomplished. Or, as *Lira*, that the *Arrian* Heresie should no longer prosper.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. 9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

8, 9. The Voice bid me take the Book, *&c.* And I asked the Angel for it; who bid me eat it, *&c.* It shall be pleasant to thee, to know what will be as News; but bitter to know such heavy things: or, it will be sweet to thee, to fore-know the Churches Deliverance; but bitter, to know the dreadful Judgments that effect it, (against the *Jews*, say some; the *Roman* Empire, say others; the Papal Church, say others, *&c.*)

10. And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10. The Mercy revealed in it, was sweet; but the dreadful Judgments of Bloodshed, bitter.

11. And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

11. Say some, When *Titus* hath destroyed *Jerusalem*, there is more for thee to prophesie of, which many following Emperors, and their Armies, will do against them, especially *Adrian*, to finish their Destruction. Or, as others, There are yet greater, and more dreadful things to be told thee, against many Nations and Kingdoms. Or, as others. The Work of Prophesie, or preaching the Gospel, suppressed by the Pope, and his Prelates, shall be revived again, and prosper, before the end.

CHAP. XI.

1. And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

1. Say some, to measure the Temple and the Altar-places, as reserved from *Adrian*'s building an Idol-Temple, which, say they, he did only in the Outer Court. Say others, Measure the Church, which shall be reduced to a Conformity to the Word of God, after all its Pollutions by Popery. Or, *Measure it*, signifieth, that the Church will be a small and measurable thing under the Papacy, and even obscured, but not forsaken of God.

2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

2. Say some, the outer Court, and the City was rebuilt by *Adrian*, called *Ælia*, for the Gentiles to live in, and a Temple built for *Jupiter*, and so continued three years and a half, as *Antiochus* prophaned it, *Dan.* 7. 25. Say others, The outer Court and the City left to the Gentiles, is that great part of the visible Church left under the Papacy to such gross Idolatry, as that it hath but the name of Christian, as cloathing restored Gentilisme, and is rejected of God. Some take the 42 months literally, for a certain time of three years and a half; and some for uncertain time, Christ was three years and a half, in his ministeriall labour. And this number is five times here recited: Therefore like to be strictly meant. Some old Fathers and some Papists understand it strictly of the reign of an Antichrist, which they think is yet to come: some of the time of the Papal reign, which they say will be 1260 years beginning between 365. and 455. and ending

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ending between 1625, and 1715: in which space *Babylon* will fall. Others state the time differently.

3. And I will give *power* unto my two witnesses, and they shall prophesie a thousand two hundred and threescore days, clothed in sackcloth.

3. *Note*, There is great diversity of opinions who these witnesses are: And yet most Protestants think that their time is past, or the most of it, and this prophecy fullfilled: And Prophecies use to be plain when they are fulfilled. Some new men say that they were the two Churches in *Jerusalem*, of the *Jewish* and the *Greek* Language, and their two Bishops, who preached all that time against the sins of *Jews* and *Gentiles*: For they think that the *Jews* and *Greeks*, not understanding the same Language, had in *Jerusalem*, *Antioch*, *Rome*, *Alexandria*, and other great Cities, two Churches and Bishops. Others, that the two witnesses are *Enoch* and *Elias*, that shall come when Antichrist cometh. Others, that they are the *Old* and *New Testament*, which the *Papacy* shall oppose; or, as others, the Preachers of the Old and New Testament, named two, because but few, but yet enough to promote the Reformation. *Brightman* saith, It is the Scriptures, and the Assemblies of the Faithful. Others, that it is the Godly *Magistracy and Ministry*, which the *Papacy* will cast down. Others, that God will hereafter send two, with the Spirit of *Enoch* and *Elias*, in whom all this shall be literally fulfilled: Others, that it is the Martyrs that have in several times opposed Popery to the death; Called two in allusion to many old couples of Witnesses, *Moses* and *Aaron*, *Caleb* and *Joshua*, *Ezra* and *Nehemiah*, *Haggai* and *Zachary*, *Zerubbabel* and *Joshua*, (to which *Zech.* 4.11. this Text specially relateth) *Moses* and *Elias* on the Mount, *&c.*

Clothed in Sackcloth, is doing their Office in a time of great affliction: And all this, some think, may be applied to divers couples, that God hath used in divers times and parts of his Church: As to the *Waldenses* and *Albigenses*; to *John Hus* and *Jerome* of *Prague*, to *John Frederick* Duke of *Saxony* and *Philip Landgrave* of *Hassia*, long imprisoned by *Charles* the fifth, and after delivered; to the *Lutherans* and the reformed; to King *Edward* 6. and his Uncle Protector Duke of *Somerset*, &c. Even as Christ sent out his Disciples by two and two; *Paul* and *Barnabas*, &c. *Lira's* conceit that *Silverius* and *Mennas* were the two witnesses against the *Eutychians* is vain.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

4. These are resembled to the two mentioned, *Zech.* 4. These are as Olive Branches that empty themselves into the Lamps, even the Servants of the Lord of the World for his Church.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

5. If any will persecute or silence them, God will revenge their cause; it refers to *Elias* that brought down fire from Heaven to destroy the Captains and their fifties, 2 *Kings* 1. 10. and to *Moses*, *Num.* 16. Or say others, The word in their mouths shall be as fire against all false Doctrines and Corruptions.

6. These have power to shut heaven that it rain not in the days of their prophecy: and have power over waters, to turn, them to blood, and to smite the earth with all plagues, as often as they will.

6. And the Power that God gave their Ministry and reforming endeavours, and the revenge that God will use against their persecutors, were expressed to me, as resembling *Elias*, whose prayer stopt the rain for three years and a half, and the plagues which God by *Moses* inflicted on *Egypt*: Christ intimating this, *Matth.* 17. When *Moses* the chief Law-giver, and *Elias* the chief Prophet, were the two great witnesses of his Glory. And it is notable that Godly Magistrates, and Godly Ministers, have usually prospered together, and fallen together, and Magistracy and Ministry been together corrupted.

7. And when they shall have finished their testimony, the beast, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. 8. And their dead bodies shall *lie* in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

7, 8. *Note*, Christs witnesses, (Holy Magistrates and Ministers,) shall be marvellously preserved, till they have finished their Testimony, and they have done their work. And then they may be destroyed by the Servants of the Devil, and exposed to common scorn, and perhaps be denyed buryall, in the places where they preach't and were wonderfully blest, and their enemies punished. And this will seem, to carnal men, to be Gods disowning them, and all that they did: But the same sort of Men shall be raised again, & revive their work with more success, and again silence the deluded insulting enemies.

These words [*where our Lord was crucified*] seem to favour their Exposition, who apply all this to *Jerusalem*. But most Protestants take it for the *Roman* state of *Papal* corruption. And some by their *carcasses* say, is meant the dead carcas of the Scripture, or Religion, or Assemblies, which only is left among them. But it seemeth to me to mean persons: And whether the same thing, as this killing and reviving the witnesses, may not be done at *Jerusalem*, and elsewhere, again and again in several ages, (the Church, having had its daies and night,) I yet know not.

9. And they of the people, and kindreds and tongues, and nations, shall see their dead bodies, three days and an half, and shall not suffer their dead bodies to be put in graves.

9. Say some, They shall literally be cast out inhumanely unburyed; say others, They shall be politically slain, deposed, silenced, imprisoned, and cast by as dead and useless. And not only their persecuting enemies, but the deluded rabble and people, shall see their oppression

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pression and insult over them, and not suffer them to be restored, or honoured.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

10. The enemies of the Church, and the ungodly rabble, shall triumph and rejoice together in their revenge and conquest of these Prophets, and that in the revengeful sense of their own suffering by them, whose preaching was a torment to them, who by Godly Magistrates also had been punished or restrained from their sin.

Note, 1. Oh how madly do the wicked rejoice, for their victory against the men that would have saved them. 2. One of the great causes of the violence of Silencers and Persecutors is, the remembrance of their own sufferings by godly Magistrates and Ministers, by Punishments and Reformation.

11. And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them.

11. Either the same men, or men of the same Spirit and Office, were restored to the same Power and Works to the great wonder of good men, and the great consternation of the bad.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

12. The Voice of Christ, say some; of the chief Rulers, say others: *Come up hither*, that is, say some, to Heaven as the reward of their former Service, as Christ ascended in a cloud, and as *Moses* was called away and buried by God, and *Elias* carried up, *Moses* not seeing what *Joshua* must see, and *Elias* being only translated from a wicked Generation before *Jehu* executed God's Judgments on them; so Magistrates and Ministers, that do great things for the Church, are usually taken up to Heaven before they see the desired issue, which is left to their Successors: Not *David*, but *Solomon*, must build the Temple. Or, as others, come up into a state of greater prosperity and peace, which is as a Heaven in comparison of their Persecution: Or, as most Protestants, come now into the desired state of the visible Church reformed from Popery and Impiety Their advancement convinced some, and terrified others of their Adversaries.

13. And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven:

13. Say some, *Adrian* rooted out those Jews that did not turn Christians, and set up the Image of a Swine at the Gate, to put them in despair; upon which the rest turned Christians, and glorified God.

Say others, nine parts of *Rome* were destroyed before, and under the Papacy only the tenth part of old *Rome* was left, and that fell by this Earthquake: Say others, the first stirs by Preaching, Disputing and War about Religion, quickly cast down the tenth part of the *Roman* Church, and then many others turned Protestants: Some think, it was the fall of old Heathen *Rome*; and some think that the killing of the Witnesses (by Papal Cruelty) is yet to come, and that Popery shall be restored a few years, and then fall for ever. It seems to relate to the case of *Elijah* and *Elisha*, after whose time the House of *Ahab* dreadfully fell by *Jehu*.

14. The second wo is past, and behold, the third wo cometh quickly.

14. *Note*; Thus far some think that the Revelation shewed *John* nothing but what was done many years before, and visible to all men there, that is, that all was but the destruction of the Jews; and that of these three last Woes, the first was by the Zealots, the second by *Titus*, (in which, saith *Josephus*, eleven hundred thousand persons were killed by Sword and Famine, besides the Captives carried away;) The third by *Adrian*, when the Faction of *Barchochéba* was cast out of *Jerusalem*, and were pursued, in which, some say, five hundred thousand were killed, some say eight hundred thousand, and some twelve hundred thousand.

Others say, that all the Woes respected later times.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *the Kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

15. The foresaid new Expositors take this for the Triumph of the Church for the Jews destruction, and the ceasing of their Persecution, and the uniting of the Jew and Gentile Christians in one Church at *Jerusalem*, where *Adrian* gave them that freedom by which they prospered.

Others think that this Verse speaketh of the Christian Emperours owning Christianity, and putting down Heathenism: Others think it speaks of the great Success of the Reformation against Popery: Others think it speaks of Christ's thousand years Reign: And others think it speaketh of the last Judgment. I see not why we may not take it for the flourishing of the Gospel in the Catholick Church, begun when Persecution abated, but most notably promoted by *Constantine*.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
17. Saying, We give thee thanks, O Lord God almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.
18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the

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the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

16, 17, 18. The twenty four Biſhops of *Judea*, ſay ſome: Rather, the Miniſters of the Catholick Church, repreſented by four and twenty Elders in the Viſion; or the whole Church, ſay others: And thoſe in Heaven, ſay others. The *Reign* mentioned is variouſly expounded, as aforeſaid; 1. As againſt the *Jews*. 2. As againſt the Heathen Emperors. 3. As againſt the Pope, by the Reformation. 4. As of the Fall of *Mahomettaniſm*, and the *Turkiſh* Empire. 5. As of the *Millenium*, and the Reſurrection and Judgment that ſhall be then. 6. As of the laſt Judgment.

19. And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament, and there were lightnings, and voices, and thundrings, and an earth-quake, and great hail.

19. The Viſion of the opened Temple in Heaven ſignifieth, the Freedom given to the Goſpel againſt Perſecutors and Corrupters; and the pure Preaching and Profeſſion of it, and God's owning his Covenant and Church, by his eminent Bleſſing: and the Lightnings, *&c.* ſignifie the great Manifeſtation of Chriſt's Power, for his Church, in the Commotions and Changes in the World, and his Judgments on their Enemies, as followeth. (But in what Inſtances and Periods of Time, Expoſitors differ, as aforeſaid.

CHAP. XII.

1. AND there appeared a great wonder in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars.

1. Some Popes, and their Flatterers, have ſaid that, by the Woman in Heaven, is meant, the Pope, and Church of *Rome* in its Power; and by the Sun is meant, their ſpiritual Power, as Key-bearers of Heaven; and by the Moon is meant, all Princes Secular Power as under the feet of the Papal Church, at leaſt, in order to the ends of the ſpiritual Power; by which he may, if they deſerve it, excommunicate and depoſe them.

By others is underſtood the Chriſtian Church, now raiſed to Honour, and flouriſhing in Grace and Wiſdom, and having worldly Proſperity as a lower part of her Bleſſing; or, ſay others, trampling on Wealth, and worldly things, with a holy Contempt: And known by this Enſign of Honour, that the twelve Apoſtles were its Founders, under Chriſt; and that ſtill they hold faſt the Apoſtolical Doctrine, and depart not from it by humane depravations, or by heretical Seduction and Corruption. This is a Crown of Glory to the pure Church, being not yet ſeduced from Chriſtian, Apoſtolick Simplicity.

2. And ſhe being with child, cried, travailing in birth, and pained to be delivered.

2. She laboured with earneſt deſire to propagate Chriſtianity through the World. Some refer this to the Jewiſh Church deſiring Chriſt's Nativity; but moſt, to the labour of Miniſters to ſpread the Goſpel; and ſome, ſpecially, to the Converſion of the *Roman* Empire.

3. And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.

3. The Devil appeared in the ſhape of a great red Dragon (ſpecially *Mars*, whom the Heathen *Romans* took for their ſpecial God.) His ſeven Heads and Crowns ſignifie his great Power, eſpecially at *Rome*, the City that had ſeven Hills, and ruled in the Earth: and the ten Horns are the Kingdoms or Provinces of the Roman Empire.

4. And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

4. By his Tail, ſay many, is meant, his Subtilty; by Hereticks he corrupted a third part of Chriſtians; which, ſaith Dr. *H.* was by *Simon Magus*, and the *Gnoſticks*: Say others, by all the Swarm of Hereſies. (*Lira* ſaith, All this is ſpoken of the War of *Coſroe*, King of *Perſia*, againſt the Chriſtians.) Moſt Proteſtants ſay, it is meant of the *Roman*, perſecuting, Emperors Succeſſes, acted by *Satan*, who ſought to extirpate Chriſtianity.

5. And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

5. This Child, ſay ſome, was Chriſt; others ſay, *Conſtantine*; moſt ſay, the Church, as proſperous, which, in *Conſtantine's* time, was to be advanced to Power, and prevail againſt Heatheniſm, both by the Word, and by the Sword: Or that Chriſt, by the Church, was thus to rule: Or, as others, the Martyrs, taken up to God, triumphed by ſuffering, and furthered the Glory of the Church. Others think it meaneth that, in the days of the honeſt Heathen Emperors, *Alexander Severus*, *Philip Arabs*, *Conſtantius Chlorus*, *&c.* the Church travailed, as in the pains of Child-birth; but was to ſuffer with patience, as in the Wilderneſs, till *Decius*, *Dioclesian*, *Max. Herc.* *Maxentius* and *Licinius* had done perſecuting: and then it was delivered by *Conſtantine*, to an advanced, free Church-ſtate.

6. And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.

6. Say ſome, the Church throughout the Empire, perſecuted by *Nero* for three Years and a half, was put to

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worship God in Obscurity, and as in Flight: (But *Nero's* Persecution was before *John* wrote this, if under *Domitian.*) Others, more probably, refer it to the later *Roman* Persecutions, under which God kept his Church till its Deliverance. And some understand it of Antichrist's driving the pure Church, as into a Wilderness.

7. And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels: 8. And prevailed not, neither was their place found any more in heaven.

7, 8. Some expound this of the Conflict at *Rome*, between *Simon Magus* and *Simon Peter* (long before *John* wrote this, if the story be true.) Others more probably say, it represents the Churches Persecution by the Heathen Emperors (especially *Diocletian*, *Maxentius*, *Licinius*, *&c.*) and their final Overthrow by *Constantine*, by a War in Heaven, of which this was the Effect. By *Michael* some mean Christ; Others rather that Arch-angel, mentioned *Dan.* 10. who was Guardian Prince over *Israel*, and is now such to the Church. And whether such have real War in the Air with Devils, is doubtful. But the casting out Devil-worship, in the Empire, is here meant, as the Effect.

9. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

9. By the Similitude of casting down from Heaven to Earth, is signified, that Satan and Idolaters were cast out of Power and Honour in the World, as Earth is opposed to the Church and Empire.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

10. The Church Triumphant and Militant glorifies God for this wonderful Change; which shewed his strength for the setting up his Kingdom, and the Exercise of Christ's Power, and the Salvation of Men, by conquering the Devil, and the Heathens.

Note 1. If Christian Kingdoms be so honourable, and called the Kingdoms of God, and the Power of Christ, and the Fall of Devils, let them better consider it, that cry them down under the name of National Churches, and would have Churches to be only some gathered out of the multitude.

2. Quest. *Why doth Satan accuse Saints, day and night, to God, who never receiveth his false Accusations? Ans.* 1. He hath too many true Accusations against them. 2. He sheweth his Malice, though without Success. 3. He accuseth them, by Slanderers and false Witnesses, to the Rulers of the World, and to the People, to keep them in hatred of Faith and Godliness.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

11. Not only Christ, but the Faithful under him, conquer Satan, and Heathens, and all the Churches Enemies. 1. By the Blood of Christ, whose Sufferings, trusted to, are the Merit of their Successes. 2. By the Word of God, preached, pleaded and witnessed by them. 3. By their Sufferings and Martyrdoms.

12. Therefore rejoyce ye heavens, and ye that dwell in them: wo to the inhabiters of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

12. *Lira* thought that this was *Cosroe*, King of *Persia*, who, being conquered by *Heraclius*, gave the Church great cause of Joy, but wofully oppressed his own Subjects; though, being old, he had not long to do it. Dr. *H.* saith, It was the Churches ioy, & the Devils rage, for the Overthrow of *Simon Magus*; and that now he fore-saw the Fall of his Kingdom, he set on foot *Nero's* Persecution. Others That, the Empire turning Christians, the Devil raged, by *Julian*, *Valens*, and such others, for a little while, both against Laity and Clergy. Some think that it is properly those in Heaven that rejoyce: Others, that it is the Church on Earth: Others, that it is both. And some say, It is upon the Approach of the *Millenium*, after the Fall of Antichrist.

Note, 1. To be delivered from Satan, and see his Kingdom fall, is matter of great joy. 2. If Satan rage, because he knoweth that his time is short, how much should we be quickened to Diligence and Hope, when we all know that our time on Earth is short.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

13. Saith *Lira*, when *Cosroe* saw that he was conquered by *Heraclius*, he persecuted the Christians in his own Dominions, whom *Heraclius* relieved by two Armies. Saith Dr. *H.* When Satan saw that he was conquered in *Simon Magus*, he stirred up *Rome* against the Christians. Say others, more probably, when Satan saw that vigilant Pastors had defeated his Religious Frauds by Hereticks, he turned to the way of Violence by Persecutors; first Heathens, then *Arrians*. Some say, This containeth all the time from *Anno* 310. to 606. And others, That it is his Rage against the Reformation since, *&c.*

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

14. Christians driven from *Rome* by *Heathenish Persecution*, say some, or after, by *Papal*, say others, fled up and down, into Villages, and remote Countries, called a Wilderness, where God provided for them, till that Storm was past: (As the *Waldenses*, and such others.)

15. And the serpent cast out of his mouth water,

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water, as a flood, after the woman: that he might cause her to be carried away of the flood.

15. The Flood, saith *Lira*, was by *Cosroe*: saith Dr. *H.* by *Nero*; and after by *Domitian*, and others: say others, it was by all the Heathen Persecutions: say others, by the *Goths*, and the invading *Barbarians*: say others, by Heresies: and say others, by Popery.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

16. Say some, The Persecution was diverted from the Christians, by the Insurrections of the Infidel-*Jews*, and their Suppression: Say others, The *Roman* wicked Emperors were diverted, by the *Goths*, from mischief: Say others, The *Arrian Goths* were conquered, even by bad Emperors: Say others, the Prevalency of Truth made, even carnal Bishops, in Councils, help the Church: Say others, The visible Church consisteth of many bad, worldly Men, who, for conjunct Interest, help the Faithful.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

17. Some say, this is *Domitian* and *Trajan*'s Persecution: Others, that it was the *Arrians*, when Satan saw he was dispossest of Heathen *Rome*: Others, that it is his setting up the Papacy, as it persecuted particular Christians, for not corrupting Religion.

Note; There is no hope of a desirable Peace with Satan, or Diabolists, while such; though Christians must study, as much as in them lieth, to live peaceably with all Men; and specially, study Love and Peace among themselves. The Devil will not lay down his War against Christ, till he be cast down and bound; but the Members of Christ's Body should not war against each other.

The poor *Albigenses, &c.* were first, by *Diocletian*, driven into a barren, mountainous Country, and after murdered by Popes and Papists.

CHAP. XIII.

1. AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

1. Most of the old Fathers expounded this of an Antichrist, that should come toward the end of the World. Some Papists take it to be the second *Cosroe*, that succeeded his Father in *Persia*. Others take the Beast to be the state of the Heathen Religion at *Rome*; the seven Heads signifying either seven Emperors, or the seven Hills; and the ten Horns, and the Crowns, the Confederate Kingdoms; and the name of Blasphemy, the Titles of *Rome*, called, *A Goddess, and the eternal City*, with its Idolatrous Profession. Others take the two Beasts here, to be but one, under two Relations; that is, the Pope, or Papacy: Or, say some, the *Roman* Kingdom under the Pope, and the Papacy it self, as Ecclesiastick. Some take the Devil to be this Beast; some, the *Turkish* Empire; some, the *Greek* Empire: and some take this first Beast to be the *Roman* Empire, as Christian. The hardest part of the Controversie is between them that say, *It is Heathen* Rome, and those that say, *It is Papal* Rome: And the Reasons which they give against each other, seem stronger than the assertive Reasons of either side; of which, many Volumes are written. Some say, that the seven Heads are seven Kings, which went immediately before Antichrist; and that the name of Blasphemy is, say some, the Titles given the Pope (as *God*, and *Universal Head*, or *Bishop*, and *Christ's Universal Vicar*, that can forgive sin, and bring Souls from Purgatory, *&c.*) Or, as others, his Idolatry.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great Authority.

2. The Leopard was the Type of the *Greeks*, the Bear of the *Persians*, and the Lyon of the *Babylonians*: And all are set together, to signifie the Cruelty of the first Beast, and variety of its Exercise. This was the Heathen Idolatry, as exercised by *Domitian, &c.* say some, to which Satan made the Imperial Power to contribute its utmost help. Or, as others, it was the Papal Idolatry and Cruelty, which Satan now propagated by Christian names and pretences, as before he had promoted the like, in the name of Heathens Gods.

3. And I saw one of his heads, as it were wounded to death, and his deadly wound was healed: and all the world wondred after the beast.

3. To pass by those, that expound this of the Son of *Cosroe*, King of *Persia*, some take it for the burning of the *Capitol* at *Rome*, the Head-Temple of Idols; either in *Vitellius*'s Stirs, when after *Vespasian* rebuilt it; or in *Titus*'s Reign, when, being burnt by Lightning, *Domitian* rebuilt it. But it seemeth unlikely that all this should be spoken of so small a matter as a Temple. Others expound it of the sacking and taking of *Rome* five times in forty two Years, by the *Goths* and *Vandals*; and the Recovery, by *Justinian*, and *Belisarius*, and *Narses*. The most learned Protestants say, the deadly Wound of the Beast was the Overthrow of the Heathen, *Roman*, Religion and Power; but what the Healing was, is the doubt: *Julian*'s Cure was too short to be meant: Most think, that the very erecting of the Papacy is meant, as restoring Deviliism, or Idolatry, under the Christian name. Other Protestants think, that the many Schisms in the Papacy, was the deadly Wound: and that it was healed by the Councils of *Constance* and *Basil*. And others think, that the Reformation gave the Pope the Wound; and that

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that the Revolt to Popery, in *France*, by *Hen.* IV. in *England*, by Queen *Mary*; in *Germany*, by the Overthrow of the *Palsgrave*, *&c.* was the healing of it. To *wander after him*, is, to follow him in blind Devotion.

4. And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

4. That is, say some, They worship the Devil, under the name of Heathen Gods, for making their Empire so great, and repairing the Wound of their Religion. Say others, They honoured and served the Papacy, and him that erected it, thinking it had been God, when it was the Devil: admiring the Sanctity and Power of the Papacy.

5. And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

5. This the Ancients expound, of an Antichrist not yet come: And others, of *Domitian:* And others, of the Pope.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

6. Say some, He blasphemed the true God and Christ directly; (that is, *Domitian*, persecuting Christians.) Say others, 'Tis the Papal Blasphemy, by Transubstantiation, Image-worship, arrogating God's Prerogatives, persecuting them that obey his Word, *&c.*

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

7. Those that take the first Beast to be *Mahomet* himself, with his *Arabian, Saracen* Powers; and the second, to be the *Turkish Mahometans*; do easily tell when, and how the Saints were overcome, and Nations subjected to him. But several Objections lie against this, and so there do against those that apply it to *Domitian:* And why it may not more plausibly be applyed to some following Persecutors, especially *Diocletian*, I see not yet. But that it is meant of the Papal Tyranny, is the more easily believed by many that know the truth of the History, that all the ten Heathen Persecutions, set together, were a little thing, compared to the Papal Blood-shed. *Mede* truly tells us, that *Perion* reporteth (and divers second him) that, in *France* alone, a Million of the *Albigenses* and *Waldenses* were killed: And that *Sanders de Vis Mon. l.* 8. *dem.* 34. confesseth, that infinite *Lollards* were burnt in *Europe:* And that *Vergerius* saith that, within thirty Years, an hundred and fifty thousand were consumed by the Inquisition, and such Means. And the numbers murdered in *Bohemia*, and other Countries; and since then, in the *Low-Countries, France, England, Ireland, &c.* render the ten Persecutions by Heathens, as described by our most aggravating old Church-Historians, to appear but as Mortel to the Papal Sacrifices.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

8. And his great Power and Victories shall cause the generality of worldly men, to own, admire and obey him (whether it be the Heathen *Rome*, or *Mahometans*, or the Pope;) except those chosen Children of Wisdom, whose names, from the foundation of the world, were by God's Decree written in the Book of the slain Lamb, or in the Catalogue of those who were to be saved by Christ crucified.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

9, 10. Let all Christians regardfully mark what I say, that they be not by the success of Persecutors or Tyrants, tempted from their Patience, Constancy or Duty: Though these great Conquerours and Persecutors are a while adored for their Success and Power, in the end they shall be used as they used others, commonly when they have conquered and triumphed, others conquer them, and triumph over them; and when they have killed many, they are usually killed themselves: Few famous Conquerors die the common death of all men. Therefore the holy Wisdom of God teacheth his Saints, as much as is possible, to avoid War, even defensive, and to overcome by Faith and Patience, especially in the case of Persecution, and of private and particular persons towards injurious Rulers; though Kingdoms may exercise self-defence, lest they tempt all their Neighbours to make them their prey.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

11. Many say, that by *Another Beast*, is meant the *former* in another respect, and that they are but one. But when the Text saith, it is Another, with so many notes and acts of difference, such presumption doth not *expound* the sense, but *make* it, and may say any other improbable thing. Others that say, the first Beast was Heathen *Rome*, and the second Papal *Rome*, will as hardly as the former make it probable, that Heathen *Rome* was one of the Popes Heads, if he be the Beast: Was the first Beast but one of the many Heads of the second Beast? Or, was the Heathen Religion but one of Heathen *Rome*'s own Heads? Or, was the Pope's wounded Head in being before him? If the Heathen *Rome*, or its Heathenism, was the wounded Head of the first Beast, then the Pope was not the first Beast, for that was not one of his Heads, especially at its overthrow by *Constantine. Grot.* and Dr. *H.* that say the second beast is *Apollonius*, or Magicians, or Magick, if they so confine it, speak as improbably. Whoever was the second, his Lamb-like Horns shew him to be an Hypocrite pretending to Truth, & his Dragon-like Speech shew him to be the Devil's Agent. But the Reasons to prove both one, being against the plain Text, some think rather that the first Beast was the Idolatrous Emperours that

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that so cruelly set up Image-worship, in the East and West, and the Pope the second Beast that flattered them, and rebelliously excommunicated those that were against them; and his first notable Power was obtained by engaging himself in the cause of the Image-worshippers, and extolling and flattering them; and withal flattering *Pipin*, and *Ch. Martell*, and others, to maintain him in his Rebellion, by invading the Western Empire, and then engaging most succeeding Princes in the same cause.

And some think that the Pope is the first Beast, and the second are his Councils, and Cardinals, and Clergy, and Jesuits, and Fryars, that cry him up, and persuade the World to obey and follow him, according to his universal claim.

And if the difficult Objections against all these last, should incline us rather to think that it is the Heathen Empire that is the first Beast, I should (by reviewing the History of Fact) think that the second Beast was (not *Apollonius* fabled of by *Philostratus* and *Hierocles*, but) the whole Gowned and Literate Tribe; *Learning*, and the pompous ostentation of it, being then almost as much of the Glory, Pride, and Strength of *Rome*, as the Military Power: And I shall shew anon how ordinary it was for the first Beast, the Imperial Military Power, to arrogate the name of God's, and to have Temples, Altars, and Sacrifices: And the second Beast, Poets, Orators, Comedians, Philosophers, Historians, as well as Augurs, and Southsayers, and Magicians, and Priests, all flattered and applauded these blasphemous Emperours; and the great Learning of these men was set up against Christianity, as despised foolishness: As they did with *Paul* at *Athens*, so did the Learned *Romans* count Christians Babblers, and ignorant Barbarians: Learning (vain and carnal) was as great a glory to *Rome* as *Arms*, and it's doubtful whether the Imperial Power, or the Literate Opposition and Scorn, did more hinder the reception of Christianity. But Christ and the Cross at last conquered both, and used both to promote the Gospel. Yet this might be said to *arise out of the Earth*; for when it was used for enmity and strife against Christ, it was foolishness with God, and as *James* saith, *ch.* 3. was earthly, sensual and devilish, causing confusions, and every evil work.

12. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

12. If it be the Heathen Empire that is spoken of, 1. Then it seemeth likest that the deadly wound was the shame and shaking of the Empire by the deaths of *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*; every Emperour, between *Augustus* and *Vespasian*, murdered by others or themselves; and the Suspension of *Vespasian* at first, (or afterward the shake that Heathenism had there by the Wisdom and Honesty of the *Antonines*, and after of *Alexander Severus*, and *Philip*) yet the first soon repaired by *Vespasian*, *Titus* and *Domitian*, and all the rest at last by *Diocletian* (after *Decius*, *Aurelian*, &c.) And the Learned Tribe did live in Power, and in their Senate, and all their City-Officers, exercise such splendid Pomp and Rule, as the Emperour did in his place: And caused the *Roman* City and Empire to worship their victorious blasphemous Emperours, and with them to continue the common Idolatry.

13. And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13. This Roman Learning is used to overcome truth and Christianity, and to make men believe that the Sun and Moon and Stars are Gods, and have Oracles where they speak, and that it is they that conquer the enemies of *Rome*; so that their power was in the vision represented to me, as if they brought down fire from Heaven.

14. And deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

14. Their powerful Oratory and Learning deceiveth the ignorant multitude, to erect Images to their victorious Blasphemous Heathen Emperours, who recovered from the foresaid wound by the military murders: Images, and Altars and Sacrifices, are to be made the means of worshipping them.

15. And he had Power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many, as would not worship the image of the beast, should be killed.

15. They so deceived the people as that the Oracles seemed to them to speak, and to tell them as from the Gods, that they must kill all those that would not worship the Image of the Emperour, and the Gods that he worshipped, and would not be of his Religion.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-heads: 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

16. 17. It was the custom of the *Romans*, in those times, to mark both Servants, and many Soldiers, as notes of relation and appropriation, mostly on their arms or hands, by which the person marked, as by a Badge, Livery, or Colours, owned his Master or Captain: And also to mark their slaves, and punished persons, with a brand of disgrace, in the face or hand: The mark of Servants, or Soldiers, was sometime his Masters Escutcheon, or chosen Badge, and sometime his name, and sometime the Chief Letters of his name, which leaving out the rest, stood for the name (as *M.* for *Marcus*, *L.* for *Lucius*, *S. P. Q. R.* for *Senatus Populusque Romanus*, &c.) And it sometime fell out that these Letters were numerall (*M. D. C. L. I. V.* are with us) Now this Text serveth to some to mean that the flattering Literate Tribe in *Rome* (Orators, Senators, Poets, Priests, Aruspices

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spices, &c.) who were the Second beast did, by their Laws, Orations, Poems, Comedies, Oracles, and Deceits, cause the people commonly to come under obligations, thus to enslave themselves to the Idolatrous Emperors, to own them as petty Gods, and offer at their Altars and Sacrifices, and to Worship the Idols also which they worshipped, and so to be the owners of, and actors, in their Idolatry: And in order hereto to honour them by receiving their Badges, or their names, or the Chief Letters of their names: And it fell out that the Chief Letters here meant were *Numerall* and *Nominative* both, and made up 666.

And if it be, (as most Protestants think) *Rome-Papall*, that is the Second here meant, then as the First Beast is the *Papacy*, as *Idolatrous* and *Potent*, so the Second is likest to be the flattering Clergy, who are to the *Popes* much like what the Literate *Romans* aforesaid were to the Heathen Emperours: I mean his Prelates, Councils, Jesuits, and Fryars of all sorts; These have pretended to abundance of Miracles, to advance the *Papacy* and its corruptions of Religion, in so much that they make such Miracles one of the Chief Marks of their Church. *Gregories* Dialogues, and such other, led the way; and their monstrous Legends feign so many, and so shamefully (of St. *Francis*, St. *Dominick*, and multitudes more) as makes men suspect that this tribe are the miracle-working beast; not but that many miracles are true, that are written of *Gregory Nœocesar. Martin*, and others, by *Euseb. Socrat. Sulp. Severus*, *Augustin*, &c. Which were all for the confirmation of the Christian Faith, and not for *Popery*: And many of the *Monks*, and others, of whom these fictions are written, were holy men, and God did some wonders at their prayers; And it is this which the Legenders take occasion from to add their multitudes of falsehoods, and then to perswade men, that all these were Miracles wrought for Gods attestation to *Popery*: It being usual for that Clergy to persecute the living Saints that are not for their wills & waies, & to canonize those, as wonders of sanctity, whose strictness and austerity is joined with subjection to the *Papall* dominion. Such mens writings as *Baronius*, *Bellarmine*, *Genebrard*, &c. With their many false Councils, and *Jesuits* that compass Sea and Land to promote the *Papal* Kingdom, do seem much more fully to do the part of the second beast for the *Papacy*, than the Poets, Priests, &c, did for the Heathen Idolatrous Empire. And the Mark in their Right Hand or Forehead, seemeth to be some professing Badge, by which they tie themselves to worship the beast and his Image, that is, subject themselves, by consent, to the *Papal* Soveraignty & Canons, and Idolatry, or corrupt Imagery and Scenicall worship: And herein the *Papacy* so far exceedeth the severity of the said Heathens, that they do, by the Laws of their Church, put *strict oaths* upon all the Clergy to believe many new *Articles of Faith*, and to obey the *Pope*; yea and on Princes to exterminate all that the *Pope* will but call Hereticks; and that those temporal Lords shall be excommunicated, deposed & damned, that will not do it. No man, called by them a Heretick, may so much as make a will, or have the benefit of the Law, no not of his liberty, or life, but be tormented in the inquisitions, or burnt. No Minister may preach Christs Gospel, that is not a subject of the *Popes*; nor any Christian else meet to Worship God, no nor read the Bible in a known tongue, but by his License, and theirs that he empowereth. These things are far more than to forbid buying and selling without the Mark of the beast, or his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

18. Here is work for the Sagacity of a sharp witted man: Let such trie to find out the beast by the number of his name; for it pleaseth not God more plainly to reveal it. It is numeral Letters, which denominate a man: And the Letters are χ ξ ς, which in numbering signifie DCLVVVI or 666.

About this name and number the Fathers, Papists, and Protestants, are of many minds among themselves. The first generall difference is, whether it signifie the *name* of a Man properly, or only some *other mark* that belongeth to him, called his name? And the next whether the name belong to a *single person*, or to a *state*, or *policy*, or *party*? Of the Protestants many think its a *mans name*, but belonging to the *Papacy* in Common: *Junius* taketh it for the Canon Law and Decretalls; *Broughton* for *Adonikam*, *Ezra* 2.13 *Brightman* reciteth these, and divers names, found out by divers fancies, *Titan*, *Lampetis*, *Ninetes*, *Cacos*, *Odegos*, *Alethes*, *Blaberos*, *Palas*, *Bascanos*, *Amnos*, *Adicos in Arethas*, *Ecclesia Italica* and *Romaghnus*. All which he rejecteth, and fasteneth on that which *Irenæus* chose of old, which is *Latinos*. And he thinks that this *number of the name*, to be received, was meant of the Greeks, who were brought to submit to the *Latin* Church; And so all the Greeks that so submit, receiving the *number*, are joined in the guilt and damnation with them that had the *Mark*, or the *Name* it self.

This is clear that all they, that only find out a *name*, or *number*, which are *not imposed*, and by the *subjects received*, speak not at all to the Text. It is only the *receiving* of the *mark*, *name* or *number* that is here mentioned: It is the subjects Badge. If the racked word *Latinos* be used as added to Catholick, and put instead of *Roman*, it may reach the Papists, whose name and Badge now is to be [*Roman* Catholicks, as distinct from all others, that are but meer Christian Catholicks.]

But lately most Protestants take the number of the name to be but some characteristical acts or marks: Some say, It is the Systeme of *Papal* corruptions in doctrine and worship; some (as *Mr. Potter*) make it the number of 25, as the square root of six hundred sixty six, and he largely tells us how many waies it suiteth *Rome*. But how is this number of 25 received as a Badge by reprobates? Some say, that Patriarchall and Metropolitan (and such like) Idolaters and Persecutors are the Image of *Papacy*, and that PERIURY is the mark of the beast, who by false Oaths bindeth all to him, and to his Prelates; so that who ever will not be *Perjured*, by false and wicked oaths, are not received into his Church, nor tolerated by them: And I read not in history that ever any party on earth did so long, & so violently, bind men by wicked oaths, and involve all sorts in heinous Perjury, as the Pope and his Prelates have long done and do: Abbot *Urspergensis* lamenteth it in his daies that Priests and people were commonly involved in Perjury. *Swear*, or *Suffer*, is their Law; and, when interest

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tereſt requireth it, unſwearing and forſwearing is as violently impoſed, and whole Countries abſolved from their oaths to their Sovereigns. PERIURY, PERFIDIOUSNESS and PERSECUTION ſeem to be the mark of the *Papall* Dominion: And (as my old fellow Miniſter in the ſame Congregation) Mr. *Nath. Stephens* ſaith, The name of the Beaſt ſeemeth likeſt to be his *aſſumed Power*, or pretended authority; to which it is that he maketh all to ſwear: And the Oath or ſubjection is not to the *Number*, but to the Power or Perſons marked by that Number; the *Number* being but the *Name* abbreviated, and the *Name* the notification of the Party, or Policy, to which men conſent.

But Mr. *N. Stephens* thinks that 666 is the time between the beginning of the *Roman* Monarchy, according to *Daniel*'s computation, as it reſpected the Church, which was in *Pompey*'s time, and the riſe of Antichriſt, which he thinks was in 606. (*Anno Dom.*) and ſo is juſt 666 years: For he taketh (as many others do) the title of Univerſal Biſhop given *Bonif.* 3. by *Phocas*, to ſet up Antichriſt firſt; and the antecedent Fall of the *Roman* Empire to be that by the *Goths*, *&c.* But I am paſt doubt, that neither wicked *Phocas*, nor *Bonif.* themſelves, did mean that the Univerſality ſhould extend over all the World, but only over the Empire; for what pretence could *Phocas* have to give power or titles to his Subjects, to rule in all Princes Dominions on Earth? They only meant that he ſhould be, before the Biſhop of *Conſtantinople*, the Prime Biſhop in the Univerſal Empire; and that *Leo* challenged before *Phocas*. But the claim, of Governing all the World, came up by degrees long after both; and it was about 700 years before the Popes caſt off their Subjection to Emperours and Kings.

On the other ſide, thoſe that appropriate all this to Heathen *Rome*, are not of one mind. Some take the *Beaſt* to be the *Heathen Worſhip* as it ſtood at *Rome*, and the *Roman* Empire, ſupporting it, to be repreſented by ſeven Heads, that is, particular Emperours or Hills, and the ten Horns to be ten confederate Kings, and Tributary: And that *Domitian* is ſpecially meant, as a ſelf-idolizing Blaſphemer and Perſecutor, for three years and a half; and that the Magick, Auguries and Oracles, are the ſecond Beaſt; and ſpecially *Apollonius*: That the Image is the Idol-worſhip ſet up in the reſt of the Empire in imitation of *Rome*: And all were compelled to bear ſome *Mark* of their God, or his *Name*, or ſome numeral Letters ſignifying his Name, branded on them; but that it being not revealed, then what theſe Letters ſignifie, χ ξ ς, it cannot be known now, ſave that it was a diſcriminating note received by ſome, and not by others.

But others think, that *Veſpaſian* was the Beaſt, and Antichriſt, 1. Becauſe ſome fooliſh Jews took him (as they had done *Herod*) at firſt to be the Meſſiah. 2. Becauſe he anſwered to *Antiochus Epiph.* who before him violated and profaned the Temple and Worſhip. 3. Becauſe Chriſt ſeemed to lead them to that interpretation, *Matth.* c. 24. by aſſimilating the caſe to that in *Daniel*. 4. Becauſe he was ſaid to work Miracles, to cure a blind man, *&c.* 5. Becauſe he ſo deſtroyed the Sacred Nation, and enſlaved the remainder; which the Chriſtians were far from rejoycing in, being ſtill much inclined to the honour of *Jeruſalem*, and thinking that a glorious Throne of Chriſt was there to be erected, and grieving for them, as *Paul* did, *Rom.* 10. & 11. 6. And theſe gather the name from the Letters of *Teitan*, as if *Titus* had been ſo called by alluſion to *Titan*. And *Heſychius* ſaith that *Titan* was to be written, as of old Τειτάν, as containing the number of 666.

Others rather lay the name and mark on all the Heathen Emperours, as Idolaters and Perſecutors, or Enemies at leaſt to Chriſtians. And 1. They may well prove that it was very ordinary with them to uſurp ſome degree of Deity while they lived, or to be Deified by the Senate, or their Succeſſors, when they were dead; and to have Altars erected to or for them, and Sacrifices offered accordingly. Of *Auguſtus* himſelf there is full evidence, *Virgil* & *Horace*, Deifie him, and mention his devoted Sacrifices and Altars. So doth *Valerius Maximus* invocate *Tiberius*, and *Propertius* calls him God. *Claudius* is called *Divus* in an old Monument. The Self-deifying of *Caius Caligula*, and *Domitian*, is commonly known: It is no wonder that the great worth of the *Antonines*, ſpecially *M. Aurel. Philoſophus*, made the *Romans* Deifie him when he was dead, and would have done ſo, for his ſake, by his Succeſſors of the *Antonine* Race, had not they, by the inhumane Villanies of *Commodus* and *Heliogabalus*, changed their minds, (Though *Antonine* accepted not this while he lived.) Many Emperours preſumed to Deifie their Wives when dead: And indeed building Temples over their dead Bodies, and erecting Altars there, was too ſoon imitated by the zealous Chriſtians over the Graves, Bones, or Suffering-places, of the Martyrs. *Aurel. Victor* ſaith indeed, that *Dioclefian* was the firſt after *Domitian* (and *Caligula*) that ſuffered himſelf publickly to be called LORD, and named and adored as God: (But not the firſt that was Deified by the Senate, or Flatterers, eſpecially Poets.)

And that they uſed to mark or ſtigmatize their Servants, Soldiers and Slaves, he that will read may ſee in *Pignorius de Servis*; out of *Ambroſe de obit. Valentin. Plin. jun. Ep. Auſonius*; *Petronius Arbiter*; *Sueton. de Calig. Attius Amidnus Medic.*

And it is not impoſſible to invent congruous numeral Letters that might be the abbreviations of their names: And though *John* writing in Greek put [χ ξ ς] yet ſeeing the Emperours and *Roman* Subjects were Latines, who can doubt but that the Letters, being at once *Nominative* and *Numeral*, were Latine, and not Greek, however *Teitan*, and *Oulpius*, and *Lateinos*, *&c.* be inſtanced by many.

For inſtance [T. FLAV. VESPAS. C. DIV.] is the abbreviation of [TITO FLAVIO VESPASIANO CÆSARI DIVO] (The Father and Son had the ſame name) the numeral Letters are [D. C. L. V. V. V. I.]

[T. FLAV. DOM. C. DIV. VOT.] that is, [TITO FLAVIO DOMITIANO CÆSARI DIVO VOTUM] the numeral Letters of the abbreviation are [D. C. L. V. V. V. I.] *Galba*, *Otho*, and *Vitellius* are not worth the naming.

[D. ULP. TRAIANO C. VOTUM] that is, [DIVO ULPIO TRAIANO CÆSARI VOTUM] D. C. L. V. V. V. I.

[ÆL. ADRIANO C. AUG. VOTUM] that is, [ÆLIO ADRIANO CÆSARI AUGUSTO VOTUM.] is [D. C. L. V. V. V. I.]

[DIV. Æ. LU. VER. ANTON. C.] that is [DIVO

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ÆLIO LUCIO VERO ANTONINO CÆSARI] D. C. L. V. V. V. I.

So [DIV. AUREL. ANTON. C. VOT.] is [DIVO AURELIO ANTONINO CÆSARI VOTUM.] D.C.L. V. V. V. I.

So [DIVO VALER. C. VOT.] is [DIVO VALERIANO CÆSARI VOTUM.] D. C. L. V. V. V. I.

So [DIV. AUREL. C. VOT.] is DIVO AURELIANO CÆSARI VOTUM.] D. C. L. V. V. V. I.

So [VA. DIOCLES. VOTUM] that is, [VALERIO DIOCLESIANO VOTUM.] D. C. L. V. V. V. I.

So [DIV. HERCUL. VOT.] that is [DIVO HERCULIO VOTUM.] C. L. V. V. V. I.

I do but give Instances how easie it is to conceive how such nominal marks might be given and received: But that *de facto* it was just so, or why that number is chosen, who can tell?

CHAP. XIV.

1. AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

1. Next the Vision shewed me Christ, as a Lamb, standing on Mount *Sion*, *&c.* These hundred forty and four thousand, seem to be only the faithful Christian Jews, that stuck to Christianity through suffering; the number being the same, as *ch.* 7. and the number of twelve, which is the square root of this number, noting a respect to the twelve Tribes, as the number of twelve Apostles did: Therefore the place is called *Mount Sion*, (their holy place;) whether it be in Heaven, or in the Catholick Church that they are supposed to be. Doubtless many Christian Jews thought that the New *Jerusalem* should be in the place where the Old was at Christ's coming. The Name of God (and of the Lamb, say some Copies) in their foreheads signifieth their open Profession of Fidelity to the Father and the Son, and God's gracious noting them for his own. And it helps us to expound what the mark of the Beast was, even some open signal obliging Profession of Idol Worship.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3. And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth.

2, 3. The voice of many Waters signified the multitude of Converts that by the Gospel were gathered to this Church on Mount *Sion*, who praised God with the Melody of Harps, or joyful Psalmody: And it was new Psalms of Praise for Man's Redemption, and the Grace of Christ which they sung, as before God and the Cherubims, and the holy Church, which none of the Jews were fit to sing, save the foresaid chosen saved number.

4. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whither soever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. 5. And in their mouth was found no guile: for they are without fault before the throne of God.

4, 5. The Vision being of those in Heaven, as the Precedents of the Christian Church at *Jerusalem*, that should afterward succeed them; they were the first-fruits of the Apostles Ministry, described *Act.* 1. & 2. & 3. & 4. who were eminent in Purity and Love, free from Idolatry and Fornication, as a People chosen out of the Jewish Nation unto Christ; and as they were holy on Earth, they are faultless and perfect now in Heaven.

6. And I saw another angel flie in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

6. Whether the *midst of Heaven* have the Mystical senses that divers give, or be only [*sent from Heaven to Earth*] I know not: Some say, it is called the *Everlasting Gospel*, because it was decreed from everlasting; some, because it dureth to everlasting, or tendeth to life everlasting. By the *Gospel* some understand only the glad tydings of the Fall of the *Roman* Empire; some, the Doctrine of Reformation, and tydings of the Fall of Popery; and some, the common Doctrine of Salvation by Christ, as it was now more freely and universally to be published to the Gentile World.

7. Saying with a loud voice, Fear God, and give glory to him for the hour of his judgment is come: and worship him that made heaven and earth, and the sea and the fountains of waters.

7. Away with your Idols that are no Gods, and turn to and fear the true and living God, who made Heaven and Earth: For the time is come that he will judge and destroy Idolaters. Other expositions I omit.

8. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

8. Another part of my vision was *another Angel*, &c. implying a *further revelation to me*. Whether it signifie also another sort of Preachers on Earth, and who; as some say, the *Albigenses* and *Waldenses*, or *Luther*, *Zuinglius*, or *Illyricus* and his century writers, let them tell that know.

Babylon is here described (and more fully after) to be that great City that drew all nations unto Idolatry, whether

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whether this were *Rome* as Heathen, or *Rome* as *Papal*, or *Rome* as containing both, see my Advertisement.

9. And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10. The same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb:

9, 10. Those that partake of the sins of Idolatrous *Babylon* (or *Rome*) shall partake of her plagues; and the Judgment that overthroweth her shall extend to all her companions in Idolatry, and also the punishment in the life to come: And Christ and his Angels will execute and behold it, as just and good.

Some, to save their charity, say that damnation is not denounced to all that only have the *Name* of the beast, or the *Number*, but only to them that receive his *Mark* as his slaves, and worship him and his Image. But I think receiving his *Name*, and its *Number*, is included in receiving the Mark. But all may be pardoned to the penitent believers.

Whether this Angel be *Luther*, *Chemnitius*, *Whittaker*, and such others, I leave to the proof of the affirmers: Its enough to me, that this additional revelation and punishment, is notified to *John* as by another Angel. Though many think that only temporal punishment is here meant; doubtless the same sin deserveth more.

11. And the smoak of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

11. Though temporal calamity be here included, this seems plainly to mean Hell: And the *Mark of his Name*, is here made equal to [His Mark] *verse* 9. O the restless misery that is prepared for the impenitent!

12. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

12. The misery of impenitent Idolaters and Enemies of Christ, will shew the World, how wise and happy the Saints were, that by patient suffering did overcome, and kept to the end, the Commands of God, and the Faith of Jesus. Faith, Obedience and Patience, are all necessary to Salvation.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

13. Though it be always happy to be at Rest with Christ, the sufferings of those times will be so great, as will make it seem a seasonable blessedness, to go to that Rest, where they shall no more labour or suffer, but receive the fruit of their labours and works performed for Christ on Earth. Some make this to be but a promise of after-freedom from Persecution here: The Text proveth a Blessedness for separated Souls before the Resurrection: For [*ἀπ' ἄρτι*] [henceforth] signifieth *from this time forward*. The *Socinians* therefore abuse the Text, that make the Blessedness to be but Resting in a state of *death*, till the Resurrection. For life, with God's service and acceptance in a time of Persecution, is a greater blessing than meer death.

14. And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle & reap, for the time is come for thee to reap, for the harvest of the earth is ripe. 16. And he, that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

14, 15, 16. Some understand this of an Angel in the likeness of a man; but most of Christ, or an Angel like Christ. The other Angel seemeth to signify but another part of the Vision, and execution Reaping the harvest, is punishing sinners ripe for destruction.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

17, 18, 19, 20. Of the difference between the Harvest, and the Vintage and the two Angels and their executions, opinions are various. Some make it to be two degrees of our plague, some to be two; some say *conjunct*, some, say *distant*. Some say one is the destruction of the Turkish Empire, and the other (the Vintage) of the *Roman* Papacy before Christ's coming. Some say, the first is the compleating of the Elect as converted, and the latter the destroying of Antichrist. Some say, it speaketh of the last Judgement, some, of the Fall only of Heathen *Rome*, and some, of other Executions. It is clear that it speaketh of divers degrees of Execution of God's Judgments on the Idolaters, signified as by divers Angels appearance, words and deeds; But whether it meant any

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eſide the *Roman* Heathen Idolatry, and their conſentin? Countries ſufferings; and whether the ſixteen hundred Furlongs ſignifie any more than diffuſed Plagues, and whether it was meant of *Trajan*'s Executions in *Syria*, *&c.* as *Grotius* thought; or of the Country about *Rome*, or any determinate ſpace, and where, and which of the ſix or ſeven ſenſes of [*power over Fire*] is right, beſides a meer deſtroying power, are all things which I cannot determine. Mr. *Brightman* hath found *England* to be the thouſand ſix hundred Furlongs, and *Cranmer* to be the Angel that had power over Fire, becauſe he held his right hand to be burnt, and *Thomas Cromwell* to be the Executing Angel: And ſome that can make themſelves believe, that ſo ſmall a ſpot of ground as *England*, is it that this Tragedy is acted on, have thought that they found here the killing of the two Witneſſes (Magiſtracy and Miniſtry, and the two Beaſts, and the number of their Names, in the Letters here mentioned, χ (ch) ξ (x) ς (ſt) and the wounding and the healing, and the mark of the Beaſt PER, as referring to Ch. (*Church*) and St. (*State*,) and in a word, that almoſt half the *Revelation* ſpake of *England*. But unleſs they can prove that the two Beaſts have their Off-ſpring, who bear their Fathers Image, and are diſperſed as *Cains* off-ſpring was, ſo that the ſame thing is acted over by them, in ſeveral lands and ages, which was acted by the firſt, I ſhall, rather than this, confine the expoſition to that empire and ſtate, that the Church ſuffered under when *John* wrote.

CHAP. XV.

1. AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

1. Seven plagues, which are all to be poured out on the Idolatrous perſecuting Empire, as it were by ſeven Angels.

2. And I ſaw as it were a ſea of glaſs, mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

2. I ſaw a ſea like that in the Temple, ſignifying purity and the multitude of worſhippers; mingled with fire, ſignifying the Altar Sacrifices, and their zeal, and Gods acceptance, and them that by patient ſuffering had overcome, by keeping themſelves undefiled from owning the *Roman* Idolatry, by owning the Idol, or his Image, or Mark, or the numeral Letters of his name; And they ſtood on this ſea, having the harps on which they ſang the praiſes of God, as was uſed in the Temple.

3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways, thou king of ſaints.

3. And they, being many of them the firſt Chriſtian *Jews*, ſang *Moſes*'s ſong after the drowning of *Pharaoh*, the caſe being like their deliverance from the *Roman* Tyrants, and the ſong of Chriſt, ſuited to the joyful Praiſes of God, for the work of mans Redemption and Salvation; ſaying *Great*, &c. Thou glorifieſt thy Power in conquering the greateſt proudeſt enemies, and delivering thy Servants from the great dangers, even by miracles of providence; And thy Juſtice and truth, O moſt Holy Lover, and King, of Saints, are magnified in thy avenging them on their cruel enemies.

4. Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy: for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.

4. This demonſtration of thy Greatneſs, Holineſs and Juſtice, ſhall move the nations to fear and Glorifie thee, as the only moſt Holy God, and to fear and worſhip thee, becauſe of thy Judgments.

5. And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened; 6. And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles.

5, 6. The Holy place and Gods Decree ſeemed to be opened; And ſeven pure and Glorious Angels, honourably girded to execute Gods will, came forth with the ſeven laſt plagues that are to finiſh the deſtruction of the Idolatrous, potent, perſecuting, *Roman* Empire.

7. And one of the four beaſts gave unto the ſeven angels ſeven golden vials full of the wrath of God, who liveth for ever and ever.

7. Thoſe that undertake to tell whom theſe Angels, and this Living Wight, ſignified on Earth, go further than I can, who know no more but that the ſeven plagues were thus repreſented.

8. And the temple was filled with ſmoke from the glory of God, and from his power, and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

8. And the dreadfulneſs of Gods wrath, as a conſuming fire, ſtriking even his worſhippers with fear, and in the execution diſturbing the Churches peace, was repreſented to me by the filling of the Temple with ſmoke, from the Glory of God, *&c.*

CHAP.

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CHAP. XVI.

1. AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

1. I heard a great Voice out of the Temple, sending these angels to pour out the Vials, and execute God's Wrath.

2. And the first went and poured out his vial upon the earth: and there fell a noisom and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

2. Of the great Plague in wicked *Commodus*'s Reign (that killed, in *Rome* alone, two thousand a day;) and of the like, in the Reign of several Persecutors, even till *Constantine*'s Reign; and of the Blood-shed and Fire, and the resemblance of this; to the Plagues of *Egypt:* See Dr. *H.* on the Text, and *Grotius* before him. Others say, It is the Papists Torment of Conscience, when Popery is fallen.

3. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea. 4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

3, 4. That these signifie a progress of the same Judgment on the Idolaters, is clear: But whether, by the Sea, and the Rivers and Fountains, signifie things so distinct, as many think; and which, of their many conjectured Significations, are right, I cannot say.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

5. The Angel that executed God's Judgments on the Idolatrous Nations, performed it with Praise and Glory to God, for his Justice on persecuting Idolaters.

Note; The Angels in Heaven were not ignorant of what God thus did on Earth: And as God's Mercy hindred not his Execution of Justice, so their pity kept them not from triumphing over these destroyed Sinners, and giving God the Glory of their Punishment.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. 7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

6, 7 *N.t.* God and Angels will rejoyce in the terrible Revenge of the Blood of Saints. The Angel from the Altar signifieth, the Consent of the Souls under the Altar, and of the Church of holy Worshippers on Earth, who pray for Deliverance. 3. Were it never so certain, that it is Idolatrous, Heathen *Rome* that is here meant, it consequently inferreth that, if Papal *Rome* have equalled, yea far exceeded them, in shedding the Blood of Saints, their punishment shall be as great, or greater. It is no small Aggravation of Papal Blood-shed (by Massacres, Inquisitions, Burnings, *&c.*) that they father all on Christ himself, and do it as Christ ans; yea and, in so many Ages, make it the necessary Defence of their Kingdom: And they shall find, that God knoweth a Saint when Men call him a Heretick; and will not be so mocked, as to dis-own Christ's Sheep, for such forged Marks.

8. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

8, 9. Some take this to signifie a great Drought, and Dearth, that came in the days of *Commodus*; and after, of *Maximinus*. Many take the Sun here, for Antichrist, that calleth himself so: Others, for Governors: Some, for the King of *Spain*; some, for the *German* Emperor; or some such Papal Luminary: Some, for the Scripture, as tormenting Papists: Some, for Christ, as sending forth his Word and Judgments. I can go no further than the general sure sense; That a greater Plague, that fell on the Idolatrous Empire, made them lay all the blame on the Christians, and rage the more; but cured not their Idolatry, or Persecution.

10. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, 11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

10, 11. The plain, general sense of all this is, to liken Idolatrous, persecuting *Rome*, and the suffering Christians, to *Pharaoh*, and the *Israelites*; and liken God's Plagues on *Rome*, to the *Egyptian* Plagues: And to tell us that, as *Pharaoh*'s heart was hardned, till Destruction fell on him and his, so will be the Idolatrous *Romans*.

By the Seal of the Beast is meant, *Rome*, with the Imperial Power (or Papal, say many:) and by Darkness, the Confusions there, and Diminutions of their Glory: In Heathen *Rome* these were many and great; the Soldiers setting up, and pulling down, and killing Emperors, till they set the Empire to Sale; Emperors set up, and warring against each other; few dying a natural death: *Valerian* taken, captivated, and made his Foot-stool, by *Sapores*, and flead. To be an Emperor, was the next way to Murder, or some odious disgrace and death, by him that could overcome and kill him.

And Papal *Rome* was subdued by the *Barbarians*. Other Expositions are many.

12. And

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12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

12. That this signifieth a further progress towards Idolatrous, persecuting *Rome*'s destruction, and the Churches deliverance, is clear; but what *Euphrates* signifieth, and what its drying up, and what, The Way of the Kings of the East, Expositors greatly differ in. Some take *Euphrates* literally; some, mystically; some, for the *Turk*; some, for the chief Champions of Antichrist; some, for the chief Strength and Garrison of *Babylon*; some, for the Pope's Riches, and great Tributes and Revenues; and some for the River *Tibris*, in *Rome*, and so, for *Rome* it self. And these take the drying of it up to be, the ruin of *Maxentius*, by *Constantine*, destroyed in *Tiber*: Others think, the drying up, to be the destruction of the *Turks*: And so they vary in the rest. But some think, that this is but a further Assimilation of the Case to the *Israelites*, when the Red Sea was dryed up for their escape, and to prepare the way for *Pharaoh*'s ruin: and signifieth, that the danger and impediments of the Christians deliverance were removed, by the Overthrow of all the Idolater's Forces, the Ruin of *Diocletian*, *Maxim. Herculius*, *Galer. Maxim.* *Maxentius*, *Licinius*; that so the Christians, by and with *Constantine*, might triumph. And some think, it is a weakning the *Roman* Power, toward *Euphrates*, to let in the *Persians*, and others, to afflict them.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

13, 14. As, when *Ahab* was to be destroyed, the Devil was a lying Spirit in the mouth of all his Prophets, and bid him, Go and prosper; and *Zidkiah* made Horns, to signifie his Victory; so I saw, as it were, three Devils, like the Frogs of *Egypt*; or three lying Spirits, sent by Satan, and encouraged by the Idolatrous, persecuting Emperors, and by his flattering Oracles, Augurs, Orators, *&c.* to persuade all the foresaid Princes to fight against *Constantine*; especially, *Maxentius* and *Licinius*; that they might fall, as *Ahab* and *Pharaoh* did.

Or, say others, They were Popish Missionaries, and Priests, and Friers, sent out by Antichristian, Civil Powers, and Antichristian Ecclesiastical Powers, to draw men to Popery and Idolatry, that they may be destroyed when God shall judge them. The day of God, some take, as before, for *Constantine*'s Victories against Idolaters; others, for the day of the Pope's Fall; and others, for the last day of Judgment.

15. Behold, I come as a thief; Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

15. My coming will be, when men expect me not; Blessed is he that prepareth not for Shame and Confusion, when his Sin and Hypocrisie shall, by my Judgment, be brought to light, by complying with the higher Powers in sin, as thinking that I will be long in coming, to take down Sinners, and set up Saints.

16. And he gathered them together into a place called in the Hebrew tongue, Armageddon.

16. The Devil's Prophets provoked them to gather, and fight to their destruction.

Note; Here the Dragon is expounded to be Devils: And this word, *Devils*, in this Book, usually signifieth, those Idols (*Jupiter*, *Mars*, *Apollo*, *&c.*) which the *Romans* worshipped instead of God: (For *Paul* tells us, It was Devils that they worshipped.) And it being the spirits of these Devils, or Heathen Idols, that are sent out, it seemeth most probable, that it is the War with the Heathen Idolaters that is here meant. Dr. *H.* after *Grotius*, noteth that, in the Fight at *Rome*, *Maxentius* had a hundred and seventy thousand Foot, and eighteen thousand Horse, of *Romans*, *Italians*, *&c.* and *Constantine* had ninety thousand Foot, and eight thousand Horse, of *Germans*, *Gauls* and *Britains*: and that the Victory was of such consequence that, from that day, the Account of Years, by Indictions, began to commemorate the deliverance of City and Church; (which since, is turned into accounting from the Birth of Christ.)

But others say, It is the day of the Fall of Antichrist: And some say, Of the destruction of the *Turks*: And some say, He that gathered them together, is Christ, or God, by his permitting Providence, for their destruction.

17. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

17. The Angel, that poured his Vial into the Air, signifieth, the coming down of God's Plagues from Heaven, on the Generality of the Enemies. And the Voice out of the Temple signifieth, that it is done by God's Decree, for the Vindication of his holy Worship, and his Church.

[*It is done.*] That is, The last Plague on the *Roman Pharaoh* is now pouring out, and he is to be drowned in the Red Sea. God's Judgments are accomplished for the Extirpation of the Heathen *Roman* Empire, and the revenging the Blood of the Saints, shed by them. As *Pharaoh*'s Cruelties increased, before the *Israelites* were delivered, so *Diocletian* made the cruellest Slaughters, before the Heathen Beast was to be destroyed: and then they were ripe, and the time was come. Or, as others say, The time of the Fall of Popery and Antichrist. Or, as others, The end of the World.

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

18. The

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18. The great commotions which went to these great changes, and subversion of the Heathen Powers, was represented to me, as by Thundrings, Lightnings, and the greatest Earthquake. Say some, it is the changes by the *Ostrogoths*, and such others: Say others, there were literally such dreadful Earthquakes before *Totilas* took *Rome*: Say others, it is yet to come before Antichrists fall: And say others, before the day of Judgment.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

19. And *Rome* was then divided between Heathens, Christians, and worldly men, that were indifferent for Religion: Or, say others, Heathens, Orthodox and Hereticks: It's taken from *Ezek.* 5. Others say, that literally the third part was destroyed by *Totilas*; and say others, by *Alaricus*; others say, it is three in relation to the three Princes, the Dragon, the Beast, and the false Prophet; others, that Antichrist's Kingdom was falling by being divided in it self.

20. And every island fled away, and the mountains were not found.

20. As Earthquakes shake Mountains and Islands; so all the Dependents of *Rome* fell with it.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

21. God's Executions bruised and broke them, as great Hail would do the tender Plants, and yet they did but blaspheme God the more. A Talent is threescore pound. God's Judgments pursued the scattered *Roman* Citizens, say some; the Papists, say others; and all wicked Christians, say others.

CHAP. XVII.

1. AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters: 2. With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

1. Say some, 1. I will shew thee what is coming from God on Imperial, Heathen, Idolatrous *Rome*, who by *Power* and by *Learning* (by the first and second Beast) hath drawn Kings and Nations with her to Idolatry.

Others say, it is Papal *Rome*, and they prove it, because if they had not been married to God before by the Profession of Christianity, they could not have been Adulterers. To which the former say, 1. That Fornication may be the sin of the unmarried. 2. That by Fornication is meant Idolatry, and God's right may serve to infer this guilt, though men be not married to him by consent: And that it is incredible that all the Heathen World are no Idolaters, because they were not professt Christians. By the Whore is meant the same as the *Woman*, the second two horned Beast; and the false Prophet, say many, that is, the Church of *Rome*, with the whole body of the *Roman* Clergy; which others deny.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns.

3. Into the Wilderness, say some, to represent the desolation; say others, because it was a Revelation not to be yet openly known in the City; for if the Rulers had known of all these terrible Predictions against them, they would have raged by Persecution against Christians; and therefore all this Prophecy was to be obscure, and not communicated long so commonly as other Scriptures. Others say, it was to shew that Antichrist's Kingdom is barren, without a drop of grace: Others, that solitude is fittest for contemplation: Others, that the Wilderness is Heathenism brought in by Popery; Others, that as the true Church was driven into a Wilderness of solitude and suffering, so now shall Papists be: Others, that the Papacy is a Wilderness, as an Apostatical Church succeeding the Apostolick Church.

Who is the *great Whore*, whether *Rome* Pagan, *Rome* Papal, or *Rome* hereafter fallen to a future Antichrist, I ouce for all refer the Reader to my Postscript.

4. And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

4. Idolatrous *Rome* was represented to me as a Woman richly and splendidly arrayed, by her wealth, and pomp, and power, enticing the World to her Idolatry.

5. And upon her forehead was a name written, MYSTERIE, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

5. The name written was [Mystery, *Babylon, &c.*] that is, *Mystical* (not literal) *Babylon, the Great City* Rome, *the Mother of Idolatry and Wickedness, propagating them, by her Power and Learning, to all the Nations of her Dominions, and further in the World.* As *Babylon* was the Idolatrous, cruel, Captivator of the Ancient Jews, overthrowing their Kingdom; so was Idolatrous, proud *Rome*, the Captivator and Persecutor of Jew and Gentile Christians, and the great Enemy of the Church.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

6. Idolatry

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6. Idolatry was not her only crime, but the guilt of being as drunken with holy blood: Both her pomp and her bloodiness seemed wonderfull.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

7. *Note*, Seeing God professeth to open the mystery, who this Mother of Harlots is, it is safest to add as little, on pretense of fuller exposition, as we can.

8. The beast that thou saweſt, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

8. Some take this as fitted to the time when the Empire should first be Christian; as if it meant, *Rome* was the beast when it was Pagan, but now is not when it is Christian, but will be again when it was *Papal* and Antichristian. Or *Rome* is the Idolatrous beast under the Pagan; but is not now under that form; but yet is under the Papal form: Many other expositions I pass by. They, that expound all of Pagan *Rome*, say that the sense is [I shall notifie the beast, which is the *Roman* Emperor, by that one who now reigneth which is *Domitian*:] He was in the Government when his Father *Vespasian* was abroad: And he after ceased while his Father and Brother *Titus* reigned, and then reasumed it, raised by *Satan* to persecute the Church, and then is basely kill'd himself.

Rather *q. d.* [I am now shewing thee the fall and destruction of the beast and whore, and will now notifie him to thee accordingly?] The beast or Emperor at this fall will be the bloodyest of all persecutor, *Diocletian*: Of whom then it may be said, *He was Emperour*, But discouraged by the ill success of his persecution he, with *Maxim. Herculius*, laid down the Empire, and both betook themselves to a private life: But after the Devil would fain have restored them, and they attempted to rise out of their privacy; but did it to their own destruction, being both kill'd when *Constantine* prevailed: as were *Licinius* and *Maxentius*, who would have done their work. So that when *Constantine* was destroying the *Pagan* Empire, it was true, that *Diocletian* (and *Maxim. Hercul*) was Emperour, and *now is not*, and *yet is*, that is, in *being*, though not in *power*, but will rise to his perdition.

And the Idolaters shall be struck with wonder and consternation, when they see so cruel and great a Tyrant so brought to nought.

9. And here is the mind which hath wisdom: The seven heads are seven mountains, on which the woman sitteth. 10. And there are seven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

9, 10, 11. That the seven mountains are those of *Rome* is very plain: But who were the seven Kings I confess I know not: Here is work for a searching head (the mind that hath wisdom.) But it is matter of fact, which when the thing was newly done the mind that hath wisdom might know: But how can we know it, but by history, without a new Revelation? And history herein is lame and much uncertain, and the work of man, and all men are lyars; & few Christians were writers till three hundred years after Christ; & the first Christians had many fabulous reporters among them (as their spurious writings shew) When *John* wrote this book, and whether all at once, or at many years distance of the parts, is unknown (whatever confident men may talk.) *Eusebius* trusteth divers fabulous authors, and reports, for want of better, though he be credible himself. I take the style, and words of the Book, to be the best History of the time, which intimateth that part of it, at least, was written before the siege of *Jerusalem*, which maketh me the easilyer believe *Epiphanius*, that *John* was first banished into *Patmos* in the reign of *Claudius*, and there wrote part of the Book, at least. For though some of it might be written of things past, its hardly credible that most of it should be such.

This Verse hath many Expositions: Many say it speaketh not of individual Kings, but of seven sorts of Government, *viz.* Kings, Consuls, Decemvirs, Dictators, Tribunes Military, and Emperours; and the Pope they make to be the seventh and eighth. But so much is said against this, as I cannot answer: As 1. That it is not meer *Power*, but *Idolatrous* and *Persecuting Power*, that the Text describeth, And none of these persecuted, save the Emperours; nor were they so Idolatrous as *Athens*, and other places. 2. That the meer Imperial Power as the Pillar of Idolatry, is plainly made the Beast; therefore not the five antecedent. 3. That indeed these five were no Supreme Power; for that was only in the Senate, which had the Legislative Power till violence ravisht them of it; which when it did, the Consuls, Decemvirs, & Tribunes, had but a part: No nor the Emperours long, or oft. These were not several Sovereigns, but parts of the Supreme, as the *Tribuni Plebis* were; and some of them very short: And the *Pontifices Max.* might as well be named as some of them. And who the seventh and eight Head were, is said with so great difficulties, difference and confusion, as would be tiresome to repeat.

The Papists Opinions about a future Antichrist, and theirs that apply all to *Mahomet* I will not repeat.

They that expound it of particular *Cesars* also, are opposed by many hard Objections. Some of them apply all to the seven Emperours, that the Christians were first troubled by, *viz. Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*, and *Domitian* the eighth: But three or four of these persecuted not. Some think that, seven, here signifieth not a determinate number, but *many*. They seem the same with the seven Heads, *chap.* 13. And if the ten Horns signifie not precisely just ten, why should the seven? I, that understand it not, may say, it is as probable as

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as some of these that this be the sense [it being the time of the Fall of the Beast and Whore that I am speaking of] there shall be, at that time, seven *Cæsars* alive at once, of whom *Diocletian*, *Constantius Chlorus*, *Galerius Maximianus*, *Severus*, and *Galerius Maximinus*, are slain at the time when *Constantine* is destroying Idolatry: *Constantine* is the sixth who is then in being: *Licinius* is after to be used as one of them, seeming then a Friend. The bloody *Diocletian* who, with *Max. Herculius*, laid down the Rule, is one of the seven, and together will, by the Devil's instigation, attempt again to be the eighth, but to his own perdition. Whether *Maxentius* pass only for a partial Usurper after, or pass for the eighth, rather than *Diocletian*, I let pass. Both *Licinius* and *Maxentius* continued but a short space.

12. And the ten horns, which thou sawest, are ten Kings, which have received no kingdome as yet: but receive power as kings one hour with the beasts.

12. Say some, they are twelve Heathen Kings, that are not full Kings, but tributary to *Rome*: Say others, they are the Gothish and other extraneous Kings, that are not in the Empire, but are confederates. Some say, it is the Tyrants that have headed the Devil's Kingdom in seven several Ages: But this is a vain Popish Evasion. That ten Kings were dependent on Pagan *Rome*, is clear; and that ten or more of the *Barbarians* broke the Christian Empire: But which is meant is the doubt.

13. These have one mind, and shall give their power and strength unto the beast.
14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of Lords, and King of Kings, and they, that are with him, are called, and chosen, and faithfull.

13, 14. The ten Idolatrous dependent Kingdoms, shall assist and support the *Roman* Pagan Empire with their Power and Strength: But Christ, who overcometh *Rome*, will overcome them also; for he is over all Kings and Kingdoms, and will help the Christian Army under *Constantine*. Or, say others, ten Kings shall give their Power to the Pope, and make War against Christ, that is, his Doctrine and Worship, and Christ and the Reformers shall overcome them. But these cannot be the same barbarous Kingdoms of *Goths*, *&c.* forementioned, but mostly others.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

15. This Idolatrous *Roman* Power ruleth over many great and populous Nations of the Earth: Or, as others, the Papal Idolatrous Power is upheld by many Nations, even all the Empire.

16. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

16. The ten Nations, that before upheld the *Roman* Idolatry, shall turn against her, and be the Instruments of her destruction. The *Britains*, *Gauls*, *Germans*, and divers others, first fought with *Constantine* against the Pagans, and many more of them after turned Christians. Or, say others, the foresaid *Goths*, *Vandals*, *&c.* shall overthrow the remnant of *Pagans* in *Rome*. Or, say others, The Reformation shall be wrought by Princes that have forsaken Popery. Whether it speak only of destroying the Idolatrous *Roman* Power, or of destroying the Houses, or City it self, is controverted: The latter is not yet performed, nor the first as to the Papacy.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17. God hath so over-ruled them, and all their hearts, that eventually they shall serve the *Pagan* Empire, say some, or the Papal Power, say others, till the time that God will pull them down, as he foretold.

Note; God can so order things, that all his Judgments shall be executed by sinners, without causing any one of their sins.

18. And the woman, which thou sawest, is that great city, which reigneth over the kings of the earth.

18. It is certainly *Rome* that then reigned. It is certain then that *Pagan*, Imperial *Rome*, was at that time the Beast, on which the Whore sate: And certain that *Pagan* Idolatry was it that then made *Rome* the Whore: But, whether (besides this,) Christian Imperial *Rome* under *Constantine*, or under the Western Emperours after, or Imperial *Constantinople*, or *Rome* as the Popes Seat (before 606, or after only, or when) be the Whore And whether their very different sort of sin make them two or three whores, or the concord, in general, or similitude, make Pagan and Papal *Rome* to be the same whore, as meant in this Text, these and other are the doubts: But the certain part must not be doubted of.

CHAP. XVIII.

1. AND after these things, I saw another angel come down from heaven, having great power, and the earth was lightned with his glory.

1. The Fall of *Rome* is so great a work that it was foreshewed me, as by an Angel of wondrous Glory. Those that tell us that this Angel was an eminent preacher, and such other particularities of filling the earth with his Glory, go further than my knowledge goeth.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul Spirit, and a cage of every unclean and hatefull bird.

2. The Language of those times was to call deserted ruined places where no man dwelt, the places haunted

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by Devils, and Goblins, and Satyrs and Owls and Serpents. So that this signifieth *Desolation*: And the *Jews* then thinking that, as *Babylon* that before captivated them is destroyed, so the very City of *Rome* would be; the Prophecy calleth the *Destruction* of the *Pagan* Empire and Idolatry, with all its retinue of Literate upholders, by the name and titles of the Destruction of the City. For it was not *Babylon*, as a City, nor *quâ Roma*, as this City, nor as a Rich and Great City, But *as* the Great *Idolatrous Power which captivated* and *persecuted* the *Church*; Therefore it is destroyed, not as a Great or Rich City, but as *Babylon*: And so it is desolate. Some think that this is spoken of it, as when *Rome* was burnt in part by *Totilas*, and the remnant of *Pagans* destroyed by *Alaricus*: That's more than I can prove. But it being the *Pagan* Empire, that captivated the Church, that made it *Babylon*, I think *Babylon* fell when that fell, though many *Pagans* did survive.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, through the abundance of her delicacies.

3. For their Power and Learning have spred the poyson, or drunkenness, of their Idolatry to all nations, and the Kings of the earth have been encouraged in the guilt; and her wealth and grandeur, have promoted all pride and sensuality in the nations, that have traded with her, or depended on her. Others say, It is the sale of pardons, indulgences, and Ceremonies and Church-preferments, that are her Merchandize and delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto heaven, and God hath remembred her iniquities.

4, 5. That is, Away from Idolatrous Pagan *Rome*, as *Lot* fled from *Sodom*; if you love your lives and Souls avoid all partaking in her sins: Eat not things offered to idols, imitate them not, and comply not with them in any act of Idolatry, or other sin: For the time of her destruction is at hand, and you may suffer with her if you sin with her, and fly not from her.

Or, Come out from Popery, and partake not of the sin, lest you partake of the plagues. Here, say some Protestants, we answer the question, Where was your Church before *Luther*? And why do you separate from Popery? To the first, say they, our Church was in *Babylon*, where God bore with it, till he call'd it out: To the second, God commanded us to come out. No doubt, we must partake of no mens sins.

6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

6. God, who is her Judge, will have you lay doubly more on her than she laid on you by persecution: And this is no injustice; it being for sin against him, and not only as against you. This giveth the reason of Gods execution by *Constantine*; but alloweth no private men to take arms against Government, on pretence of revenging the injuries of the Church.

7. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widdow, and shall see no sorrow.

7. The sins of *Sodom* were pride, fullness, idleness, and unmercifulness: And Pagan *Rome*, grown proud and sensual by power and wealth, shall now suffer debasement, and dejection. Or, *Rome* Papal that saith, I am the successor of *Peter*, and the mother of all Churches, shall be dejected, and destroyed for her pride and cruelty.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

8. The Fall of the Pagan Empire shall be sudden and terrible, like the burning of a City. Or, say others, The remnant of Pagans shall be burnt out of Christian *Rome* by *Alaricus*, &c. Say others, Papal *Rome* shall be cast down: Say others, burnt: But it is not like if the City were burnt, but some would rebuil'd it, as we did *London*.

9. And the kings of the earth, who have committed fornication, and lived deliciously, with her, shall bewail her, and lament for her, when they shall see the smoke of her burning: 10. Standing afar off for the fear of her torment saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

9. The Nations, that were her companions in Idolary, shall bewail her great and sudden fall. Obj. *Papal* Rome *falls not suddenly*. *Anſ.* We know not what it may do yet: But it's certain Pagan *Rome* did.

11. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more, 12. The merchandise of gold and silver, and precious stones, and of pearls, and fine linnen, and purple, and silk, and scarlet, and all thyne-wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, slaves, and souls of men.

11, 12, 13. The Pride and Greatness of *Rome*, bought up

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up all that many Countries could bring in, of all sorts for necessity and delight; and they fed the Pagan Idolatry and Tyranny: Others apply it to Papal Pardons, Offices and Preferments. But these were rather bought at *Rome*, than sold thither. By *Souls of Men*, some understand Pagan *Romes* Slaves, some their Soul-murdering Idolatry, and some Papal Soul-murders.

14. And the fruits, that thy soul lusted after, are departed from thee, and all things, which were dainty and goodly, are departed from thee, and thou shalt find them no more at all. 15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16. And saying, Alas, alas, that great city, that was clothed in fine linnen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17. For in one hour so great riches is come to nought.

14, 15, 16, 17. *Rome*'s Pride and Sensuality found all the Countries money for all sorts of commodities, whose Market ceaseth by her destruction.

17. And every ship master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off, 18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city? 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she desolate.

17, 18, 19. The Fall of the Pagan Power and Religion, being the Political Life of the City, is thus represented in Vision to *John* under the shew of the burning of the City-buildings (as our Eyes saw *London* burning three days 1666. *Septemb.* 2, 3, and 4th.) Or, say others, The Fall of *Rome* Papal was thus represented: But others say, that *Rome* Papal shall be thus really burnt and destroyed.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

20. It was this same Roman Idolatrous Power which murdered the Holy Apostles and many Prophets that are now in Heaven: And they shall rejoice in the vindictive justice of God: And so shall the Church on earth; Not as it is revenge on private enemies, but as it is Gods publick deliverance of his Church, and vindication of his truth and Cause and Glory.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all.

21. The Pagan Empire was never again restored; for *Julian* did but begin to attempt it, and was kill'd, before he could so much as lay any foundations for it. Yea *Rome* was never more the seat of the Empire, much less of the Pagan Empire: For *Constantine* did but, as it were, take up his quarters there for a short time, and remove the seat to *Constantinople*: And his Successours in the West, had but the lesser part of the Empire, and were, sometimes at *Rome*, and sometime at *Millan*, and sometimes at *Ravenna*, and after in *France* and *Germany*.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee. 23. And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.

22. 23. Thus, as by the Emblem of a City totally ruined and deserted, was the Fall of Pagan *Rome* represented to *John*: And that you may know, that it was not the burning and desertion of the material buildings that is meant, he now tells you that, by the merchants, he meant the Nations that consented to, and upheld, her Idolatry, and power.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

24. God dealt thus severely with her, because she had not only been the murderer of Apostles & Prophets, and the primitive Christians, at *Rome* and abroad, in all her Dominions, in upholding her Idols, but (as *Jerusalem*) had by imitating former persecutors, justified them, and so suffereth for all. The considering of *Dan.* 7. 11. *Jer.* 51. 63. & 25. 10. *Ezek.* 17. 13. *Ezek.* 27. 12, 13. Will help to expound all this.

Others say, It is Papal *Rome*, and how the blood of Apostles and Prophets was found in her, they tell us from *Matth.* 23. 35. And how the blood of Saints will be found in her, is easily proved.

CHAP. XIX.

1. AND after these things I heard a great voice of much people in heaven, saying, Halleluiah, salvation, and glory, and honour, and power unto the Lord our God:

1. The Saints in Heaven, and the Christians on earth, gave Praise to God, and glorified him, for this great work.

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2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3. And again they said, Allelujah: and her smoke rose up for ever and ever.

2, 3. They glorified God for holy and amiable justice, and destroying the Mother of Idolatry and nest of Luxury and cruelty. God will have great Glory by destroying the persecutors and wicked, and in delivering his Saints, and in the Freedom of the Gospel.

4. And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Allelujah.

4. And the consenting Praises of the Church, especially of Christian Jews, was represented to me under the oft-mentioned similitude of the Temple-Worship, where the Twelve Tribes were doubly represented (by twelve Oxen, and twelve Lions) and four Cherubims were about the Mercy-Seat. Jews, and Gentile Christians, praise God for the Fall of *Babylon*.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

5. And God himself, and his Ministers, called to all his Church to joyn in these his Praises.

6. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelujah: for the Lord God omnipotent reigneth: 7. Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready. 8. And to her was granted, that she should be arrayed in fine linnen, clean and white: for the fine linnen is the righteousness of Saints.

6, 7, 8. And the raising of the Catholick Church in numbers, and extent, and power, to the visible Glory of Christ, was represented to me by the Voice as of a great multitude, *&c.* saying, Praise the Lord, for his Kingdom is coming in Power, and his Church shall be promoted by the Rulers of the Earth, and the Kingdoms of the World shall be visibly the Kingdoms of the Lord, and of his Christ: And Christ and his Church will appear to the World in Honour and Joy, as Marriages use to be celebrated. And the Catholick Church shall be clothed with the notes of Honour and Purity, or Righteousness, (or shall publickly worship him in his instituted Ordinances.)

9. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb, And he saith unto me, These are the true sayings of God.

9. Happy are they that shall see the fall of *Babylon*, and the Deliverance and Advancement of the Christian Church, and shall have their place and part in that publick Reign of Christ, by his Christian Magistrates and Pastors, and in the publick praises of the flourishing Christ (much more they that shall see his Reign in the Kingdom of Glory.)

10. And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, worship God: for the testimony of Jesus is the spirit of prophecy.

10. I thought that I owed so great honour to such a Messenger of so glad Tydings, that I fell at his feet to worship, him (not with Divine Worship, as God, but as his Angel;) but he forbad it me, and bid me worship God only, and not Angels, by such prostration: (For though we we may, by prostration, do worship to a Prince or Parent, yet to do it to Angels that are invisible, will be too like the Heathen sort of Worship, and encourage those that offer Angels, unwarrantable Worship.) I am a Servant of Christ, and a fellow-servant to thee and thy Brethren the Prophets; and your Office of publishing the Gospel, and mine in this Prophecy, are much like: The Spirit of Prophecy, by which you are Christ's Messengers and Witnesses, is that Testimony of Jesus, which you and I, as fellow-servants, are in our several capacities employed.

11. And I saw heaven opened, and behold, a white horse, & he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

11. Having spoken in general of the Fall of *Babylon*, he now sheweth how Christ in its overthrow will do execution on those his Enemies, till he have rooted them out; and how the Beast will struggle before he be quite destroyed, and that not in *Rome* only.

12. His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself. 13. And he was clothed with a vesture dipt in blood, and his Name is called, The word of God.

12, 13. His flaming Eyes signifie his Glory and Omniscience; and his many Crowns, the many Kingdoms which he shall subdue and reign over. What his unknown Name is, we must not enquire. His bloody Vesture signifieth his Victory over his Enemies, purchased with his Churches deliverance by his own blood: And his known Name is, *The Word of God*.

14. And the armies, which were in heaven followed him upon white horses clothed in fine linnen, white and clean.

14. And the Executioners of his Justice on *Babylon*, *&c.* were represented to me by an Army of heavenly ones following him on white Horses, and clothed in white, *&c.*

15. And out of his mouth goeth a sharp sword,

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sword, that with it he shall smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of almighty God.

15. The word of his mouth is, as a sharp Sword, to overcome the Heathen World, and all his Enemies, by converting his chosen, and denouncing his Judgments on the uncurable, which he will execute, and that presently by the Sword of his Warriors, by whom he will crush the Rebels, and on them he will execute God's Vindictive Justice.

16. And he hath, on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

16. For besides [the *Word of God*] he hath another name on his thigh (where the Sword is worn) King of Kings, *&c.* For he will reign, and all Kings and Lords are under him, and he will subdue his Foes.

17. And I saw an angel standing in the sun, and he cryed with a loud voice, saying to all the fowls that flie in the midst of heaven, Come and gather your selves together unto the supper of the great God: 18. That ye may eat the flesh of Kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

17,18. It cannot be expected that the whole Idolatrous Empire of *Babylon* be destroyed without War: And he will conquer that is King of Kings, and Lord of Lords: And Commanders and Souldiers shall be a prey to the Fowls; which was fulfilled on *Maxentius*, *Licinius*, *&c.* Others say, this is destruction of the Popish Kings: And others, that it signifieth not their death, but the Fall of Popery.

19. And I saw the beast, and the Kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

19,20. The Pagan Emperours were conquered, & with them the Literate Seducers, (Senators, Orators, Poets, Philosophers, Augurs, Aruspices, Priests, who by such Poetical Fable is, as *Ovid's Metamorphosis*, and by feigned Predictions, Oracles, and such pretended Miracles as *Eunapius* boasteth of by many of their Philosophers, but especially by the power of their abused Learning, called by *Paul* the *Wisdom of the World, which is foolishness with God*, and *Science falsly so called*) who deceived the Princes and People into a high Opinion of their Idols, and a contempt o Christianity, as foolishness: The Imperial Power, and the Learned Seducers, were rooted out, and, as *Sodom*, cast into utter destruction, and judged to damnation.

Others say, that the Beast here is the Pope, and the false Prophet, with him, is himself also, he being the Beast as Civil Ruler, and the Prophet as Ecclesiastical: But the Text plainly maketh them two. Others say, it is the Pope and his Clergy, Jesuits, Fryars, *&c.*

21. And the remnant were slain with the sword of him, that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

21. The memory of their conquered Emperours and Philosophers, Senators, Poets, *&c.* is continued in History (as *Pilate's* in the Creed) to their perpetual shame, and so they are said to be cast alive into the Lake: But the multitudes of Souldiers and People, that fought for them, were slain and cast into Oblivion; or some converted by the Word, and some confounded. Or, as others, the Papists are some converted, and others for obstinacy condemned.

CHAP. XX.

1. AND I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the devil & Satan, and bound him a thousand years, 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

1, 2, 3. And as for the notice of the state of the Church after the extirpation of the Pagan Empire and Idolatry, it was shewed me under the appearance of an Angel coming from Heaven with power to restrain the Devil, and he laid hold on him, and imprisoned, and surely shut him up, as in a bottomless Pit, that he might deceive the Nations now turned to Christ, no more for a thousand years (or a long time:) But then he will be permitted a little while, to deceive many Churches.

Note; Satan ever since, to this day, hath kept about four parts of six of the World in Heathenism; so that it must be the World then under the *Roman* Empire that he is bound from deceiving. Whether a *thousand years* be taken strictly, or for a *long time*, is uncertain: Some take it to be a promise of his 1000 years restraint after the Fall of the Pagan Empire; and many, for 1000 years after the Fall of the Papacy. The former think it is all past; the last (mostly) think it is all yet to come, but some, that it began 1560. It is not a promise that Satan shall not, in that thousand years, corrupt the Christian Church with any

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any great sin, but that he shall not seduce them from Christianity, till after a thousand years. Just at, or about, that space of time, *Mahometanism*, which began farther off, about 606, did invade the Eastern Churches, and overcome the Christian Powers, and set up a false Prophet, an Enemy to Christ, and bring Christianity into captivity and scorn.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the Witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

4. And the happy following state, of the Church, was further represented to me by the appearance of Thrones, where men sate in Judgment, shewing the dominion of Christians over their Enemies. And I thought I saw the Souls of the Martyrs, whom the Pagans murdered, and not only of them, but of all sound Christians, who had abstained from all participation in the Pagan Idolatry, and they lived and reigned, as superior to their Enemies, with Christ, the King of the Church, a thousand years.

Note; Here is no talk of the Bodies Resurrection, but the *Souls living* and reigning with Christ: And it seemeth to mean, that as the Souls of the Faithful live and reign with Christ in Heaven, for duration; so the Successors of such shall partake on Earth of such a Reign, as Christ will exercise in his Church: And if yet many corruptions and troubles consist in this imperfect state, with Christ's own Reign in the *Soul*, and in the *Church*, why may it not consist with this promised Reign of Saints in the Empire over Pagans? As Christ's Reign here is more or less prevalent against publick sin, so shall their participation with him be. Both heavenly and Earthly Reign seem here spoken of: the first, as in reality, though, in the Vision, but to shew the other.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

5, 6. The rest of the dead, even the subdued Pagans (or Papists, say others,) were kept as in a state of death out of power, till the Dragon revived their power again a thousand years after. Happy are the holy Christian, who shall be partakers in the privileges, blessings and comforts of this delivered and advanced Church; they shall no more fall under the Pagan Power (or Papal, say others,) nor partake with them of that utter destruction, which is as a second death: Even as holy Souls, with Christ in Heaven, have there the state of a first Resurrection before the Body rise, and are secured from the condemnation of the wicked.

7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8. And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battel: the number of whom is as the sand of the sea.

7, 8. There are several Expositions of this; some say that, by the Thousand years, is meant precisely that time, which fell out either from *Constantine*'s Edict 611. till the Turks subdued *Greece*; or from *Alaricus*'s sacking *Rome*, till the Turks took *Constantinople*: And that the Fall of the Eastern Churches, under the Infidel Power, was he letting loose of Satan: Others say, that a thousand years signifieth only a long undeterminate time, and that it was the Churches prosperity, till the Papacy corrupted all, and tyrannized. Others say, it was a thousand years before Antichrist should come: Others, that it will be a thousand years after the Fall of the Papacy, in which Religion shall flourish under holy Princes and Pastors: Others, that after the Fall of the Papal Antichrist, Christ will visibly return, and set up a holy Kingdom, whose chief Seat shall be at *Jerusalem*.

Some say, that it will be a Resurrection of Bodies, some only Political. Some say, that the Thousand years began at Christ's Birth, or at the Apostles Preaching: Others, at the destruction of *Jerusalem*, and ended about *Hildebrand*'s time. Some (as before said) at *Constantine*'s Empire, and ended at *Boniface* the 8, that killed the *Albigenses*, &c. Others, that it began at 1560. He that knoweth which of these is the right, let him tell it, for I do not. By *Gog* and *Magog* many understand the *Turks*; others, all sorts of Christ's Enemies: Whoever they be, a War they will attempt against the Church, and will be overthrown.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

9. This Text seemeth the hardest of all the rest: Those that say, the holy City is *Constantinople*; some of them are put to say, that *Gog* and *Magog*'s destruction, as by fire, is yet to come: But the Text seemeth to speak of it, as done before they could take the City. Others say, it was *Tamerlane*, (an Infidel, and therefore sent, from God, against his own inclination:) that raised *Bajazit*'s Siege, and carried him about in a Cage of Iron in scorn, till he wilfully dasht out his own brains; and so *Andronicus* was delivered. Others refer it to *Baldwin*'s, and other Christians taking *Constantinople*, against the Turkish Power: But because the *Turks* after took it, these seem not to agree with the Text. Others think it is a War yet to come, say some, at *Jerusalem*, which shall by Christ be made the Holy City, or his Chief Royal Seat; and there will be his Thousand years Reign on Earth. Others take the *Holy City* to mean the Reformed Churches, which shall again be assaulted by all sorts of Enemies, before the day of Judgment. And some take the Camp of the Saints, and the Beloved City, to be the seven *Asian* Churches to

whom

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whom *John* wrote. Whatever it be, if it be past, I understand not what, or when it was; if it be to come, time must expound it. In general it is sure, that Enemies will oft assault the Church, and God will defend it.

10. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

10. When Christ hath delivered his Church from Pagan Cruelty, the same Dragon, or Devil, will seek new Instruments to assault it, from age to age, and most notably at the last: But he shall be conquered after all, and be cast out into torment, as the Pagan Powers and Deceivers were.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

11. Some think that this speaketh not of the day of Judgment, but of the calling of the *Jews*: And some think the meaning is, that when Christ sets up the *Thousand years* reigned Church, (by a Resurrection, and his visible presence, say some; or by a holy Government and People, and Deliverance from Enemies say others,) both the Power of Infidels, (*Turks* and Heathens,) which are meant by the *Earth*; and the *Corrupted Church*, (both Papal and *Greek*, &c. meant by *Heaven*) shall all vanish, that the holy City may take place. But most say, it describeth the day of Judgment.

12. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the *book* of life: and the dead were judged out of those things, which were written in the books, according to their works.

12. When Christ hath overcome his Churches Enemies, he will judge the World, and the book of their own doings and Consciences shall be opened; and also Gods book of Life, (the Scripture or Gospel Law,) say some, which is the Rule of Judgment; or the book of Gods Decree, say others, in which all are enrolled that shall be saved. And they shall be judged according to their works, the matter of Fact being recorded in *their book*, and the matter of right in Gods Law, and the conclusion is his Decree: To be judged according to their works, is to be then justified, or condemned, as they have sincerely kept Christ's Law of Grace, by which they shall be tryed; or have not kept it, by Faith, Repentance, and sincere Obedience, the condition of Salvation.

13. And the sea gave up her dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

13. All that were any way dead, were judged according to their works, by the Law that they were under.

14. And death and hell were cast into the lake of fire: this is the second death.

15. And whosoever, was not found written in the book of life, was cast into the lake of fire.

14, 15 And death and *Hades*, that is, Mortality, shall to his Saints be by Christ for ever abolished, or, as some take it, those wicked men, that death and hell shall deliver up to Judgment, shall be cast into hell fire. This utter abolition, (or this damnation,) is called the second death. And whosoever hath not right to Salvation, by the Gospel Covenant, or Law of grace, and is not by God enrolled among the Heirs of Life, was cast into the Lake of fire.

Mr. *Potter*, and many others, expound all this confidently, (and the two following Chapters,) of Christs judging, and rewarding, and punishing, men in this Life: But others as confidently, of the Life to come. Though this make the Text difficult, it maketh no great doctrinal controversie; both being commonly believed.

CHAP. XXI.

1. And I saw a new heaven, and a new earth: for the first heaven, and the first earth, were passed away, and there was no more sea.

1. *N.* That the corrupt State of the World, and the degenerate Church, may be called the old heaven and earth, is granted: And that the Church, before the End, may be so reformed and blessed, as that heaven and earth may be said to be new: And also that fire at last shall dissolve the earth, and that heaven, that fell under the Curse for mans sin, and there shall be (no annihilation but) a New Heaven, and earth, is plain in *Peter*, &c. But which of these is the sense of this Text is doubtful. I incline most to the later, that it is the new World, that shall follow the conflagration, and Judgment If any ask what the new earth shall be for? he must take up with what God hath told us; *Therein shall dwell Righteousness*, and the Creature be delivered from the bondage of Corruption, into the glorious liberty of the Sons of God, and all things shall be restored. Whether we shall then dwell on Earth, or only a new made Generation, is not so clear. But the *Jerusalem*, now in Heaven, consisteth of Spirits; And this must come down from Heaven, and these Spirits must be again, at the Resurrection, embodyed: And do not new bodies suit with a new Earth, as Spirits with Heaven? *Obj. This will be to our loss*: *Ans.* No, God will dwell with man, and be no Stranger to us then in Heaven: Heaven and Earth will not be separated as now. As our bodies will be (no Clog to the Souls but) Spiritual, incorruptible bodies, so Earth will be made suitable to them. Its no diminution to the Glory of the Sun to shine on bodies, no nor of God, to Vouchsafe them his influence.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven,

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heaven, prepared as a bride adorned for her husband.

2. Not new created Souls, but immortal Souls, coming down with Christ, say some; before the day of Judgment, say others, after. Many Texts seem to place it here, and not in Heaven only, after the Resurrection. This is the Life of Preparation on our part; but Souls in Heaven are further prepared by Christ.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

3. Wherever the place be, Gods presence in glory, will make it a Heaven to us. But if it did speak only of an advancement by holy Reformation and Peace on Earth, it would be so far like to Heaven.

4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

4. If they be in the right, who expound this of a Thousand Years freedom from Persecutions, and all Sorrows on Earth, in a New *Jerusalem*, I am sure it will be a more joyful time, when it shall be performed in the proper sense of the words, after the general resurrection. And I see no probability that the promise of [*no more death,*] and the rest that follow should be meant of any earthly state, before that time. The new *Jerusalem*, and the new Heaven and Earth, must be at once expected: and that is, when all these things are dissolved by fire, at the judgment of the great day. O desirable blessed day!

5. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

5. It is true that at *Constantines* delivering the Church, there was as it were a *New World*. And I am in hope yet, that there may be such a Reformation and advancement of Piety and Unity before the last day, as may be called a *New World*, in a fuller sense: But not up to this description of the New *Jerusalem*.

6. And he said unto me, It is done: I am Alpha and Omega, the beginning and the end, I will give unto him, that is athirst, of the fountain of the water of life freely.

6. Say some [I am he, that hath thus delivered the Church from Idolaters and persecutors; and now all, that will, shall have the blessed priviledges of the Church.] Rather [I have prepared the Church for the state of Blessedness; and I, that am the principal efficient and ultimate end of all, will give life everlasting, in the new *Jerusalem*, to every believing thirsty Soul.]

7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

7. He that overcometh Temptation to the end, shall, as my son, inherit full felicity in me, who will be his God.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone: which is the second death.

8. But those that, being cowardly, forsake me for fear of suffering, and trust not me, and those that live in filthiness and cruelty, and unrighteousness and Idolatry, and all false deceivers, shall be damned.

9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the lambs wife.

9. By the Bride is meant the new *Jerusalem*, that is, say some, the delivered Church in *Constantines* time and after, 2. Say others, the reformed Church at the Fall of Popery. 3. Say others, a prosperous time before the thousand years. 4. Say others, the *Jews* conversion in great splendor at *Jerusalem*. 5. Say others, Christs visible reign with the martyrs, and others, raised from death a thousand years before the rest. 6. Rather the new Heaven and Earth after the last judgment, when the flaming sword, and partition wall, shall be taken down, and God dwell with man.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great City the Holy *Jerusalem*, descending out of Heaven from God.

10. Say some, the Church, as here advanced to purity and liberty by the heavenly power: Rather the Souls, that were with Christ, coming with him to meet those that shall be then alive and changed, advanced to that perfection, in which they shall for ever be glorified with the Lord. Though some glympse of this may be in happy reformation, concord and deliverance here before.

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystall:

11. Its Glory and strength was represented to me, as made of Jasper, clear as Crystall, Gods own Glory shineing out.

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

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12. *John* being a *Jew*, and the *Jews* the first Christians, who had commonly an expectation of Christs more special relation to them than to others, and they being the first specimen of the Catholick Church, the Revelation of the new *Jerusalem* (and perhaps also of some antecedent happy state) is represented as shaped to the *Jews* expectations; and as typified by the old *Jerusalem*. And its wall is its strength and safety, and separation from others. Its gates are for entrance, and the guardian Angels numbered according to the twelve tribes; as were the Apostles, who yet founded all the Churches.

13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

13. *Note*, Not that this must be thought the shape of it; but that its glory was represented by such a shape.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

14. As the Church on earth is founded by the doctrine and witness of the twelve Apostles, so is the new *Jerusalem* described as related to them, it being but the Church militant perfected and made triumphant.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall.

15, 16. By this representation, (like that in *Ezekiel*) the firmness, and perfection and greatness of the new *Jerusalem* was signified.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

17. The Angel appearing as a man, his measure is taken as a common humane measure.

18. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. 19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second saphire, the third a chalcedony, the fourth an emerald. 20. The fifth sardonix, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysophrasus, the eleventh a jacinth, the twelfth an amethyst.

18, 19, 20. That the new *Jerusalem* is represented by these precious stones, as firm, precious, lucid and glorious, and by the number of twelve, as suited to the twelve Apostles, and so in them to the twelve Tribes of *Israel*, as typical of the new *Jerusalem*, is all that I understand of this: what each precious stone distinctly signifieth, you may read in them that know, (or take on them to know,) more.

21. And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.

21. If there shall be any state, on this side eternity, which answereth this glorious representation, how much more will the perfected glorious triumphant Church answer it?

22. And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

22. Some expound this of liberty to serve God in every place, as well as in Temples (who yet would destroy them as conventicles, that do so.) But the Text seemeth to mean, that this new *Jerusalem* is the perfect state, which is above our instituted lower means. God will be our All.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

23. Prophetical Hyperbolies and Allegories, may put as high terms as these for a state of meer reformation, and Church prosperity: But seeing that it must be a force, and not an exposition, which so restraineth it, without proof, we must believe that it hath a higher accomplishment.

24. And the nations of them, which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

24. And those, that shall be converted out of all nations, of the Gentiles, shall, as well as *Abraham* and the Christian *Jews*, lay up and find a treasure with Christ in the new *Jerusalem*.

Note; They that expound this of the Thousand years Reign of raised Martyrs at *Jerusalem*, and they that expound it of a peculiar Jewish Church there, after the Jews Conversion, say, that the Nations round about shall not have the same Confirmation and Glory, as the New *Jerusalem*, but be liable to Tryals still. Dr. *Ham.* who expounds it of the Churches prosperity after *Constantine*'s Success, giveth these Reasons, 1. Because the New *Jerusalem* descendeth from Heaven. *Ans.* 1. So it may to Judgment, and yet return to Heaven. 2. Or rather, the New Heaven and Earth shall be open as one. An immortal Glory, in the New Earth after the Resurrection, may be the New *Jerusalem*. 2 He argueth from *Gal.* 4. 26. as if the *Jerusalem above* were only the Church Militant: But that we deny.

25. And the gates of it shall not be shut at all by day; for there shall be no night there. 26. And they shall bring the glory and honour of the nations into it.

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25, 26. There shall be no danger of the entrance of Enemies or Traytors; But all worldly glory and blessings by Saints referred to this end, shall there be found in the transcendent perfect state.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie; but they which are written in the Lambs book of life.

27. Sure this proveth that it is somewhat better than the thousand years after *Constantine*, that is here meant: For alas, how much abomination and deceit entred in that time! what hatred, false accusations, worldliness, pride, cruelty and contention? 2. *Note*; None but Saints cleansed from gross sin, will be found written in the Lambs Book of Life. It is a vile slander on the Orthodox Doctrine of Election, that we say, the Elect may be saved how wickedly soever they live; when we say, that it is one Decree of God that electeth men to be holy, obedient, persevere, and be saved.

CHAP. XXII.

1. AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

1. By this some understand Baptism, that bindeth all to Purity: Some the Gospel (not muddied by Usurpers corrupt Canons:) And some, the Spirit in greater measure: And some, the heavenly influence for illumination and life for ever. All these in their seasons may be expected.

2. In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

2. As in the prosperous Church militant, everlasting life is open, and given to all accepters, by the Doctrine of the Apostles, and continually represented and conferred in the Sacraments, and by the Word, the Spirit of Christ accompanying his Ordinances, the Preaching of the Word is for the healing of the unbelievers and unconverted: So, in the New *Jerusalem*, where the end of all his is attained, the Glory is represented by the means that are past, that brought them thither, by which men were sanctified, and the Nations healed; the means being eminently (though not formally) in the attained end. But the better the Church is on Earth, the more it thus resembleth the New *Jerusalem*.

3. And there shall be no more curse, but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him. 4. And they shall see his face, and his name *shall be* in their foreheads.

3, 4. Thus it appeareth that the New *Jerusalem* is a state of Immortality (by the Tree of Life,) and freedom from the Curse, or all punishment for sin, and the very Throne of God, and Christ shall be visibly in it, and they see God's face: And though somewhat tending to all this be in the Church militant, this seemeth a description of the Church triumphant.

5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

5. There shall be no want of knowledge, nor need of Ministers, Teaching, Scripture, or such means. For God will be to them above, and instead of these; and they shall reign for ever. And what more can be hoped for by man? Why should forced Expositions darken this?

6. And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew, unto his servants, the things which must shortly be done.

6. As Christ, *Matth.* 24. told them of such devastations as that generation should see, and yet adjoyneth the signs of the end of the World; just so doth he, by this Revelation, shew *John* the Fall of Pagan *Babylon*, and the Churches deliverance, and yet shortly annex a thousand years after, and then the end of the World: All was to be *shortly*, but not shortly equally with the first parts. But it is not to be said, that he almost past by the things that were shortly to be done, and said almost all of the Papal *Rome*. The certainty of the Revelation is the hope and joy of firm Believers.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

7. Think not that I delay my coming, as slack of performing my Promise: Some of this will be quickly done, and the last e're long. To understand and believe this Prophecy will be comfortable: But to keep the Precepts of it, avoid the Sins threatned, believe the Promise of my Victories and Coming, and wait in Patience, is needful to all.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

8. *Note*; All faulty Worship of Angels is not Idolatry, nor maketh a Church Idolatrous: It was not Divine Worship which *John* gave the Angel: If really he wrote most of this Book against Popish Idolatry, as many think, he would never be twice guilty of worse than their praying to Angels and Saints themselves, whom he condemned: For they worship them not, as Gods, though amiss. *John* thought Veneration was the Angels due.

9. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which

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which keep the sayings of this book: worship God.

9. See before *cap.* 19. 10. God is jealous of any thing too like Idolatry. *Note*; Are Angels our fellow-servants? love them then, and be thankful to God for their Love and Help; and rejoyce in this privilledge, and think it not unlikely that you should live with them for ever. O what a people should we be then in holiness!

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

10. The most of it is to be performed ere long, in the ruine of the Pagan persecuting Empire.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

11, 12. I come quickly to fulfil and execute this Prophecy; and then I will take and judge men, as I find them; there shall be no more place for preparation; as it was with the wise and foolish Virgins, *Matth.* 25. when the midnight cry was, The Bridegroom cometh, as I find you, I will use you.

13. I am Alpha and Omega, the beginning and the ending, the first and the last.

13. I am God eternal, the first cause, and ultimate end of all things; able to fulfil my Will and Word.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

14. Blessed are they that do what *Christ* requireth to Salvation in his Law of Grace, (or purifie their heart and life) that they may, by his free gift, have right to enter into the New *Jerusalem*, and live with Christ for ever.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

15. For all filthy, cruel, persecuting, Idolatrous persons, and Liars, and deceitful Teachers, and Hypocrites, (though called Christians,) are shut out of the holy City, as Dogs are turned out of the house.

16. I Jesus have sent mine angel to testifie unto you these things in the churches. I am the root and the off-spring of David, and the bright and morning Star.

16. I Jesus have sent my Angel to tell these things to *John*, that he may tell them to the Churches of *Asia*, and by them to others (the matter much concerning those Churches then alive.) Take these as my own words, who am the Messiah prophesied of, as the Root and Son of *David*, and am the Light of the World, sent to teach men the way of life.

17. And the Spirit and the Bride say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

17. And seeing Church-deliverance now, and the Glory of the New *Jerusalem* at last, are the effects of my coming, as my Spirit teacheth men to desire my coming, and my Church and Chosen do desire it; so let all desire it that would partake of that felicity. For all shall have it by my free gift, who do but believingly desire it. For I will shut out none but final obstinate refusers.

18. For I testifie unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

18, 19. If any wilfully corrupt this Prophecy, in words or sense, to draw men from believing it, to the belief of their own corrupt Additions, God will add to them his Plagues, and deprive them of any part of the blessings here foretold, and shut them out of this holy City of God. *Note*; It's dangerous then to make bold, Cabalistical, Fanatick Expositions of this Book, and to call our own conceits the sense of the Revelation: And it's dangerous groundlesly to expect more Prophecies of God's usage of his Church; or to add to any of his Word, or diminish from it, and father any of our Errours on Christ, and on his Spirit, which hath here finished that Book, which must be the universal Churches Rule of Life.

20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

20. Jesus, who is the Author of this Revelation, surely promiseth that he will come quickly, by degrees to perform all his word, and chargeth you not to question it through unbelief, or to faint by doubting, as if he did fail by his delay. And let us all with Faith, hope and desire, prepare and earnestly pray for his coming: Even so; come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

21. I conclude all with this best Request to God for you, and Benediction to you, that the Grace of our Lord Jesus, which is our preparation for Glory, and our earnest, pledge, and foretast of it, may be with you, to prepare you, and Seal you up, as the certain Heirs of that Blessed State, and save you from all sin, and Temptation, and Enemies that would deprive you of it. Amen.

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An Advertiſement.

READERS,

I Here give you notice, (which I deſire you not to forget in the reading of this Paraphraſe,) that it is but ſome General Notes, and not a proper Expoſition of the *Revelations*, which I offer you. And that I here confeſs to you, that very much of it I underſtand not: And if this offend any, that ſay I ſhould have better ſtudied it. I only ſay, 1. That *you ſuffer fools gladly, ſeeing your ſelves are wiſe.* 2. That I am far below *Dionyſius Alexandrinus*, and moſt of the Ancient Fathers, even *Auguſtine* himſelf, who profeſſed that they underſtood it not: Yea incomparable *Calvin* profeſſeth that he underſtood not the *Thouſandth Part* of it; And his Partner *Beza* would give us little of it, next to none: And both refuſed to write a Comment on it. 3. I honour them that know more than I, and contradict them not: I had rather ſay too little (where other men have ſaid enough) than ſay more than I know. 4. It is not through meer *ſloth*, that I am ignorant: Women and Boys think they know herein what I do not, who have ſtudied it leſs than I, but I confeſs that Deſpair is much of the cauſe. Forty four years ago, when I was but young, I ſtudied it (I doubt too ſoon) and read *Brightman*, *Napier*, *Pareus*, &c. and after that *Mede*, *Potter*, and many more, beſides ſuch Treatiſes, as *Downamus de Antichriſto*, *Broughton*, and other ſuch, beſides the anſwerers of *Bellarmin*, &c. I met with many Divines and Lay-men, who had choſen it out for the chief ſtudy of their Lives, and I found ſo great diverſity of Opinions, five of the moſt confident going four ways, and ſo little proof of what they moſt confidently aſſerted, that I deſpaired of being ſo much wiſer then they, as to come to ſatisfaction, if I ſhould lay by more neceſſary ſtudies, and make this the buſineſs of the reſt of my Life, which yet I durſt not do. Afterwards I converſt with my fellow Labourer, Mr. *Nath. Stephens*, who hath written of it, and was much upon it in his diſcourſe, but I durſt not be drawn to a deep ſtudy of it: And when ſince I read Mr. *Durham*, Dr. *Moor*, &c. and *Grotius*, and Dr. *Hammond*, and many Annotators, I confeſs deſpair, and more needful buſineſs, made me do it but ſuperficially: And when I had for my own uſe written the reſt of this Paraphraſe on the New Teſtament, I propoſed to have ſaid nothing of any more of the Revelations, than of the three firſt Chapters, profeſſing that I underſtood it not. But after, being loth to *omit wholly* any part of the New Teſtament, and thinking that the renewed ſtudy of that, which ſpeaketh ſo much of the New *Jeruſalem*, might be ſuitable to a pained dying man, I thought of it more ſearchingly than I had done heretofore, but have not now either the ſtrength of Wit, or length of time, that are neceſſary to ſo hard a work, and therefore preſume not to oppoſe others, but refer the Readers to them that have more throughly ſtudied and expounded it, than I can do: But yet I thought that thoſe Generals, which I underſtood, might be uſeful to unlearned Readers, though they made them no wiſer than I am my ſelf; while thoſe, that are above me, have enough higher to read.

If any be offended that I name ſo many mens Opinions; I anſwer them, 1. Had I known which of them was right, I would have mentioned that only: But when I know it not, (and their difference tells us that they know it not themſelves,) how can I honeſtly be ſo partial as to name one, and paſs by all the reſt? And how ſhould I know which that one muſt be? When *Lira* had given us the Expoſition of much of it, he plainly tells us, that theſe are other mens Expoſitions, but he thinketh them improbable, and if ever he come to underſtand it himſelf, he will tell us the true meaning; which if he had not ſaid, I ſhould have thought that *Lira deliraſſet*, though the ſaying be, *Si Lira non Liraſſet, totus mundus deliraſſet.* My Friend, Mr. *Matth. Pool*,

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in his *Synopsis*, hath recited greater diversity of Opinions than I have done; where the arguments for them may be partly seen, which my short notes must not take in.

The points which are too hard for me, are these especially.

I. Whether the Dragon, Beast, or false Prophet, or Whore, be the special Antichrist? And whether the case of Antichrist be here much, or at all, medled with?

II. Who is the first Beast? Chap. 13.

III. Who is the second Beast?

IV. What is the Image of the Beast?

V. What is his Mark received, and what his name, and what is the number of it received?

VI. What is the Whore?

VII. Who are the two Witnesses? and where, and when killed?

VIII. What is the binding of the Dragon, and the thousand years reign, and resurrection, and where?

IX. What, and when, and where, is the Army against the Holy City, and the Wars at *Armageddon*?

X. What, and when, and where, is the New *Jerusalem*?

I. As to the first, I long took it for granted, that Antichrist is here spoken of, even the same mentioned by *John* in his Epistle, and by *Paul*, 2 *Thes.* 2. 2. But, to my admiration when I searcht, I could find neither the name of Antichrist, nor an ascertaining description of him; so that I began to think better of the most Learned Judicious *Hierom. Zanchy*, who took *Mahomet* to be the Antichrist, though the Popes Crimes might allow us to take him for one of those other Antichrists, of whom *John* saith there were many. And if any find him here characterized, as called *the Beast*, *the false Prophet*, *or the Whore*, I will crave his pardon, for my choosing to take up with the Scripture Names. I am not wiser than the Revealer of these things, in naming such as he here speaketh of; why are not the Names here given us sufficient? I will explain the word [*Antichrist*] where I find it; and the words, [*Beast*, *false Prophet*, *Whore*, &c.] where I find them. I dread fiction and addition. Of the Description I shall speak after.

II. *Who is the first Beast*, is of great importance, of which I find many opinions: Those of the Fathers, and the Papists, I pass by: These now among us stand chiefly in competition. 1. Those that say, it is the *Roman* Empire as containing both the Pagan, and the Papal State: 2. Those that say, it is the Papal Civil Power only, as upheld by Popish Princes, the ten Kings: 3. Those that say, it is only the Papacy, or *Antichrist*, who is the first Beast, as in Civil power, and the second, in Ecclesiastical. 4. Those that say, it is only the Pagan Empire. (Others I pass by that say, 5. It is the *Greeks* Eastern Empire; 6. Or the *Turkish* Empire; 7. Or a future unknown *Antichrist*; 8. Or the Devil.)

1. Mr. *Mede* saith, the first is the common opinion, but not true, he is for the second; and Mr. *Durham*, and many of late, for the third, and all of them against the 4th. I shall not further mention their reasons against each other, but only those that are brought for the Papacy, either alone, or with its supports, and those that are brought against the 4th opinion; (which is for the Pagan Empire.)

I. They say that the first Beast must needs be the Papacy (or its supports.) 1. Because *John* saw the rising of it, so that it was then to come: But Pagan *Rome* was before. 2. Because he succedeth the Dragon in his Seat. 3. It is the Pope that owneth the names of Blasphemy. 4. He is adored. 5. He only healeth the wounded head. 6. He is contemporary with the ten Kings with crowned horns. 7. He is contemporary with *Babylon*, which is Papal *Rome*. 8. All the Texts agree to Papal *Rome*. 9. He is Antichrist, who is to sit in the Temple of God. 10. That which hindered, was to be removed before his Revelation, which was the Empire as Pagan.

II. And they say, it cannot be the Pagan Empire. 1. Because that was risen long before. 2. Because it was not that Power, which was the sixth head, but the seventh and eight, and ascended

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cended out of the bottomless pit, with whom the ten Kings were to receive Kingdoms. 3. Because the Pagan Empire was not contemporary with *Babylon*. 4. This Beast was to continue 1260 years, whereas the Pagan Empire continued but 360. 5. It had not the ten crowned horns. 6. The Roman Pagan Empire was lawfully obeyed, being of God, but so is not the Beast. 7. The things said *Chap.* 19. agree not with it.

And here the sixth doubt is coincident, *what is the Whore?* For if it be only Papal *Rome*, then, say they, the Pope is the Beast. And this they prove. 1. Because it is a mystery, which Heathen Idolatry was not. 2. Antichrist sits in the Temple of God. 3. Because it is that *Rome*, that must be for ever desolate, and a place for Devils and Serpents, &c. 4. The fall of *Babylon* was to be, after the faithful were come out of it: 5. Pagan *Rome* sold not Souls, nor made the Nations drunk with the Cup of her Fornication. 6. She was not married to Christ, and therefore could be no adultress. 7. She had no false Prophet, as here described, to seduce and work Miracles, but did all by force, &c.

II. But because it *is* an advantage to the Reader, to know the Judgment of men in the Connexion of the parts, and Mr. *Brightman* seemeth to have done his Work, with as Pious a Zeal and as great Learning and deep study as any man, I shall sum up his opinion about this matter. Having on *Daniel* strongly proved (after *Calvin*) that the passages, commonly expounded of *Antiochus* are mistaken, he saith that it is the Romans Power that they mean, who were above all called Gods, that is, all Princes, and that the *Abomination* (not *making*, but) *made* Desolate, was the utterly casting out the old Jewish Temple-Worship, which was good till abrogate, and Abominable afterward: That this was done by the destruction of the Temple, but perfected in *Julians* time, by Gods overthrowing it, when he attempted to re-edifie it. And on *Rev.* 13. And forward he saith, 1. That Antichrist, the Pope, is both the first and second Beast, and *Latinos* his name, &c. 2. That the first 1000 years began with *Constantine*, who was the Man-child, and bound the Dragon. 3. The binding him is that he shall no more set up Heathenism. 4. But Antichrist began at the same time, and reigned all the while that the Dragon was bound, even from *Constantine*; And the Church was in the Wilderness. 5. The first Resurrection began 1300 when *Marsil. Patavinus*, *Wickliff*, and others, began Reformation (But I am perswaded that those, after called *Albigenses*, and before *Bagaudæ*, were before *Constantine*; *Reynerius* confesseth that they called themselves *Apostolicks*, and said they were from *Silvesters*, that is, *Constantines* time: Why then is *Wickliff* (who hath many errors) set above them?) 6. The rest of the Dead in Popery rose not by Reformation. 7. The second death is Hell fire. 8. A second 1000 years, of Church Reformation and Prosperity, began then at 1300, when the Dragon was let loose: Antichrist began at his binding, and the happy 1000 years Reformation at his loosing. 9. His loosing set up the *Turk*, *Gog* and *Magog*, (*Scythians*,) to a War against the Saints. 10. The Camp of the Saints was *Europe*. 11. The Holy City was the Converted Jews, and the place of the War in *Judea*, where the *Turks* shall wonderfully be utterly destroyed, (by *Michael* the Angel of the *Jews*.) 12. The Beast that deceived the *Turk*, is the *Turk* himself. 13. The Beast, and false Prophet in Hell with him, is Antichrist, who falls a little before him. 14. The Judgment and second Resurrection, Chap. 20. 11. are the full restoring of the *Jews*. 15. The *Dead*, *small* and *great*, *judged* are the *Jews*, that till now rejected Christ. 16. The Sea and Earth giving up their Dead, are all Countrys sending home the *Jews* converted. 17. Death and Hell, cast into the Lake, are *Turks* and Papists that shall detain the *Jews* no longer. 18. The Thrones and Reign of those dead, is the destruction of their Enemies on Earth. 19. Only elect *Jews* shall be in that Church: 20. What the first Heaven and Earth is, that shall be done away, he doth not know, but thinks it is the old Jewish way of Worship, which shall cease at their conversion. 21. *No more Sea, is no more false Doctrine.* 22. *No more Death*, is no more sharp punishment, and that the sting of death shall be taken out: 23. And the new Glorious *Jerusalem*, described in the 21, and 22. Chapters, in this City or Church of the Converted *Jews*

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at *Jerusalem*, the rest being restored with them. Why I incline to Learned Mr. *Calverts* opnion, that the conversion of the *Jews* is long ago past, the obstinate *Jews* being mostly destroyed by *Titus* and *Adrian*, and the Christian *Jews* being very numerous quickly, and all, that stayed in *Judea*, as much made the Kingdom of Christ, by Profession, in the days of *Cyril*, *Juvenal* and after, when their Country was replenished with Bishops, Churches and Monasteries, and many abroad since then Converted, (as *Lira*, *Tremellius* and others were,) as other Christian Kingdoms were, (where some still are Infidels, I have shewed on *Rom.* 11.)

But the most wonderful part of the expected Miracle is, that all these Thousands, if not Millions of *Jews*, that live scattered through the World, and now are the most vile, and Barbarous, ignorant and worldly Persons, living among *Turks*, and Papists, where they hear not the Gospel, should all without Preaching or Teaching be not only Converted at once, but made such Wise and excellent Christians, as are fitter to constitute a Glorious Church, than we that have bin taught so long. If God have promised that not only a Nation, but a New *Jerusalem*, should be thus born, or come down from Heaven, in a day, it must be believed: But doubtless it will be a Miracle incomparably excelling all that Christ and his Apostles did; yea Millions of Miracles at once: And therefore we may expect such proof as faith needeth in so strange a case. And as God is no respecter of Persons, so the *Jews* never proved, since *Abrahams* days, under the Law, under Judges or Kings, or since, so wise or excellent a People, as may prognosticate such Advancement. And God useth to work by means, Christ and his Apostles converted none without the Word: And *Paul* saith, *how shall they believe on him, of whom they have not heard? and how shall they hear, without a preacher, and how shall they Preach, unless they be sent?* And these expositors tell us not that Preachers shall be sent to the scattered *Jews*, into all *Turkish* and Papists Lands, to learn the Languages, and convert them at once. It is worth the Readers perusal, *c.* 7. p. 217. how he justly derideth *Bellarmine*, as supposing that Antichrist will put down Gods Worship in all the Earth, telling him that he hath an hundred forty eight Thousand Thousand times five hundred fifty Thousand nine hundred and nine Miles to travel, to do it, (and so much have Universal Popes and Councils, to take charge of,) which will hardly be done in three years and a half: And yet killing mens Souls is a less work than to make them alive.

Its doleful to think what Satan hath gained by corrupting the Church, by wicked Bishops, making that his Game, when Pagan Power fell; partly by tempting in Worldly wicked men by Wealth and Honour, and partly by making Ungodly Princes the choosers of Bishops, (and Ungodly Patrons the choosers of Priests,) and when men ruled by Satan choose them, Satan himself oft chooseth them: Who, by their wickedness, Malignity and Persecuting the best men, have tempted those Christians, who most hate sin, to call almost all the Church Antichristian, and fly from it as worse than Pagan *Rome*, and to lose much of their Love to all that are called by such abhorred names. Had the Pastors of the Church bin all Holy, Humble men of Love, and not men of Wickedness and Blood, their Power and Interest would have bin the Joy of Pious men. But enough of that side.

II. On the other side, they that say the contrary, thus express their sense.

1. The *first Beast* is the *Roman Imperial* and *Military Power*, not *as such*, but as the *Grand Power of Idolatry*, first, and next, as the *Captivator* and *Persecutor of the Christian Church*, of *Jews* and *Gentiles*.

2. The *Image* of the *Beast* is both the Idol Statues, Images, and Altars of their *Idol Gods*, and of *themselves*, both which by their Laws were to be worshipped with Sacrifices, and other acts of Idolatry.

3. The second Beast is the *Senate* with all the Literate Idolaters and Flatterers, Orators, Philosophers, Priests, Poets, *Comedians*, *Augurs*, &c. as Learned defenders of Idolatry, and reproachers, and Enemies of Christianity.

4. The *name* of the *Beast*, was the *name of the Idol God*, whom they were to Worship, and

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of the *Idolized Emperours*, as called *Divi* and *Dii*, and honoured by Altars and Sacrifices.

5. The *Mark* was a *Stigma*, or Badge, then usually received by Servants, and Souldiers, and Votaries, as an obliging mark of subjection.

6. The number of the name was some abbreviating Letters, part of the mark, and here proved to be numeral; though, at this distance, we cannot say what they were, nor whether still the same.

7. *Receiving* the *mark* is *profest consent*, and usually by such a Badge.

8. The *Woman Whore* was the *City of Rome*, not meerly as a *City*, or as *Rome*, or as *Rich*, or as *Powerful*, but as *Idolatrous* and *captivating* the Church.

9. The *Witnesses* were the *Jew* and *Gentile*, Christian Teachers, Prophets, *Miracle-workers* and Martyrs, that had the spirit, as the first Christians had, for signal Testimony to the Gospel, Miracles long continuing in some degree. These are their expositions.

Their Reasons they begin first of the *Whore*; or the seat of the *Beast*, which they say must needs be Pagan *Rome*. 1. Because it was expresly said by the Angel, who purposely explained it to be, *the great City which ruleth over the Kings of the Earth*. 1. Not a *Church* which is under Princes, but properly *a City*. 2. Not only pretenders to a Power of Church Keys; but proper Rulers by Power of Armes. 3. Not only over the Church, (oft called Heaven,) but over the *Kings of the Earth*, (noting those *without*.) 4. Not [*shall Rule*] but *doth Rule*, as a visible note, by which *John might know the Whore*.

This being so plain, that only violence can obscure it, may be, say they, a Key to all the rest.

2. *Ch.* 17. 2. The Kings of the Earth had at *that time* committed Fornication with her; and the Inhabitants of the Earth were *then* drunken with the Wine of her Fornication, else it could not be to *John* a notifying mark. But the Papacy was not of many hundred years after in being.

3. *John* was brought into the Wilderness to see it, which was the then Persecuted State of the Church: And it was to comfort him and that Church, in hope of a near Deliverance; for they were things that *must shortly be done*.

4. Her *name* notifyeth her [*Babylon the great*, the *Mother of Harlots* and *Abominations of the Earth*;] [*Babylon*,] captivating the Christians, as old *Babylon* did the *Jews*; [*the great*] as *then being*; (to whom the Papal Power was small:) *The Mother or Nurse*, and Upholder of the most *Abominable Idolatry* and *Wickedness*, not in the Church, but [*of the Earth*,] by Power and Learning, upholding the Worship of Sun, Moon, Stars, and Men; of Jupiter, Saturn, Sol, Mars, Mercury, Pallas, Venus, Neptune, and numberless Idols, by *Paul* called Devils; and the wickedness of life, described by *Paul Rom.* 1. *Eph.* 4. 18, &c.

5. The names of Blasphemy were hers reproaching *Jews* and Christians with scorn, and ascribing Gods names and works to these their *Idols*, and to *Men*.

6. The vast Riches and Luxury of her described, punctually agree with Pagan *Rome*.

7. She was then drunk with the Blood of Prophets, and Martyrs, which the Pope then was not. The Angels undertaking to open the Mystery, must not be thought rather to obscure it.

8. She had been a Persecutor of both *Jew* and *Gentile* Christians, who both gave God Thanks for her fall.

9. The Whore sat on seven Mountains, But so did not the Papal *Civil* Empire.

10. The assistant Kings had not received Regal Power, being but as Servants to the Beast, and the Whore: But Popish Kings are Kings indeed.

11. They were unanimous in upholding the Whore: But Popish Kingdoms long strove against the Papal Power.

12. They fought against Christianity till they were conquered, *v.* 14. But so did not many Popish Kingdomes.

13. *People, multitudes and Nations*, more notifie Pagan *Rome* than Papal.

14 C. 18. They were to reward her double, as she had used them. But so we must not do by Papists.

15. The

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15. The Kings of the Earth lament her fall. But the more the Pope fall the more they rejoice, except the House of *Austria*, and a few more.

16. Her fall cometh suddenly, as in an hour; but the Pope standeth yet after 150 years, beginning to fall.

Moreover about the *Beast*, they say.

1. It is said, *he was*, and *is not*, and *yet is*: But the Papacy *was* not then, nor *is*, after it *was not*.

2. The seven Heads of the Beast, had the name of Blasphemy. But if the heads were the seven species of Government, the name of Papal Blasphemy, was not on six of them at least, but only of Pagan Blasphemy: Therefore it was Pagan *Rome*, or its Empire, that they headed.

3. The seven Pagan sorts of Government, were not seven Heads of the Papacy, or *Roman* Church; therefore the Papacy, or *Roman* Church, was not the Beast: For they were the Heads of the Beast. And the *wounding* of one of the Heads, shews that all the seven were Heads of one, and the same Beast.

4. [*Who is able to make War with the Beast?*] tells us, that it was by Arms that he stood, and not by mere Hypocrisy and deceit. That was the part of the second Beast, and not of the first.

5. It is *all that dwell on the Earth*, (without that Church,) that worship him: But those that dwell in *heaven*, and the *Tabernacle*, and *name* of Christ, he Blasphemeth, *v.* 5. 6. 7.

6. They worship the Dragon for giving Power to the Beast: But by the Dragon the Text saith is meant the Devil; and it is those Devils that Pagans thought did prosper *Rome*, that is, *Mars*, *Jupiter*, *Apollo*, &c: But Papists worship not these for setting up the Pope.

7. The Dwellers on the Earth worshipped the *first Beast*, *whose deadly wound was healed*, c. 13. 12. But it was not the Pope, nor the Papal *Rome*, or Church, whose deadly wound was healed, in the Judgment of all them, that says, the very erecting of the Papacy was the healing of that Wound: For it was not wounded as a head, before it was in being. And if it was Pagan *Rome*, or Idolatry, that the Papacy healed, then the *healed*, and not the *healing* party, was the first Beast.

8. Its contrary to divers expres Texts, that the first and second Beast are the same: Therefore they, that make the Pope the second, must acknowledge another to be the first.

9. The number of a man, *received*, cannot be found of Papal *Rome*.

10. All that receive the mark and name of the Beast are (without conversion) to be tormented for ever; But we cannot say so of all that own the Papacy: Education and converse, and prejudice against Protestants for their divisions, maketh many think verily, that the Papal Church is the best for its unity, and antiquity, and extent, and duration, &c: When we read the Writings of such Men as *Bernard*, *Gerson*, *Kempis*, *Gerhard*, *Zutphanienſis*, *Thaulerus*, *Sales*, &c. And the lives of such as *Ph. Nerius*, *de Renti*, *Boromeus*, &c. Yea the Writings of such as *Bonaventure*, and divers Schoolmen, we find so much of truth and holiness in them, that forbids that Judgment.

Further that it is *Pagan Rome* that is the *Whore*, and its *Empire*, as *Idolatrous* and *captivating*, that is the *first Beast*, and not the *Papacy*, they argue thus.

If it be Papal *Rome*, it is either the *City* as building and place, or it is the *Policie* 1. Not the *place* called the City; for it is good as such. 2. Not the *Place* as related to the *Policie*, For 1. The material City of Pagan *Rome*, was as much defiled as that of *Papal Rome*, and yet continued. 2. Else when the Pope dwells elsewhere, the relation would follow him. For above 100 years, much of *Italy* it self placed the Supremacy in the Patriarcks of *Aquileia*. *Rome* may fall, and the Papacy stand: It hath been oft taken, and sack't, and long possest by *Goths* and others: Even *Charles* 5. By *Charles* of *Burbon*, sack't it.

2. If in the *Policie*, either 1. As related to *Rome*. 2. Or as *elsewhere placed*. And *what is* that *Policie*, that is the *formal constitution* of the *first Beast?*

1. It is not *Empire* as *such*; for all Power is of God, and was to be obeyed in Heathens: Else all Emperours would be such Beasts, (or, as they say, Antichrists.) [R] 2. It

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2. It is not Empire meerly as *Roman*: For then both the Heathen Emperours would have been the Beast (or Antichrists,) without respect to their sin, And *Constantine*, *Valentinian*, *Jovian*, *Theodosii*, *Marcian*, &c. the great blessings of the Church, would have been Antichrists, or the beast: Or at least those good Emperors that abode at *Rome*.

3. It is not Empire meerly, as found in a person of *bad Qualities* and Life: For then every wicked Emperour and King would be the Beast, (or their Antichrist,) and a Pope, that were not personally vicious, would be none.

4. It is not every Emperor or King, that is an *Usurper* or invader: For then many Emperours would be the Beast.

5. It is not every one that is *Ambitious*, and striveth to be highest and above all others: For then there would be a great many Antichrists in the World.

6. It is not every one, that in *Church Power* would be *highest*, for then *James* and *John* would have bin Antichrists; and so would many Bishops of *Constantinople* and *Alexandria*; if not many in most other lands among the several parties of Christians.

7. It is not every one that pretendeth to, and Usurpeth, a sort of Power that God never giveth: For so do many Imposers of most parties.

8. It is not every one that joineth Civil and Ecclesiastical Power in one person: For so did *Melchizedeck*; and so did *Cyril*, and other *Alexandrian* Bishops, and those of *Constantinople*, and what Episcopal Countrys have not such? If you say, that this is a Kin to Antichristianity, or preparatory, I say, our question is not *what is* a Kin, or preparatory, but what is it, that formally constituteth it?

9. It is not every one that is a *Persecutor*; for so alas have been too many in most times and places, nor is it all that promote heresie or Blasphemy by Persecution. For so did *Valens*, and many *Arrian* Kings (and Councils,) *Gensericus*, *Hunnericus*, *Theodoricus*, *Odoacer*, &c.

10. It is not all that were Idolaters in any degree, for so is now four sixth parts of the World: Much less all inward Heart-idolaters; as are all that are Covetous, and love the World better than God, and obey man against him. Nor is it all that give Saints or Angels undue or sinful Veneration: for so *John* twice offered prostration to the Angel: At least, so did the Council of *Nice*, to the Images of Saints, and especially the Virgin *Mary*: And so did many of the Eastern Emperours, and *Tharasius* drew in almost all the Eastern Bishops; yea many were faulty long before Popery came in.

11. It is not the *being* of any of these at *Rome*, that constituteth the Beast or Antichrist, which would not do it elsewhere; For *Theodorick*, *Odoacer*, and other *Arrians*, Blasphemers of Christ, and Persecutors in *Rome*, were not the Beast or Antichrist. It must therefore (say these men) be somewhat differing from all these; which we can find in Pagan *Rome*, but not in Papal. If the same thing will make the Pope, (and all Papists,) to be the beast, that would not make another such, there must be some special reason for it.

12. Lastly, say they, it must be remembred, that it is confest to be *Civil Power*, and not *Ecclesiastical*, that constituteth the first Beast, and *Rome* is *his Seat*. Now, 1. The *Empire* was not setled at *Rome*, but at *Constantinople*, when Christianity came in power. 2. The Popes were most Martyrs and Sufferers till *Constantines* time; and long after professed subjection to Emperours, yea even to *Arrians*, and to Usurpers: And *Alexandria* and *Constantinople* used as much *force* as they. It was 606 years before *Phocas* called *Boniface* the 3. the Universal Bishop; by which he never meant, the Universal *Emperour* or *Civil Governour*: (No nor Universal Ecclesiastical any further than the Empire.) It was long after this, that the claim of deposing Kings as Excommunicate, was set on foot by *Gregory* the seventh; and long after that, before it was determined in the *Lateran* Council. Most Christian Kingdoms opposed it all along: *William* the Conquerour, and *William Rufus*, and others, in *England*: *Philip*, and others, in *France*, where it is denyed to this day, and much in *Spain*: The *German* Emperours, *Henry* the fourth and fifth; and *Frederick* and *Otho* long fought against it, and some of them took *Rome*, made and unmade Popes, and

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and used them as their Subjects: The Princes of *Italy* themselves, were from age to age almost always in War against the Popes: The Eastern Emperours before mastered them, till *Pipin*, and the two *Charles'* used the Papacy to usurp the Empire, and after were Masters of the Pope themselves: The very Citizens and Laity of *Rome*, from age to age, strove with them for the chief Power in *Rome* it self, and oft overtopt them, till they got Foreign Princes to help them. To this day they claim not Imperial Power over other Princes, save indirectly, as nullifying the Title of the Excommunicate, falsely pretending that they may excommunicate them, and that Christians may then reject them as no Kings. Is all this an Universal Empire, and was *Rome* the Whore for 700 years, or not? It is supposed that *Idolatry* and *Persecution* make her the *Whore*, and her Civil Power, the Beast. Transubstantiation is the grossest part of the first, and that is a Novelty: A few odd men wrote for it a little sooner, but their Church owned it not by Law, till the fourth *Lateran* Council under *Inno.* the 3. almost twelve hundred years after Christ. And excess of Veneration to Saints and Angels, most Churches on Earth owned and still own, (the *Greek*, *Armenian*, *Abassine*, &c.) Our Divines have proved Purgatory, and almost all their abuses of that tendency, to be Novelties; (see *Moulin de novit. Papism*, *Blondel de Eccles.* *Rivets* defence of *du Plessis*, &c.) Now here we are divided. 1. Some say *Rome* was the Whore ever since 300: And so all, or near all, the Church of Christ in the Empire was the Beast, or Whore, or both: (except the few poor men in *Piedmont* and *Languedock*, for I am of the opinion, that they kept their Simplicity and Integrity ever since *Diocles'ans* Persecution,) and then all the Glory of the best Ages of the Church is darkned into shame, and the triumph for its deliverance from Pagan Captivity, turned to our confusion. (I have fully in my History of Councils described the mischiefs of Clergy-Ambition, but never thought that such mens faults so overthrew all Christs Church in the Empire, as to make it Antichristian: A Holy Humble Ministry upheld it, while some ambitious carnal Prelates troubled it,) As even a Heathen *Am. Marcellinus* witnesseth, speaking of *Damasus's*, case. If Christ had no Church visible so many hundred years, then he was no Christ, or King, of a visible Church, which is a sad conclusion for opposers of Antichrist. Doth he say worse against Christ himself?

2. Others say that *Rome* began to be *Babylon*. the 606, under *Boniface*. the 3. and *Phocas*, (on the grounds before confuted) 3. Others begin it under *Boniface* the Eighth. 4. Others begin it with *Hildebrands* Usurpation over Princes, between 1000. and 1100 years after Christ. 5 Others begin it with *Innocent* the third, who in the *Lateran* Council generally first owned that Usurpation and Transubstantiation, and Bloody Persecution for it, which before were owned but by little factious Parties. 6. Others labour to prove that that Council made no Decrees, and so that it was not setled then.

Now, if *Rome* for 606 years, or for 1000, or for 1100 years was not *Babylon* then Pagan *Rome* was not then, nor Christian *Rome*; and no man knoweth when it began to be so: And then almost all our most confident late Expositions are quite overthrown. But doubtless *John* was told of a *Babylon*, a Whore, a Beast, which was much earlier than this. The six or seven *species* of Pagan Government, were not the Heads of a Christian Papal Beast, that was to rise 1000, or 600 years after Christ. See Bishop *Barlows* Pref. to his *Brutum fulmen* of their Novelty.

With these Reasons, this sort of Expositors add the answer to the contrary objections. And to the first they say, that the *Rising of the Beast out of the Sea*, doth but tell the order of the Vision to *John*, and not that the Beast was not yet in being; and it may mean *Domitian* or *Diocle-sian*, not yet come. To the second they say, the Objecters beg the Question. 3. And so of the third. 4. To the fourth they say, that ποιῆσαι signifieth not *continuance*, but operation, to which some Copies joyn πόλεμον, *he maketh War*: And they say, that neither here, nor *cap.* 11. of the Witnesses Preaching, is meant a thousand two hundred and sixty years, but *Days*, as expressed, even three years and a half. 5. To the fifth they say, it had the ten *Crowned Heads*, which is the same States, which were *Crowned Horns*, when they became militant and cruel. 6. They say, that the Pagan Empire, as the *Beast commanding Idolatry*, was not to be obeyed. 7. They say, Pagan

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Rome is called *Mystical*, not *Literal Babylon*; and their Mysteries of Worship also were Idolatry. 8. They say, that it is not Antichrist sitting in the Temple, but the Beast blaspheming it, that this Text mentioneth. 9. They say, that Pagan *Rome*, as such, is totally desolate, and for ever, but the Papal is not. 10. The faithful came away from *Babylon*'s Idolatry and Sin before her Fall, and were called on to avoid her most carefully, just when she was falling, lest just then the falling *Babylon* fall on them: But Papal *Rome*, being not yet fallen, were no Christians these 1300 years under the reasons of that Call? 11. They say, Pagan *Rome* sold Slaves, and bought them, and sold Souls to Idolatry worse than Popery. 12. They say, that the unmarried Heathens may be guilty of Fornication, yea and of Adultery, by reason of God's right to them: And the *Fornication* here is but *Idolatry*, and it's sad to conclude that Heathen *Rome* was not Idolatrous. 13. Lastly, They say, that their Senate, and all the Learned Patrons of Paganism, and Reproachers of Christianity, better answer the Character of the second Beast, and false Prophet, than either the Pope as pleading for himself, or his Agents pleading for his Civil Power.

I should next have told you the difficulties that pose me about the other Questions; but I fear perplexing the Readers, and must not be so large. I mention what I have done, to tell you why I understand not the Revelations, and cannot help it that I am no wiser than excellent *Calvin* nor than all the Ancient Fathers, (though I disown their conceit of a future Antichrist at the end of the World.)

I doubt not but many, in blind zeal, will call this my confessed Ignorance a warping towards Popery (though I have long in my Writings against Popery confest the very same;) This I must bear from them, that bear more from themselves, and from whom the Church beareth more. It's a small thing for one man to be censured by those persons, that censure hardlier almost all the Church of Christ on Earth: But when I try whether they know any more than I, I find little more than a believing that to be the sense of the Revelation, which those good men say it is, whom they most value.

Some will desire yet to know more of my own Opinion: And I will freely tell it them.

I. I am much perswaded, by impartial consideration of the Text, that the *Roman* Imperial Power, as the upholder of Heathen Worship of Devils, Idols, and themselves, and as Captivaters of the Church of Jews and Gentiles, was the first Beast, and that *Rome* in that respect was *Babylon*, and the Whore, that made all Nations drunk with her pompous Idolatry. And the whole current of the Book seemeth plainly to drive at this. But many of the subordinate particulars I understand not.

II. Whether the Papacy be *another Beast*, or *Whore*, there meant, and the Text mean *two first Beasts*, and *two Whores*, or the similitude, notwithstanding so many dissimilitudes, and six hundred, or seven hundred, or a thousand years interruption, make these two one; or whether it be Antichrist that is the Beast, I will neither affirm, nor deny, but see no evidence to prove the Affirmative.

III. What my Judgment is of Popery, the Reader may fully see, 1. In one Sheet enumerating its Errours, 2. In a Book called, *The Safe Religion*. 3. In another called, *A Key for Catholicks*. 4. In two of the true Catholick Church against *Johnson, alias Terrel*. 5. In one called, *The Christian Religion certain without Popery*. 6. In one called, *Full and easie Satisfaction, which is the True Religion*. 7. One called, *Naked Popery*. If these satisfie not the Censurers Zeal, he, that is ignorant, be ignorant, and he that is wrathful, be so still.

IV. I do judge of Popery by the knowledge of its particular Errours and Sins, and not by the Revelations, or any thing which I understand not. If the Pope be the great Antichrist, which I neither deny, nor affirm, because I know not, (as I have long ago confessed,) I think that it is formally, as he is by claim the *Vice-Christ*, *Vicarius Christi*, and claimeth an *Universal Soveraignty Ecclesiastical over the whole Church on Earth*, (and not over a Nation only;) and that he began with that claim, to which his many corruptions are joyned to make up a body of iniquity: Were there no more to be said against that Church, than, 1. This claim of *Universal Govern-*

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ment. 2. And the cheriſhing of *Ignorance*, by forbidding the reading of the Scripture in a known Tongue, without Licence, and *Latine* Prayers and Service, and an Ignorant Clergy. 3. And the Inhumane Doctrine of Tranſubſtantiation. 4. And the vile corruptions of much of God's Worſhip. 5. And their horrid Blood-guiltineſs, by which they do uphold their Kingdom called a Church. I take thoſe Popes and Papiſts, who own all this, to be liable, before God, to greater puniſhment, than the *Beaſt*, and *falſe Prophet*, mentioned in the *Revelations*; it being far worſe to ſin thus under the name of *Chriſtians*, and *Chriſt's Vicar*, and *holy Biſhops*, than as *Infidels* and *Heathens*, to whom (as to *Sodom*) it ſhall be eaſier in the day of Judgment than for theſe.

V. Therefore I judge, that a Confederacy or Coalition with the Church of *Rome*, in any of theſe ſins, or in the very *form* of a *Church headed by a pretended Univerſal Head* or *Soveraign*, is to be abhorred by all ſound Chriſtians: And I am glad that this Kingdom is ſworn againſt all *Foreign Juriſdiction*, *Civil* or *Eccleſiaſtical*; though Union and Concord with all Foreign Churches muſt be as far kept as we are able, not partaking of their ſins. But I have long ago (in my *Key for Catholicks*) propoſed the deſirable terms (not for a Coalition, but) for neighbourly Peace, that we may live in love and quietneſs, and not as thoſe that ſtill take themſelves bound to deſtroy each other.

VI. On theſe grounds I judge of *Perſons* according to their *Perſonal Guilt*, and not by the general name of *Papiſts*. I abhor thoſe that are wicked, and that own the foreſaid wickedneſs, but not all that are called Roman Catholicks, that live in the fear of God, and in Charity. I will try uncertainties by certainties, and not deny Fundamentals in oppoſition to mens By-Opinions. I am certain that I muſt love a Chriſtian, as ſuch, and that as much as in me lieth I muſt live peaceably with all men, and avoid all unneceſſary Diviſion, Wrath and Hatred; and I am ſure that, *Bleſſed are the Peace-makers*, for (whatever Errour calleth them) they ſhall be called the Children of God: I am ſure, that I muſt (unneceſſarily) ſpeak evil of no man; and that ſlandering and falſe-accuſing are diabolical works; and that the Wiſdom is from beneath, which cauſeth Envy and Strife; and, in a word, that LOVE is Chriſt's *Work* and Character, and *Hatred* the Devils: But I am not ſure that the Church of *Rome* hath theſe 1000 or 1300 years been the *Whore*, and *Babylon*, meant in theſe Texts; nor that yet all Papiſts ſhall be tormented, as worſhiping the Beaſt, or his Image, *&c.*

I am ſure, that the Viſible Church will have ſcandals, and ambitious men; and yet that its deliverance in *Conſtantine*'s time, and the following Ages, was a wondrous mercy, which Heaven and Earth did rejoyce in, and praiſe God for: And it was a great part of Chriſt's coming to Reign by Chriſtian Princes, and that the Kingdoms of the World were made the Kingdoms of Chriſt: Therefore I dread the denying Chriſt theſe Kingdoms, and reproaching even the beſt Ages of his Church on Earth as Antichriſtian, leſt I deny him to have any Church Viſible at all, or tempt men to Infidelity, by ſaying that Chriſt is ſo little a King, and came to ſo little a work in the World, as to have no Church, ſave the perſecuted part, till *An.* 300, and the Reformers ſince 1560, ſave a few latent perſons. Men will judge of the Workman by his work, and of Phyſicians by their Cures: And though it be honourable to ſave one Soul, they will tempt men to diſhonour Chriſt, that call almoſt all his Church Antichriſtian. I would not ſlander one man, but ſhould I miſtake, and ſlander millions for thirteen hundred years together, how great were my guilt!

VII. I dread the turning Religion into a humane, hurtful, love-killing Faction. If I abhor millions and millions meerly on my uncertain expoſition of the *Revelations*, I cannot do it in Faith. If one ask me why I do it, and I ſay, becauſe they are of *Babylon*, or worſhip the Beaſt, and you ask me, how I know it, I muſt ſay that I know it not; But moſt here believe it becauſe Mr. *A.* Mr. *B.* Mr. *C.* *&c.* ſay ſo: And ſo as Papiſts found their *Faith*, and their hatred of us as hereticks, on the credit of their Teachers, that ſay ſo, ſo ſhall we ours on the word of our Teachers. And here I dread the effects, *viz.* abhorring men cauſeleſly, corrupting our Prayers and Sermons and Books, and fathering all on God, condemning all as favouring Popery, who

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have not contracted this hating disease; crying down many good and many harmless things, merely because they come from the beast and *Babylon*. Temples themselves, good Prayers, excellent Ministers and Churches, yea Baptism it self, have been cryed down and renounced, as *Babylonish* and Antichristian, and a ground of endless Divisions, and starting at every shaddow that *Rome* hath had to do with, is thus laid; yea the Seekers greatly countenanced that say, Scripture, Church and Ministry, are lost in the wilderness, and the Church feigned to be brought into the wilderness, just when it was brought out of it, (which was the *Pagan* persecution;) even the Protestant Churches are condemned as being yet Antichristan; And the Martyrs, that suffered by Papists, yea and those that suffered in the 3d 4th and 5th Centuries by *Arrians* and others, are all made by many to be the Children of *Babylon*; And a war proclaimed between professed Christians, by which all the Romanists are tempted to hate and destroy us, as those that would do so by them. And all this by the expounding the *Revelations* of that, which no man, that hath not more knowledge than I, can find that it saith, or medleth with: And that needlesly, while we have plain texts enough that condemn Popery, and all sin, by which we may abhor bad men, without the danger of hating the Children of God. Christ is in our *Creed*, but Antichrist is not. All the old Fathers were not Papists that took not the Pope for Antichrist: But more probability of it may be gathered from other Texts than from the *Revelations*.

VIII. To say, *I know not* what I would know and cannot, is easier to me, than the dread of being guilty of the sin threatned in the conclusion of this Book, that God will add the plagues in it to them that add to it, and blot his name out of the Book of Life, who taketh from it. (I deny not other mens knowledge, but my own: Ignorance of mens ignorance is the mortal disease of the world:) To add to the *sense* is to add to the Book: To say, *this is the sense*, when I know it not, and where five of the wisest are of four minds (and Common Christians take all on trust) this exposeth me to the dread of this heavy curse.

If this account excuse me not to the Reader, it excuseth me to my Conscience, whose censure I must more fear than mans, lest I prefer my interest in the good opinion of partial misled censorious dividers, before the pleasing of God, and my Salvation, and that when I am going from this World to him: And if all this seem too much to any, the diseases and danger of the Churches, the extreams of many and their sad effects, these fifty years, and the confuting of those who falsly interpret my History of Bishops and Councils, do make it seem otherwise to me.

I blame not modest conjectures, if men will but confess their uncertainty, when they are uncertain, and not make an uncertain Opinion an Article of Faith, and sacrifice to it certain Fundamental Truth or Duty, the Churches Peace or Christian Love, nor use it to kindle a partial, hating, dividing Zeal. Good Mr. *Brightman* did with a Pious Mind, determine many things very confidently, which time hath already confuted: He hath concluded that the Blessed Resurrection, and time of Christs Thousand years Reign in the New *Jerusalem*, shall be 1695, eleven years hence. *Thomas Rogers*, and many others, have been shamed by setting times, which being past have confuted them. This hath frighten'd some others from that boldness, who yet in other uncertainties have been so confident, as that they have drawn many good People thereby to measure their Faith and Charity. I am far from thinking, that deeper Students are as ignorant herein as I: But I would not have all that are as ignorant, lookt upon as Aliens. And I confess that I am less able to expound Prophecies than *Daniel*, who yet thus concludeth, *Ch.* 12. 8, 9. *And I heard, but I understood not: Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way,* Daniel, *for the Words are closed up and sealed, till the time of the end.*

Yet I say as *Calvin*, [*I make no doubt, but the Revelation is Gods Word, though I understand it not*;] and that it is not useless: Yea so much as I do understand, is of exceeding comfortable use: Though I know not whether the New *Jerusalem* will come down from Heaven before, or at, the Common Resurrection, it rejoiceth me that it will come: And God having condescended

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to describe it, as Glorious, by corporeal Similitudes, to us that have no full Idea's of things Spiritual, it is a meet means of our comfort, by such Similitudes, to conceive of that Glory; and even to imprint them on our minds, to further our desires of that Blessed State, and make *us Love* and long for Christs appearing, and cry daily, *Come Lord Jesus.*

While I was writing this, there came to my hands, *Isaac Vossius* his *Var. Observat.* In which he sheweth the magnitude of *Rome*, when it was in its Grandeur, (it being about 60 Miles about) and how it decreased, and that *Constantine* destroyed *Rome* far more, and before the *Goths*, by building *Constantinople*; so that within 80 years it was not the fifth part so big, as in *Aurelians* time: And that when *Rufus* and *Victor* wrote, there remained not the 20th part of the old City; and that now, under the Pope, it is so far from containing the seven Hills, that it is almost all contained in the *Campus Martius*, and containeth not now scarce the two hundredth part of the old City. And that it was fitly called *Babylon* the great, we read that old *Babylon* was near as great as *Rome* at the greatest, and by *Herodotus*, and some others made greater.

It is answered to this, that *it is the same City still, known by the same Name.*

But it hath not either the same *Situation*, Magnitude, Power, Dominion, and Idolatrous Fornication, by which *John* was to know it, nor would that description agree to it now. By many such reasons I suspect that the Questions, (*who is the Beast? which is* Babylon? *and who is the* Antichrist?) are not the same in the Scripture sense, nor must have the same Solution.

If any, that are Friends to Papal Usurpation, and Church-Corruption, shall think that my confessed ignorance of these Prophecies, is any advantage to their ill Cause, I will further tell them, that it is far more dreadful to the Pope, and all his Flatterers, and Followers, to be plainly condemned by the known Laws of Christ, which all Christians receive as past all doubt, than to be under the Dread of a dark and controverted Prophecie. To them that say, the Pope is the first and second Beast, the Whore of *Babylon*, the Man of sin, the false Christ or Antichrist, you have the shift of a contempt of his words, as of a controverted uncertain thing; but who knoweth not, that the plain Law of God concludeth, that the Proud, the Worldly, the Malignant, the Idolatrous, Murderers, Persecutors, Liars, the Enemies of Christs Gospel and serious Godliness, are Satans Slaves, and shall not enter into the Kingdom of God? Can any man, that readeth but what *Baronius*, *Binnius*, *Genebrard*, and the most flattering of your Historians, say of the Popes from *An.* 700, till 1400, think that God owned and guided so wicked a sort of Men? I again tell those, that are angry at my History of Bishops and Councils, that I doubt not but God had, in all ages, a visible Church of Pious Christians, kept up by the lower sort of Bishops and Pastors, and some of the higher (Patriarcks and Metropolitans,) but it was by these Majorites, and Ambitious Men, that corruption, cruelty and dissention, chiefly entered; and they being uppermost, a few of them, by noise, ostentation and domineering, past for the whole Church with undiscerning Men.

And here to shew you how the Pope hath succeeded the most bloody Pagan Persecutors, and outdone them, I will instance in a History not sufficiently understood by most.

Diocletian murthered more Christians than all the former Pagan Persecutors set together: Among others he dealt so cruelly and inhumanely with them in *France*, and *Savoy*, and *Retia*, as forced many to stand upon their defence to save their Lives; two Commanders, *Amandus* and *Elianus* headed them, and raised them, that were but Country Club-men, into Arms: Much of *France* and *Spain* favoured them. *Diocletian* made *Herculius Maximianus Cesar*, and sent him with an Army against them. In this Army was the *Theban* Legion, whose Colonel was *Mauritius*; at the *Alpes Herculius* would try his Souldiers, by Idolatrous Tricks, whether they would fight against these Christians called Rebels, or not: The *Theban* Legion said they could fight against bad Men, but not against good Men, but would rather submit their lives to his pleasure; (not being able to resist if they would:) So he decimated them, and killed 70, and with the rest of his Army quickly routed the Country-Clubmen, and besieged their very strong Castle, and killed them all, and overthrew their Fortress. Many score thousand are said to be killed, and the

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name *Bagaudæ* put on them in scorn, (like *Tories* and *Whigs*,) as signifying Thieves and Robbers.

And what's all this to the *Roman* Pope? *Ans.* These were the Christians murthered by *Diocleſian* and *Herculius*, *Pagans*; the Relicks of the Fugitives continued in *Languedock*, *Piedmont*, *Rhetia*, &c. from age to age, till at last reviving to a more free opposition to Popish Tyranny and Corruption, they were murthered by the Popes, (by *Simon Montford*, and his *Cruſado's*, and others after,) to a far greater number than by *Herculius Max.* So that some Historians reckon two Milions killed in all, in those and other parts. And is it not more wicked for a profeſſed Vicar of Christ, to murther Millions of poor Christians, for being againſt his Tyranny and Corruptions, than for a Pagan Emperour, that had Civil Dominion, to kill not half so many?

I know it will be doubted by some, 1. Whether these *Bagaudæ* were Christians, seeing it is said that they never resisted their Persecuting Princes, but used only Prayers and Tears? And 2. Whether the *Albigenſes* and *Waldenſes* were their Successors? The History is of great Weight. I prove both parts.

I. For the first, set these following Testimonies together.

Hieronymus, in *Chro.* 2303. ["*Diocleſian* took *Maximianus Herculius* into partener-ship of "the Empire, who restored Peace to *France*, the multitude of *Ruſticks* being oppreſt, who called their Faction by the Name of *Bacauds*."]

Victor de Cæſarib. ["By the departure of *Carinus*, *Elianus* and *Amandus*, assaulted most of "the Cities, wasting the Countrys, by raising a Band of Countrymen and Robbers, whom the "Inhabitants called *Bagauds*."]

Eutropius Li. 9 ["When the Countreymen in *France* had raised tumults, and taken the "Name of *Bagauds* to their Faction, and had *Amandus* and *Elianus* for their Captains, *Ceſar* "sent *Maximianus Herculius* to subdue them."]

Pompon Letus. ["*Maximianus* did with marvellous Speed suppress, and presently root out, "the tumults in *France*, which *Amandus* and *Elianus*, on pretence of Tyranny, had raised, with "the whole Faction of the *Bagauds*, by which Name the rout of the *Ruſticks* called themſelves."]

Paulus Oroſius Li. 7. *C.* 25. ["When in *France*, *Amandus* and *Elianus*, gathering a Band "of *Ruſticks*, which they called *Vagands*, had raised pernicious tumults, he (*Diocleſian*) made "*Maximianus*, sirnamed *Herculius*, *Ceſar*, and sent him into *France*, who by Military Power "easily bridled the Power, and confused Band, of the Countrymen."]

But *Salvian* speaketh plainer, *lib.* 4. *de Gubern.* ["The *Bagauds* being spoiled, afflicted, and killed, by bad and cruel Judges, when they had lost the Right of *Roman* Liberty, lost also the "Honour of the *Roman* Name: And their Infelicty is imputed to them: We impute "to them the name of their own Calamity: We impute the name which we made our selves; "and when we have compelled them to be criminous, we call them Rebels, and call them, de"stroyed Wretches. For what else was it that made them *Bagauds*, but our iniquities, and the "dishonesty (or naughtiness) of Judges? What but their Prescriptions and Rapines, who turned "the name of the Publick Tax, into the gains of their own Treasure; and made the Tributary "Impositions to be their own prey? Who, like cruel wild Beasts, did not rule those committed to "their Charge, but devoured them; and were not maintained (or fed) only with the mens spoils, "(as most Robbers use,) but with tearing the men, and, as I may say, with their blood. And the "matter was so managed, that the Men that were strangled, and killed by the Robbery of the "Judges, began to be, as it were, *Barbarians*, because they were not suffered to be *Romans*: "For they were fain to be, what they had not been, because they were not suffered to be "what they had been, and they were constrained to defend at least their Lives, because they "saw that they had utterly lost their Liberty."]

See. *du Freſne's* Glossary lately printed at *Paris*, *Vol.* 2. In the word [*Bagaudæ*,] shewing "that they were Christians. See *Florencius* in *Hottingers Eccleſ. Hiſtor.*"

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In the Life of Abbot *Bobolen*, published by *Chifletius* in the end of *Bedas* works [" *Orosius* the " Historywriter in his History which he compoſed —— affirmeth that the foreſaid Caſtle was " by *Maximianus Herculius* overthrown to the very ground, and utterly deſtroyed; becauſe " *Amandus* & *Elianus*, (*Chriſtianæ Cultores Fidei*,) who were of the Chriſtian Religion, would not " be ſubject to the Sacrilegious *Roman* Princes: For the ſame *Maximianus*, having gathered " an Army of *Romans*, and joyning to him the Legion of the *Theban* Soldiours, drew towards " them, that he might utterly deſtroy the Caſtle of the *Bagauds*; And paſſing over the *Alpes* " with his Army, and reſting weary about *Octodurum*, commanded to invite all to the *Fanatick* " Sacrifices, and to take an oath upon the Sacreds of the Gods, that they would with one mind " fight againſt the troops (or companies) of the *Bagauds*: And the reſt of the Chriſtians whereever " found, he decreed ſhould be kill'd by all men. But when this came to the ears of *Maurice*, Cap- " tain of the *Theban* Legion, *viz*, that *Ceſar* commanded them to fight againſt Chriſtians, " he ſaid to him (the Emperour,) we know how to fight againſt Impious men, but to deſtroy godly " men, and Fellow Citizens, we are utterly ignorant; We hold our Arms you ſee, but we reſiſt not, " for we are readier to die than to kill: And ſo they joyfully yielded their necks to the Executi- " oners, and, by the Torment of their Bodies, paſt to the heavenly glory. Then *Ceſar* proceed- " ing, and coming to the Caſtle of the *Bagauds*, ſo long beſieged it by Land and Water, till after " a long time he took it, with the poſſeſſors, whom he kill'd with Sword and Fire: And ſo brought to " nought the Caſtle that, beſides the ruins of the ditches, no ſigns appeared of any Fortifications. " As among other Caſtles it was tumid with Munition, more excellent than the Imperial, ſo by " the *Roman* Emperour it was brought lower by deſtruction. And the Inhabitants of the ſaid " Caſtle, who (as I before noted) were Chriſtians, deſpiſing the care of their Body for the Love of " God, are to be believed to have paſſed to the heavenly Kingdom by Martyrdom, ſo far this Author.

See alſo the Life of St. *Maurice* in *Hiſtor. Lombard.*

" It is called (ſaith *Ferrarius*) *Bagadarum Caſtrum*; and S. *Maur des Foſſez*, *teſte Vignerio*, to this " day, and is *pag. Gal. ad. Matronam fluv. apud Pariſios*; And turned to a Monaſtery.

" You may ſee more yet in *Martinij Onomaſt*, in the word *Baquetes*, for that he maketh, af- ter *Scaliger*, to be their Countrey name, and their Enemies after uſed it for the Title of Rebells, and Rogues, and Seditious People.

I conclude with *Martinius* his words hereon, [" *Et talis eſt mos*, &c.] Such is the manner of " ſome, who being titled (or called) *Clement*, delight to be *Inclement*: The end of whoſe Re- " putation and Government, is as was their predeceſſor *Rehobaam*. Ambition and Luxury do " this, ſo great weight is in that one Rule [MODERATE THINGS ARE DURABLE,] " and the Prudence, in Publick and Family Government to proportion our Expences to our " Eſtates, *&c.* But it will not be better with human affairs, as long as the Wiſdom from " above is excluded, and the Wiſdom that is earthly, ſenſual and deviliſh, taketh place in the " World. But yet let not the ſuffering of any evil, draw us to do any evil: For it is the great- " eſt evil, not to be able to bear evil.

Out of all this, it is evident. 1. That the horrid oppreſſion and cruelty againſt Chriſtians in *Diocleſians* time did drive theſe Chriſtians, in *France*, to a ruſtick ſelf-defence, under the conduct of *Amandus* and *Elianus*. 2. That it was for refuſing to fight againſt them, that the *Theban* Legion was decimated, (and 70 killed ſay ſome,) and with all for not ſwearing and ſacri- ficing to the Gods. 3. That it was the great numbers of Chriſtians, (whoſe multiplication *Euſe- bius* deſcribeth in *Diocleſians* daies,) that cauſed him to deſtroy them, leſt they ſhould grow too ſtrong for him (as *Pharaoh* did by the *Iſraelites*.) 4. That yet theſe ſelf-defending Chriſtians ſped worſe, and ſuffered more, than they had done if they had fled. 5. That thoſe that the *Pagan* Emperour called Rebells, and Seditious Rogues, ſuch writers as the Author of the Life of that *Babolen* doubt not to number with glorified Martyrs: How well let them anſwer.

II. But what is all this to the Popes of *Rome*? *Anſ.* It ſeemeth clearly to be the Succeſſours of theſe, that the Popes after murthered. For, 1. There is no doubt but though many that took

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Arms were kill'd, and their Caſtle demoliſhed, the far greateſt part were not in Arms, and therefore ſaved themſelves by flight, and hiding, ſpecially Old Men and Women, and Children. 2. No doubt but they fled to the moſt Mountanous and deſerted parts, as ſafeſt. 3. No Hiſtory tells us of their flying ſo far as the Aged, and Women, and Weak could not go, but to *Languedock, Piedmont, Rhetia,* and about the *Alpes.* 4. The People murthered by the Popes, were found moſt in thoſe ſame Countreys, and are of the very like deſcription. That there were ſome *Manichees* among them, who diſgraced the reſt, and made *Bernard, Peter Cluniacenſis,* and *Walafr. Strab.* and others accuſe them hardly, it is no wonder: The Apoſtles Churches had Hereſies, *Luthers* Reformation was accompanied with many diſgraceful Sects; nor is it marvel that we read of no great noiſe againſt or about them, for ſome hundred years after *Diocleſian,* and that they were not called *Albigenſes, Waldenſes,* &c. till of late. For it was many hundred years after, before the Biſhops turned to perſecute their Fellow-Chriſtians openly: And when they did, theſe were poor people and harmleſs, fled (as the *Britains* into *Wales,*) where they were neither a deſireable prey, nor any great annoyance to any: And when ſome Teachers after more openly cryed down the Popes Tyranny and Corruptions, then they began to be more defamed and perſecuted. 5. *Reynerius,* that well knew them, teſtifyeth that they were more dangerous than new riſen Sects, becauſe they boaſted of their Antiquity, that they were called *Apoſtolicks,* and had continued what they then were from the days of *Silveſter*: And *Silveſter* lived in *Conſtantines* time, and was Biſhop of *Rome* about *An.* 314, and ſo lived in *Diocleſians* time; ſo that either theſe *Albigenſes* were the Succeſſours of the murdered *Bagauds* or another ſort juſt. like them in the ſame Country, which no reaſon can imagine. Of their Antiquity ſee more in *Paul Perin,* and *Morlands* Hiſtory of them, but eſpecially at large in Biſhop *Uſher de Succeſſione Eccleſiarum.*

I think then it is manifeſt by this Hiſtory that the bloody Popes and Papiſts, did murder the ſame ſort of Men, (yea three or four times more in number,) by Sword and Inquiſition, (not only there but in *Germany, Bohemia, Poland,* &c. whither they were diſperſt,) which *Diocleſian* and *Max. Herculius* murthered; (and yet honour St. *Maurice,* and the *Theban* Legion, that would not fight againſt them, as they do *St.. Martin,* that ſeparated from the Biſhops that were but for killing a *Gnoſtick Priſcilianiſt:*) And it is not the Name of a Heretick, that will Cloak ſuch hypocritical Cruelty, or deceive Chriſt, that he ſhall not know his Flock, if men miſcall them. To own Chriſt and the Goſpel, and to murder Thouſands, or Millions in his Name, as if he took it for acceptable Service, is incomparably a more aggravated crime, than the moſt bloody Pagan Perſecution was.

Obj. Theſe were Hereticks, and deſerved death. Anſ. 1. And were they worſe than Heathen Idolaters and Infidels, and muſt three or four parts of the World be put to death?

Obj. But they were Baptized, and ſo are Revolters: Anſ. 1. And do they revolt to worſe than Paganiſm? 2. Is Infant Baptiſm of ſo diſmal conſequence, as that the Papiſts may murther all that revolt from it. Is not this the way to make Antipedo baptiſts, or Antibaptiſts, and keep Men from Chriſtianity? But *oportet Mendacem eſſe Memorem,* Why then do your Hiſtorians charge them to have been againſt Infant-Baptiſm? Did you murder none till they were Baptized?

2. But what was their Hereſie, how can we know better than by your bloody Laws againſt them? The General Council. 4. at the *Laterane* under *Innoc.* 3. tells us, it was *denying Tranſubſtantiation,* (and diſobeying the Pope:) And all Temporal Lords are to ſwear, to exterminate all ſuch, and all others, that they will call Hereticks, on pain of Excommunication, depoſition, and damnation. So that all that renounced not their ſenſes were Hereticks, and all ſuch to be deſtroyed or exterminated, and Subjects abſolved from their Allegiance to Temporal Lords that will not execute it; and many other grievous penalties are added. And ſeeing General Councils are the Rules of the Religion of the through Papiſt, be not angry with them that call both your Pope and Council, and Church, Antichriſtian, who thus exceeded *Diocleſian,* and *Max. Herculius* in their work.

Obj.

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Obj. But how then can you hold that the whole Visible Church was never the Seat, or Society of Antichrist, in any one age?

Ans. Very well: Christ was Christ, the head of his Church, *as visible and invisible*, in every age, 1. Three or four parts of the Christian World were then, and are now, from under the Pope: this very bloody Council saith, *c.* 4. "That the Greeks rejected the Roman Pope, "and so far abhorred the Latines, that if Latine Priests did but celebrate at their Altars, their "Greeks judged them defiled, and would not use them again, till they had washed them, yea "they rebaptized those whom the Latine Priests baptized. And they once a year Excommunicated the Popes long, and they owned not *Transubstantiation*: And they, with the *Abassines*, *Armenians*, and all such others, were three or four times more than the Papists.

2. And who may not easily know that a Pope, and such a Council called General, are not the *Western* Visible Church, real or representative? Its not unlike that forty to one might be against them. King *John's* Embassador was one of the consenters, who then was in contest against *Stephen Langton*, Arch-Bishop of *Canterbury*, and to conquer his own Lords and Kingdom, gave his Kingdom to the Pope, and took it as from him. And if such a King had the choice of Bishops, they would no more represent the Church there, than he and his Court represented the Kingdom, when he gave it away, and fought against it; and those Bishops that the Pope chose did as little represent it, being more the Messengers of his will, than of the Churches: And how few Bishops were in such Councils, besides those that the Pope made or consented to? When he, and the Emperours *Henry's* were in War, the Emperors Bishops condemned the Popes, and the Popes Bishops condemned the Emperors, and these Servants of two Men in power, were not the representers of the Church. The multitude of lower quiet Bishops, Pastors and People were the Visible Church, more than *England* was a Visible Kingdom, distinct from King *John's* Court; for the Pope was but an Usurping head, which that King then was not.

Obj. Then you make two Visible Churches in Europe. *Ans.* Yes; Christ had one diffused over the World; and the Pope made another, by Usurpation and Rebellion, which was *Regnum in Regno*, as any Rebel might do that could get strength, to set up a party in power, to call him King, in some part of a Kingdom.

Such an Antichristianity as this, I make no doubt but the Papacy did become guilty of; and none that owneth it as such, and receiveth their mark, can be Innocent; but are condemned by plainer Evidence than dark Prophecies; but I will not therefore say the same, of all, from *An.* 304. (Or any other,) that lived before this contracted guilt, though too many at *Rome*, and other Countreys, prepared the way; nor yet of all called Papists, who own not the crimes, and Characters of such men; and much less of all the Visible Church in any one age: And least of all of all the Visible Church, since 304, or thereabouts. The World hath already seen a great deal of publick Sin and Misery, in and by the Empires of *Pagans*, *Mahometans* and *Christians*, conquering and being conquered, turning and overturning, Thousands and hundred Thousands murdered, &c. more than I can find mentioned in *Daniel*, or the *Revelations*.

In this Judgment I am (in Pain and Languishing) waiting for my Change, and Hope of a World, where all is expounded, and all Wickedness, Malignity, and Divisions shut out, and Holiness, Love and Concord perfected, and all perfectly pleased in pleasing God.

And as I can easily bear the reproach of those that accuse me for no better understanding the *Revelations*, and of all that accuse me, of being either too little against Popery and Antichrist, or too much, being shortly to be above the ignorant obloquy of all extreams; so Readers, I earnestly advise you, that you never take Faction for Religion, nor lying or betraying truth, for its defence: Let them prove that Popes have not been Antichrists that can: It's none of my work. But if you are never so sure that it is he indeed, pull him not down by calling Truth, Duty or things lawful, Antichristian, nor by telling men that all Protestants are Idolaters or Antichristian, if they forsake not the Communion of all our Parochial Protestant Churches, and of all other Reformed Churches that are as bad as they, that the Papists may re-enter into them as deserted Garrisons

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Garrisons, and find no resistance: Nor by telling the World that all our Laws against Popish Recusancy do punish them, for not doing an unlawful thing, which all Protestants should refuse as well as they. This is no likelier a way to pull down Antichrist, than Racking and Tearing the Reformed Churches, by unlawful Snares, and silencing the Faithfulest Ministers of Christ. But above all, begin not the Papal Antichristianity, with the beginning of the Christians deliverance by *Constantine*, nor too soon; nor feign it to be Universal: Read such Books, as *Jewel*, *Rivet*, *Blondel*, *Pet. Moulin*, *Dalleus*, &c. If you are Schollars, which prove the Novelty of Popery, and the confident offer of the present Bishop of *Lincoln*, Dr. *Barlow*, (no stranger to Antiquity, or Books,) that he will recant and turn to them. "Let them prove by any full and "concluding reason, that any Christian Church in the World acknowledged, or the Church of "*Rome*, her self assumed, and publickly pleaded for, such a Papal Supremacy as now they pretend "to, for 1000 years, after our Blessed Saviour, and for my own part, I will confess, and re-"tract my error.

"Let them prove by any such concluding reason, that any Church in the World (Eastern or "Western, *Greek* or *Latine*,) did acknowledge (what now the Pope and his party so earnestly "and vainly contend for,) the Popes Infallibility, and his Supremacy over all general Councils, "for 1500 years after our Blessed Saviour, and for my part, I will retract what I have here af-"firmed, and be (what I hope I never shall be) their Proselyte.

London, 1684.
Nov. 12.
Natali Authoris.
Ætat. Suæ, 70.

RICHARD BAXTER.

FINIS

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A Postscript.

THese *Memoranda* on review I think meet to annex.

I. It is a great question whether our four Evangelists in the *Greek* do recite the very words of Christ (and others) or only translate them: And it dependeth on the question, Whether the *Greek* or *Caldee* (called *Hebrew*) was then that vulgar tongue in which we must suppose Christ spake. And hitherto most Learned men have supposed that it was the *Caldee*, and so that Christs words are delivered to us but as translated. But the very Learned *Isaac Vossius* hath newly asserted very confidently that it was the *Greek* that was then their common tongue. I am no competent Judge; but several passages hinder me from assenting. 1. *Act.* 21. 37, 40. [*Canst thou speak Greek?*] Whether this was [*Vox dubitantis, or admirantis*] is doubted: but which ever it was, it plainly implyeth that *Greek* was not their most usual tongue. And *v.* 40. [*He spake unto them in the Hebrew tongue*] &c. 22. 2. [*When they heard that he spake in the Hebrew tongue to them, they kept the more silence*] This implieth that the vulgar best understood it.

2. *Act.* 2. 8, 9, 10, 11. All the people named, tho in the *Roman* Provinces, heard the Apostles speak in their own Tongues: Which implyeth that all these Countreys kept their own Languages, and that the *Greek* was but the Learneds Tongue, as *Latin* and *Greek* are now with us; which few but *Romans* and the richer sort learnt, and commonly used.

3. The experience of the World tells us, how hardly the vulgar change their common Tongue: *Wales*, *Cornwall*, *Ireland*, &c. tell us this, where *English* is but rich mens language, after many hundred years Conquest of the *Britains*, &c.

II. Whereas I have mentioned in the end of the *Bagaudæ*, or *Baquetes*, as affirmed by *Fresne*, the Life of *Bobeline*, &c. to be Christians, and it seemeth to cross them that say, the *Christians never resisted the Heathen Emperours by Arms*: Let it be noted, 1. That there is no probability that they were all Christians: For divers Writers make so great a number in *France* and *Spain* to be for them, as sheweth that it was also the poorer sort of the vulgar Heathens that joyned with them. 2. That however holy *Salvian* excuse them, and the Life of *Bobeline* Saint them, the generality of Christian Writers disown them, and their fact, and most that I have seen do not so much as call them Christians, (as the three in *Hottingers Eccl. Hist.*) though they deny it not. 3. And the History tells us that God did not prosper them: There were many thousands of them killed upon their resistance, more than it's like Persecution would have killed, how ever bloody *Diocletian* was. 4. And those so enamed Historians make their Arms the occasion of the decimating the *Thebean* Legion, and the death of *Mauritius* and his Company; and the Persecution of *Felix* and his Companions, by *Decius* in *Helvetia*. 5. And they have left an evil name behind them, even among Christians as well as Heathens.

Bagaudarum etiam meminit Eumenius in Panegyr. de Scholis Instaurandis, ut & Vita S. Mauricii Mart. Ex qua Christianos fuisse docemur. Ex Glossario Du. Fresne voce Bagaudæ.

III. I will purposely omit much about the mark of the Beast and number of his name, least I put thoughts into iniquisitive heads, which may be abused. But whereas some eminent Doctors thought that as the Beast had his mark, Christ must have his in Christians Foreheads, and pleaded *Ezek.* 9. 4. that the letter *Tau* was like the *Cross*, for the use of that Symbol, That most excellent Divine and Grammarian, *Matthias Martinius* (the Light of *Breme*, and of the Synod of *Dort*) thus confuteth that in his *Lexic. lit. T.* (against *Origene* and *Hierome*) "*There are seen at this day* the Coyn called *Sicles*, *which are every day digged up at* "*Jerusalem*, *and were in use under the Kings of Judea. In this Coyn the same Letters are engraven which are read in* "*the Samaritans Writings*, *without any the least change: And to think that the Letters of the ancient Hebrews* were "other than those that are seen in those *Sicles*, and *which under the Kings in Judæa*, *were in the Commerce of the* "*Jews*, *is extreme folly and unskilfulness.* And the *Samaritan Tau* is far unlike a Cross.

This proveth that the *Samaritan* was the old *Hebrew* Letter.

2. And as the Beast chose his own mark, and left not the choice to his Servants, so Christ hath chosen Baptism, and the Supper, and leaveth it not to us to make more Sacraments, and Marks for him at our pleasure.

But yet I would advise Protestants to take heed that they harden not Papists, by calling that *Cross* the Mark of the *Beast*, which the old Churches called the Mark of Christ; such oppositions strengthen the opposed.

III. Whereas some do before they see my Book, accuse me loudly, as if I pleaded that *the Pope is not Antichrist*, and that *unfeignedly*: Let them know, that as I say nothing but what I have summarily said of that point in all my Books against Popery these 27 years; so that it is a question I little meddle with, having

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greater arguments and surer enough against Popery: My ignorance of most of the *Revelations*, I profess, and long have done: My doubts *on that* are not *who is Antichrist*, but *who is the first* and *second Beast*, Ch. 13. and *what is Babylon*, and who *the Witnesses*, &c. And so far am I from opposing wiser men, that I hereby crave their help for my better information, as a willing humble Learner. And as the Questions of the Catechism, occasion mens Instructing Answers, so I am in hope that as I again recite some difficulties, in which I need their help, it may tend to their greater clearing of the truth. And nothing is held faster than that which hath had the greatest objections and difficulties solved: For instance,

I. Whether the Anti-god, 2 *Th.* 2. and the Beasts, *Rev.* 13. and the Anti-christs, *Mat.* 24. and 1 *Joh.* be the same, or divers? And whether the *Rev.* speak of Anti-Christ at all?

II. Whether *Mat.* 24. 5. [*Many shall come in my name, saying, I am Christ*] and v. 15. The setter up of the *abomination of desolation*] be not two sorts: The first Antichrists, and the second the *Romans*. And 1 *Joh.* 4. 2. And this (*the Spirit that confesseth not that Jesus is come in the flesh is* τὸ τοῦ ἀντιχρίστου *is that Spirit of Antichrist*] differ not accordingly from *Rev.*?

III. Clear it better, that though *Rome* then eminently *ruled over the Kings of the Earth*, and sate on *seven hills*, and had all the wealth and glory there described, and Idolatrously worshipped *Jupiter*, *Mars*, and a multitude of Gods (called Devils by *Paul*) and deify'd their Emperours, worshipping them with Altars and Sacrifices, and by their *Power* and *Learning* kept up this fornicating Idolatry over a great part of the World, and also captivated the Church as *Babylon* had done the *Jews*, yet Pagan *Rome* was not *Babylon* nor the imperial power of it, the first Beast, nor the Literate promoters of all this the second Beast.

IV. That though the Angel told *John* how he might himself then know *Babylon* and the Beast, yet he meant not that it was that Pagan *Rome* and Power at all, which then had those marks, but Papal *Rome*, which was to arise 600 or 1000 years after, which *John* was not to see.

V. Shew when Papal *Rome* began to be *Babylon*, and its Power the Beast? Whether when *Constantine* delivered the Church from Pagans, or when *Phocas* called *Boniface* Universal Bishop, or when *Greg.* 7. fell on mastering Princes by his Church Keys, *&c.*

VI. And why *John* of *Constantinople* was not as much Antichrist, who claimed the same power: And all Primates, seeing it was but a *Primacy in the Empire*, and not *over all other Princes Dominions on Earth*, that *Phocas* gave or meant.

VII. Whether all the Christian godly Emperours, succeeding the Pagans, and sitting at *Constantinople*, and not at *Rome* were the Beast also?

VIII. And seeing it's commonly said that the *Civil Power was the first Beast*, and the Ecclesiastical the second, and the Pope is both; prove that the Pope was the first Beast the first 800 years or more, while he was a Subject to the Emperours and the *Gothish* Kings; and since, when he had not half so large a Civil power as the Emperour, or King of *France*, *Spain*, &c. but *Rome* it self, and most of *Italy* near him fought against him.

IX. Seeing the *Pope* claimed his Ecclesiastical Power, many hundred years before his Civil power, and yet is both the first and second Beast, and the seventh and eighth Head, evince it that the second Beast, and the eighth Head was so many hundred years before the first Beast and seventh Head, when the office of these was to promote the worship of the first.

X. Seeing the seven Heads are seven sorts of Supreme Power, and all of one Beast, and one *Babylon*; and that *Papal Rome* and its Civil Power, was so many hundred years younger than *Pagan Rome*, evince it that the *Pagan six Governments* were *Heads of Papal Rome* or else the *Pope was the seventh and eighth head of Pagan Rome*: or else that *Pagan and Papal Empire were but one*, though of *different Species of Idolatry*, and of many *hundred years distance* from each other.

XI. Whether *Papal Rome*, which *Is. Vossius* saith is almost confin'd to the *Campus Martius*, and sits not on half the seven Hills: nor (saith he) containeth above the 200th part of the old *Romes* ground, be rather the City on seven Hills, than that which *John* knew to be such indeed.

XII. Whether when we differ about the Birth of the *Papal Beast*, so much that some begin him *An.* 304. some 606. some near 1160. some about 1300. It will not set us at as great difference about the *Thousand years*, the times of the *Trumpets Vials &c.* and about a great part of the *Revelations*.

XIII. Clear it up, that those *Popes* who claimed not Universal Supremacy, Infallibility or Power, over Princes or Councils, were the two *Beasts* and Antichrist, as well as those that did.

XIV. And that verily the two *Beasts* were *but one in two Relations*, *viz.* the *Pope* as *Civil Emperour*, and as the *Church Supreme*, tho so many plain words seem to make them two, and of two Orders and Offices.

XV. And that really there were six Supreme Powers at *Rome* before *Popes*; where four of the six, if not five were not Supreme, but under the *Senate*, which yet is reckoned none of the six.

XVI. And that the vision past over all the case, Sin, Idolatry, Persecution of *Pagan Rome*, as far as is supposed by most with us.

XVII. And that the two witnesses are Protestants that never wrote Homilies, Preaching down Popery and are not the old Ministers, *Jew* and *Gentile*, or Fathers and Martyrs preaching down *Pagan* Idolatry: Or if it be as certain as History can make it, that for 300 years Miracles against Paganism were wrought [illegible] Christian

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Diocletian had killed them, God revived the testimony of Miracles 100 years after that, and then exalted the Preachers to another kind of Power. And the special qualification of the Witnesses, seemeth to be Miracle-working to confound Idolaters and Persecuters, (though the particulars be named in a Prophetical strain.) And we find *Cyprian* challenging the Pagans to come to their Assemblies with men possessed by the Devil, and they should hear and see them yield to the power of Christ, and acknowledge him: And *Augustine* in his time tells us of Miracles wrought in the open Church in his sight. And *Sulpitius Severus*, a Learned Godly man, and his Companion, tells us of many that *Martin* wrought. And of *Gregory-Nœocæsariensis Thaumaturgus* I think none denied it, (to pass by many others). And tho *Gregory* of *Rome*, and *Beda*, and perhaps *Sulpitius*, and others before that, may over-magnifie them, and upon false reports, may add (as credulous) more than was true, it would be a far worse errour to believe none of them, than it was in them upon others reports to believe too much. And indeed it hath always been the Devils way to make Truth discredited, by stirring up rash Zealots, to mix some falshood, and so *Undo* by *Overdoing*, (as they did here in many Books of Prodigies 1662.) And the Papists Legends have almost drowned the belief of these real Miracles, which Christs famous Witnesses, both in the Eastern and Western Churches, wrought; which was not done to attest *Popery* (for it was not then in being) but Christianity. And hereby the Church grew to that greatness and glory, which *Eusebius* describeth in the reign of *Diocletian*, who killed them for fear of their increasing strength; and yet in *Constantine's* days, and after, God raised Miracle-working a while, till Heathenism was brought lower, and the Church had power over them, and then Heaven restrained that power, and gave it to men on Earth but rarely, or no more.

Marvel not if it puzzle such as me (who confess my self but a novice in this study) to find expositors, sometime take the *Papal* civil Emperour for the Beast, and that many hundred years before there was any such, and sometime say *Idolatry* is the *Beast*, and sometime that *Pagan Rome* is the *Beast*, and sometime that it is the *Roman* Emperour, as comprehending both the *Pagan* and *Papal* Emperour: sometime making the *Pagan* Soveraign Power to be Heads of the *Papal Beast*, (when indeed the most of them were no Soveraigns at all) sometime making the *Papacy* both the *Beast* and the Head of the *Beast*; yea the same *Papacy* to be *Two Beasts* (first and second) and two heads (the seventh and eighth) of himself: And putting the Ecclesiastical Power for Civil and Imperial, or long before his Imperial. Making the Pope Emperour of the *Roman* Empire: Making the *Pagan* Empire the wounded and healed Head of the Papacy, expounding *Cap.* 13. 12. The second Beasts exercising the power of the first [*before him*] that is [*before himself*] [causing men to *worship* the *first Beast*] that is, *Himself*; or the *Pagan Empire*, or both. And *C.* 17. 8. *The Beast that was and is not*] is meant, that [*is not now, nor ever was, but shall be*] and *then when the Pope falleth shall not be.*] And v. 15. [*Where the Whore sitteth*] is [*Where she shall sit hereafter*] And 18. [*The great City which reigneth*] is [*which shall reign by Papacy.*] And *c.* 13. [*on his Heads the name of Blasphemy*] is meant but on [*one of his seven Heads, or two in one.*] And that the *Image* of the *Beast* is the *Beast himself*, as he is the Image of the Pagan Empire, which yet is not the Beast.

That then the Text plainly maketh the ten Horns, or Kings, *c.* 13. 1. to belong to the seven Heads (which are Kings also, *c.* 17. 10.) they are yet said to belong only to the Pope, and not at all to the other six. That when it is said, *c.* 17. 10. that when the seventh King (or Head) is said to *continue a short space*, the Pope is said to be that King, who hath continued so long, and is by the same men said to be he that shall continue forty and two months of years, on *c.* 13. 5. To avoid which, some make the first Christian Emperours the seventh King or Head, (taking Kings not for Individual, but *Species* of Government) when yet the Species was the same with that of Pagan Emperors, and sat at *Constantinople* and not at *Rome*, and continued longer than the Pagan Empire. These and many such difficulties being well removed, (which I desire by naming them) the *Revelations* will be better understood.

But I intreat the Answerers not to put the Solution as in the Creed, nor too rigorously condemn all that do not presently understand them. If some still shall judge of the Papists, as they do of the *Greeks*, *Abassines*, *Moscovites*, *&c.* that have much lamentable Ignorance, Errour and Sin, and shall detest among them the crimes of Ambition, Ignorance, corrupt Worship, bloody Persecution, and such like; and yet be uncertain whether they are all Antichristian, and the Papacy and Papal *Rome* to be the Beasts and *Babylon*, and therefore shall Love good men and hate the bad, though both called Papists, being afraid of hating whole Kingdoms as a party, and afraid of the dreadful curse of adding to this propheste; do not over hastily condemn such men.

Obj. But it's passionately said [*Is this a season to say so much, to abate mens hatred of Popery*] *what if one had wrote thus in the days of Bonner and Gardiner.*

Answ. 1o. It is not to abate any just hatred of Popery, but an unrighteous hatred of men and of Christians, though faulty. 2. Even what I say is *True* or *False*: If *false*, it's worse than unseasonable (and professed ignorance is not folly). If *true*, it can never be unseasonable when the case of so many Christian Souls and Kingdoms, is so much concerned in it. It is never seasonable to Hate, Accuse or Condemn, Kingdoms and Millions through mistake, and to be unwilling to try whether it be so or not. True Christian Charity is never unseasonable. 3. Were it in the time of *Bonner* (as it is not) it were then most seasonable, to speak such truth, as might keep Men from running into extremes, and sinful hatred and accusations

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cusations of Millions unknown, when Persecution maketh the Temptations strongest to such Sin. 4. I write more for others that shall use such helps, when I am dead, than for the present time: and then it may not be judged unseasonable Sinful means of our own devising, tho they seem Necessary to the Present advantage, will prove pernicious, tho called before *Seasonable*. 5. If Papists be Bloody and set upon destruction, as the objecters say, It is Sin and Folly to increase and Sublimate their wrath, What causeth Hatred more than to be Hated. Seeking to Shame and Destroy Men, is the most effectual way to engage them to Shame and Destroy you. Is it not much for Hurting you, that you are so much against the Parties that you suffer by.

If you think that I love Popery better than heretofore, I here tell you that I retract none of the arguments which in eight or nine Books I have Published against them. If you can better Confute them, I hinder no Man. If you contemn all those writings, so do not the Papists, who have determined not to Answer them till I am dead or disabled. In the mean time, the Nominal Protestant on both extreams, are to Publish many Volumns of False Accusations against me, that at least, the Papists may have this to say, *The Protestants and Sectaries have over and over declared him to be an unconfutable incredible Lyar.* But there is none of this work in Heaven.

1. That which no Church of Christ understood or owned for 600 or 1000 years after Christ, and which such excellent Men as *Basil*, *Chrysostome*, *Augustine*, &c. and such Reformers as *Calvin*, profest that they understood not, (and about which the most studious confident Expositors greatly differ) it is not to be judged necessary to be now understood and owned for the measure of our Faith and Love to others.

But such are the expositions of the *Revelations*, which are now doubted of. *Ergo*, &c. 2. That which the generality of Godly Christians understand not, but must take upon the bare credit of their Teachers (who mostly understood it not themselves, and the rest so differ that four Men being of three opinions, most must needs be in the wrong,) is not to be taken as the measure of our Orthodoxness or Love to others. But such are the expositions now questioned. *Ergo.*

3. That which tendeth to the hardening and confirming of Papists (and increasing the rage of the cruel part of them) is not to be obtruded on all Godly People as a necessary means against them.

But so doth the Laying the Protestant cause upon these doubtful disputable Expositions of the *Revelations* (while we have the Creed and Commandments and all the plain Scripture to try Mens faith and Practice by.) *Ergo.*

4. It is very dangerous to lay so great a stress on Mens opinions of things, which they can take but upon trust from their disagreeing Teachers, when if they should prove wrong, it will involve them in the guilt of unchristian disaffection to many Ages, Kingdoms, and Millions of Christians, and Sinful Discord, and false desires and Prayers to God, and running into many sinful Extreams. But this is the ease in question. Where I am not sure of many Mens exposition of the *Revelations*, I am sure *that God is Love, and he that dwelleth in Love dwelleth in God, and God in him*; and he that *hateth his Brother is a Manslayer, and no Manslayer hath Eternal life abiding in him*; and he is a *Lyer* that saith he *Loveth God, and Loveth not his brother.* And a mans Soul must not be ventured on such sin as this, by doubtful opinions or traditions, Incomparable *Dutid Blundel* bore very great censure of his Brethren, for confuting the fable of *Pope Joane*, and yet did thereby good service to the Reformed, and none to Popery; nor are the Learned Readers now angry with him.

Reader, If thou censure me for saying all this, know that the present clamour (and consequently, Necessity) of many against my Book before they saw it did Extort it, from

A Lover of TRUTH, LOVE, and BENEFICENCE, and a hater of FALSHOOD, MALIGNITY and HURTFULNESS.

FINIS.

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